

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

1. Commentary on the Exposition of the Discourse on Sensual
Pleasure (1. Kāmasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

The Great Exposition Commentary

Introductory Discussion on the Undertaking of the Work

Destroying the bolt of ignorance, and passionate delight from the root;
Developing the eightfold path, he who attained the Deathless state.

Having attained enlightenment, the Conqueror, having entered the deer-park;
Having set in motion the wheel of the Teaching, with the elder Koṇḍañña first.

The ascetic awakened eighteen koṭṭis there;
I pay homage with my head to him, the highest of all beings.

Likewise to the highest Teaching and also to the unsurpassed Community;
That which was spoken in brief, the wheel of the Teaching in its divisions.

Sāriputta of great wisdom, comparable to the Teacher, son of the Conqueror;
Having analysed the wheel of the Teaching, he spoke the Mahāniddeśa;
The reading is distinguished, a description, and distinguished by that name.

That Sāriputta, son of the king of conquerors, the elder endowed with firm and manifold virtues;
Whose fair renown was exalted by the power of wisdom, and of humble conduct, having bowed down to him.

By one endowed with patience and so on, who speaks what is fitting and liberated and so on;
By the very learned elder, by Deva, being requested.

Established in the recitation of those dwelling in the Great Monastery;
Having taken what should be taken, the judgment among the ancients.

Not deviating from one's own doctrine, and not touching the doctrine of others;
And bringing together as appropriate the method of the earlier instructions and the commentary.

Of that which brings about the differentiation of knowledge, which is practised by many meditators;

Describing the meaning that is unprecedented, and following the discourse and the reasoning.

I shall begin in brief the commentary on the Mahāniddesa;
Out of great respect for the Good Teaching, not from desire for self-exaltation.

I shall speak the commentary for the welfare of people, for the purpose of the long endurance of the Good Teaching;
Listen attentively to that Saddhammapajotikā and retain it well, O good ones.

Therein, because it was said "the reading is distinguished, a description, and distinguished by that name," the reading is twofold - The phrasing-reading and the meaning-reading. Among these, the phrasing-reading is sixfold by way of syllable, term, phrase, manner, language, and exposition. The meaning-reading is sixfold by way of elucidation, illumination, revelation, analysis, making plain, and description. Therein, the teaching set forth by the mind of those whose compassion is purified through the state of pure practice at the three doors, because it was not spoken and not taught by words, is designated as "syllable"; that should be understood as "syllable" by way of the questions asked mentally by the Pārāyanika brahmins, and by way of the great treatise on conditional relations contemplated by the Blessed One having sat down in the jewel house.

Or an incomplete term should be taken as a syllable, as in such passages as "sixty thousand years" and so on. Here indeed, the letters sa, na, so and so on are syllables, or some say a single-syllable term is a syllable. In such passages as "this craving which leads to rebirth," a term is a collection of syllables ending in an inflection that illuminates the meaning. In such passages as "mentality and materiality," a term is one connected with many syllables. It makes clear the term stated in brief. What makes manifest what is expressed by a term, makes it clear and obvious - that is a phrase; it is indeed a sentence. "The four bases for spiritual power" - the meaning stated in brief. "Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to energy, consciousness, and investigation and volitional activities of striving" - in such passages and so on, by way of making obvious, it is called a phrase. The elucidation of the classification of phrases is a characteristic. "Therein, what is desire? Whatever desire, desirousness, wish to do" - in such passages and so on, the making of a classification in manifold ways of the stated phrase is called a characteristic. The etymological derivation of what is expressed by the characteristic is language. In such passages as "contact, feeling" and so on, what is stated by the characteristic - "it touches, thus contact. It is felt, thus feeling" - the utterance drawn out is called language. The elaboration of the etymological derivation, teaching without remainder, is description. The term obtained through the etymological derivation "it is felt, thus feeling" - "pleasant, unpleasant, neither-unpleasant-nor-pleasant; it makes happy, thus pleasant; it afflicts, thus unpleasant; it neither afflicts nor makes happy, thus neither-unpleasant-nor-pleasant" - because the elaboration of meaning is stated without remainder, it is called description.

Having thus known the six kinds of phrasing-terms, and among the six meaning-terms, the brief illustration, explanation, is called explanation. In such passages as "Imagining, monk, one is bound by Māra; not imagining, one is released from the Evil One" and so on, the brief illustration of meaning is called explanation. But this elder penetrated so as to be able to declare: "The meaning stated in brief thus by the Buddha, the Blessed One - 'It is understood, Blessed One, it is understood, Fortunate One.'"

The illustration and explanation from the beginning of the meaning to be stated further is elucidation. In such passages as "All, monks, is blazing" and so on, the illustration by the first utterance of the meaning to be stated afterwards is called elucidation. Thus, having made the meaning first illustrated obvious again by explanation: "And what, monks, is the all that is blazing? The eye, monks, is blazing, forms are blazing" - in such passages and so on, when stated, because it is said "one with sharp faculties penetrates what is stated in brief," the two meaning-terms are stated for the benefit of one with sharp faculties.

The detailed statement of what is stated in brief, and the re-statement of what is stated once, is revelation. Of what is laid down in brief as "wholesome mental states" - "What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen" - the elaboration by way of description, the re-stating by way of detail, is called revelation.

The making of a classification of that is analysis. When the wholesome mental states are revealed as "at whatever time," the making of a classification as "at that time there is contact, there is feeling" is called analysis. The establishing by the detailed statement of what is revealed and by the statement of similes for what is analysed is making manifest. By the revelation of the meaning of what is revealed: "Which at that time is contact? Whatever at that time is contact, touching, contacting" - the speaking by way of thorough revelation, and the speaking of similes and so on for what is analysed by analysis: "Just as, monks, a skinless cow - just so, monks, I say contact as nutriment should be seen" - this is called making manifest. The producing of pleasure in the consciousness in manifold ways through the proclamation of the Teaching for those listening to the Teaching, and the making sharp of knowledge in manifold ways for those of blunt intelligence, is called concept; because it becomes evident through the satisfying of their consciousness and the directing of their consciousness for those who are listening, it is concept. Therein, the Blessed One explains with syllables, elucidates with terms, reveals with phrases, analyses with characteristics, makes manifest with languages, and describes with expositions. What is meant? The Buddhas, the Blessed Ones, for certain ones accessible to instruction, in a single teaching, make the explanation of meaning with syllables... etc... They make the describing of meaning with expositions - this is the intention here.

Or, having indicated with syllables, he elucidates with terms; having revealed with phrases, he analyses with characteristics; having made manifest with languages, he describes with expositions. What is meant? By such a proclamation of the Teaching, in certain instances, he disciplines certain ones amenable to instruction.

Or, having opened up with syllables, elucidating with terms, he disciplines one who understands quickly; having revealed with phrases, analysing with characteristics, he disciplines one who understands through elaboration; having made manifest with languages, describing with expositions, he disciplines one who needs to be guided. Thus it should be construed also by way of those amenable to instruction.

But here, in terms of meaning, which is the text of phrasing, and which is the text of meaning? When the Buddhas, the Blessed Ones, are expounding the Teaching, whatever intelligible sound conveys the meaning, that is the text of phrasing. Whatever phenomenon, endowed with characteristic, function, and so on, is to be fully realised by that, that should be understood as the text of meaning. Furthermore, the text is sixfold: spoken with a hidden meaning, spoken literally, an incomplete text, a complete text, one whose meaning has been drawn out, and one whose meaning needs to be inferred. Therein, having multiple meanings, spoken with a hidden meaning is such as "Having killed mother and father, and two warrior kings" and so on. Having a single meaning, spoken literally is such as "Mental states are directed by mind" and so on. Incomplete is such as "The all, monks, is blazing" and so on. The opposite, complete, is such as "All phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door" and so on. To be understood according to the statement, one whose meaning has been drawn out is such as "impermanent, suffering, non-self" and so on. To be ascertained by reasoning, one whose meaning needs to be inferred is such as "One person, monks" and so on.

The meaning, however, is of many kinds: textual meaning, intrinsic nature meaning, true method meaning, conforming to the text, not conforming to the text, meaning with a remainder, meaning without remainder, inferred meaning, meaning to be inferred, and so on. Therein, that which is uttered for the purpose of informing one of little understanding, that is the textual meaning, as in such passages as "with meaning and with phrasing" and so on. The intrinsic nature meaning of characteristic, function, and so on of material and immaterial phenomena, as in such passages as "one develops right view" and so on. That which, when known, leads to welfare, that deserves to be known - thus it is the true method meaning - as in such passages as "one who speaks what is beneficial, one who speaks what is the Teaching" and so on. Spoken according to the text, conforming to the text: "The eye, monks, is old action" was said by the Blessed One. Therefore the eye too is action. The meaning stated by one who obstructs the meaning by the shadow of the phrasing is not conforming to the text; it is neither sanctioned by the text nor rejected, but is detached. And that which is stated as a meaning with a remainder, by not including what should be included, or by not excluding something that should be excluded, making a remainder: "Dependent on the eye and forms, eye-consciousness arises. All tremble at the stick, all fear Death" - as in such passages and so on. The opposite, the meaning without remainder: "There has been running through and wandering through by me as well as by you. Therein, monks, who would believe, who would have faith, etc. apart from those who have seen the state" - as in such passages and so on. To be understood by way of the word itself is the inferred meaning, as in such passages as "Forms, sounds, flavours, odours, tangible objects and delightful things" and so on. To be understood by way of convention is the meaning to be inferred, as in such passages as "Monks, these four persons are similar to rain clouds" and so on. Thus

here, having revealed both the text and the meaning, one stands unshakable by opponents for a long time by dwelling at the ford.

Thus, by being unshakable, he is able to speak as far as the accomplishment of scriptural learning and achievement. He is able to make others understand by the method of summary and detail, with causes, illustrations, and so on. One of such nature is pure, by being free from the stain of immorality and wrong view, through the ability to cleanse both himself and others. For one who is immoral injures himself; because of that, his speech is not acceptable, like a physician here who is constantly sick while dealing with others. One of wrong view injures others, and is not a refuge, like a lotus grove overrun with fierce creatures. But one who has failed in both is in every way not to be approached, like a firebrand from a funeral pyre smeared with dung, and like a black snake that has gone into dung. But one accomplished in both is in every way to be approached and to be associated with by the wise, like a jewel-mine free from mishap; being thus, thus ungrudging, without a closed fist of a teacher. One who does not abandon the four, reckoned as discourse, conformity with discourse, the teacher's doctrine, and one's own judgement, is explained by way of those.

"One is a definitive statement, another an analytical statement;
The third one should answer with a counter-question, but the fourth one
should set aside."

Or one who does not abandon these. Precisely because of being engaged in the welfare of the listeners, he is untiring with regard to their understanding. And here it is said -

"One who knows the text and meaning, unshakable, a speaker, pure,
ungrudging;
One who does not abandon the four, would be a preacher, intent on welfare."

Herein, "would be a preacher" means he would be a preacher, he would become one - this is the meaning. "Intent on welfare" means one who follows welfare, one whose mind is set on welfare. He, this one, is dear because of being pure, respected because of not abandoning the four, esteemed because of being unshakable, a speaker because of being a preacher, willing to do what others bid because of being intent on welfare, a maker of profound talk because of knowing the text and meaning, and not one who urges towards an impossibility because of being ungrudging - thus:

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, and not one who urges towards an impossibility."

"The preacher has been described; now the listener is described."

Therein, because of respecting the Teaching, he does not disparage the talk; because of respecting the teacher, he does not disparage the speaker; because of being adorned with qualities such as faith and wisdom, he does not disparage himself; because of being honest and not deceitful, and because of facing the Deathless, he has an undistracted mind; because of being wise, he attends wisely. For this was said:

"Monks, one possessed of five qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. Which five? He does not disparage the talk, he does not disparage the speaker, he does not disparage himself, he listens to the Teaching with an undistracted mind, with a fully focused mind, he attends wisely."

Because of having attained those characteristics, he follows meditation. And here it is said -

"Respecting the Teaching and the teacher, adorned with qualities such as faith and wisdom;

Of one who is honest and not deceitful, wise, facing the Deathless."

Thus both the speaker and the listener.

Having shown the phrasing and meaning in the manner stated above, now I shall explain that Mahānidessa, which is called the "Great Analytic Explanation" because it is great - like the great ocean and the great earth - since it was spoken making it the highest, and it is an analytic explanation.

That very Mahānidessa - accomplished in meaning, accomplished in phrasing, profound, of profound meaning, illuminating the supramundane, connected with emptiness, accomplishing the distinction of the path and fruit of practice, warding off what is opposed to practice, being a mine of the jewel of excellent knowledge for meditators, being the cause of the distinction and grace of talks on the Teaching for speakers of the Teaching, for the purpose of generating comfort for those fearful of the round of rebirths by showing the escape from suffering and the means thereto, and for the purpose of destroying what is opposed to that, and for the purpose of generating satisfaction in the hearts of good people by the elucidation of the meaning of many profound discourse passages - was spoken by the Venerable Elder Sāriputta, the General of the Teaching of the King of the Dhamma, who was like the Teacher, compassionate towards the world, who wished for the very long blazing for five thousand years of the great lamp of the Good Teaching that had been kindled by the Truth-finder, the Worthy One, the Perfectly Enlightened One - whose great lamp of omniscient knowledge was unobstructed everywhere - with the affection of great compassion extended to all people, for the purpose of dispelling the darkness of defilements gone into the hearts of those people accessible to instruction, by sprinkling with the oil of unfolding that intention; and having heard it, the Venerable Ānanda established it in the classification just as he had heard it at the time of the First Great Communal Recitation.

And this, among the three Canons - the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching - is included in the Canon of Discourses; among the five great Collections - the Long Collection, the Middle Collection, the Connected Collection, the Numerical Collection, and the Minor Collection - is included in the great Minor Collection; among the nine factors of the Teacher's Instruction - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - is included in the twofold classification of the verse factor and the explanation factor, according to their origination.

"Eighty-two thousand I received from the Buddha, two thousand from monks; Eighty-four thousand teachings are occurring for me."

Among the two thousand aggregates of the Teaching received from monks, out of the eighty-four thousand aggregates of the Teaching acknowledged by the Elder Treasurer of the Teaching who was placed as foremost in five states, it is a classification of many hundreds of aggregates of the Teaching. It has two chapters - the Aṭṭhaka Chapter and the Pārāyana Chapter - and the Khaggavisāṇa Sutta; with sixteen in each chapter and the Khaggavisāṇa Sutta, there are thirty-three discourses, beginning with the Kāma Sutta and ending with the Khaggavisāṇa Sutta. Thus I shall make a progressive explanation of the meaning of the terms of this Mahāniddeśa that has been defined in many ways. For this Mahāniddeśa should be carefully recited and explained by one who recites and explains it both in text and in meaning, and should also be carefully learnt and retained by one who learns it. What is the reason for this? Because of the profundity of this Mahāniddeśa, for the welfare of the world, and for the purpose of its long endurance in the world.

1. The Chapter of Octads

1. Explanation of the Exposition of the Discourse on Sensual Pleasure

Therein, the Kāma Sutta is the beginning. In that too, the verse "For one desiring sensual pleasure" is the beginning. That stands in three ways by means of synopsis, analytic explanation, and back-reference explanation. "For one desiring sensual pleasure" and so on is the synopsis. "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures - is the analytic explanation. "What are objective sensual pleasures? Pleasing forms" and so on is the back-reference explanation.

1. Therein, "sensual pleasure" means objective sensual pleasure, reckoned as pleasing form and so on, phenomena of the three planes. "For one desiring" means for one wishing. "If that succeeds for him" means if for that desiring being that object reckoned as sensual pleasure succeeds, it is said to mean if he obtains that. "Surely he is joyful in mind" means he is definitely with a gladdened mind. "Having obtained" means having got. "Mortal" means a being. "What he wishes" means what he wishes. This, however, is merely a brief connection of the meaning of the terms; the detail, however, should be understood according to the very method that has come above in the canonical text. And just as in this one, so too from here onwards in all the rest.

"Sensual pleasures" is the term to be indicated. "In summary" is the term to be explained in detail. "In summary" means by way of a group, as in "one would buy a cluster of fish" and so on. Or else, "summary" is from giving again and again above; like "cleansing" in the meaning of purification, from purifying higher and higher. Or by way of making an elaboration. It should be stated by making "sensual pleasures" the remainder of the text. "Two" is a delimitation by counting - not one, not three. "Objective sensual pleasures" means objective sensual pleasures beginning with pleasing forms and so on. And defilement sensual pleasures in the meaning of tormenting and in the meaning of afflicting. Among these, objective sensual pleasure is to be fully understood; defilement sensual pleasure is to be abandoned. Therein, objective sensual pleasure is to be desired through defilement sensual pleasure - thus

"it is desired" - hence "sensual pleasure." Defilement sensual pleasure, by being the cause of longing for objective sensual pleasures - "it is desired by means of this" - hence "sensual pleasure." Therein, objective sensual pleasure is included in the aggregate of material body and so on; defilement sensual pleasure is included in the aggregate of mental activities. Objective sensual pleasure is to be cognised by the six consciousnesses; defilement sensual pleasure is to be known by mind-consciousness. Objective sensual pleasure is in the meaning of being the support, the cause, and the object of mental defilements.

"Those various things in the world are not sensual pleasures; lust for thoughts is a person's sensual pleasure;
The various things remain just so in the world, but here the wise remove desire for them."

And the stories of the young man Nanda, the son of the merchant of Soreyya, and so on are examples here. Defilement sensual pleasure, in the meaning of tormenting and in the meaning of afflicting, itself causes desire - thus "sensual pleasure." And this too has been said: "One who is lustful, brahmin, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both" and "One who is lustful, brahmin, kills living beings, takes what is not given, goes to another's wife, speaks falsely" - thus and so on is the illustration.

Wishing to say that very thing having expanded it by way of detailed exposition - he said beginning with "What are objective sensual pleasures?" Therein, "what" is a question from the wish to speak. For questions are fivefold; their classification will become evident above in the Pāḷi text itself. Among those, this is a question from the wish to speak. Therein, "pleasing" means they satisfy the mind, they increase it - thus "pleasing"; pleasing itself is "pleasing." "Forms" means visual objects of fourfold origination by way of kamma-originated, consciousness-originated, temperature-originated, and nutriment-originated. "They make visible" thus "forms"; undergoing change of colour, they make manifest the state of having reached the heart - this is the meaning.

Therein, in what sense is it "matter"? In the sense of being transformed. For this was said by the Blessed One -

"And why, monks, do you say 'matter'? Because it is transformed, monks, therefore it is called 'matter'. By what is it transformed? It is transformed by cold, it is transformed by heat, it is transformed by hunger, it is transformed by thirst, it is transformed by the contact of gadflies, mosquitoes, wind, sun, and serpents. Because it is transformed, monks, therefore it is called 'matter'."

Therein, "is transformed" means is agitated, is struck, is afflicted, is broken - this is the meaning. First, the transformation by cold is obvious in the inter-world hells. In the Mahimsaka country and other regions where it is cold with snowfall too, this is equally obvious. For there, beings with bodies broken and shattered by cold even reach the destruction of life.

The transformation by heat is obvious in the great Avīci hell. For there, having been made to lie down on the heated iron ground, at the time of the fivefold binding and other tortures, beings experience great suffering.

The transformation by hunger is obvious in the sphere of ghosts and also in times of famine. For in the sphere of ghosts, beings for two or three intervals between Buddhas do not so much as take any morsel of food with the hand and put it in the mouth; the inside of the belly is like a blazing hollow tree. During famine, there is no measure of beings dying without obtaining even a mere amount of rice gruel.

The transformation by thirst is obvious among the Kālakañjika demons and others. For there, beings for two or three intervals between Buddhas are unable to obtain even a drop of water sufficient to moisten the heart or to moisten the tongue. For those who have gone to a river thinking "Let us drink water," the water turns into a sandy bed. Even for those who have plunged into the great ocean, the ocean becomes merely a flat rock. They, withering away, afflicted by intense suffering, cry out. The transformation by gadflies and so on is obvious in places abounding in gadflies, flies, and so on. That, however - "What is that matter which is manifest? Impinging" - has been explained in detail in the Abhidhamma by this method and so on.

"They sound forth" means sounds, the meaning is "they are uttered." Sounds are of two origins, by way of climate and consciousness. "They give off odour" means odours, the meaning is "they indicate their own objects." "Beings savour them" means flavours, the meaning is "they enjoy." "They are touched" means tangible objects. These, beginning with odours, are of four origins only. Their classification is just as already expanded in the Abhidhamma.

Showing that very meaning by way of detail, he said beginning with "bed-coverings, outer garments." Therein, "bed-coverings" means those which are spread out and lain upon. "Outer garments" means those which are wrapped around the body and worn. The four beginning with those born in the house are female slaves and male slaves, that is, female and male slaves. A field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated reservoirs, lakes, and so on are also included. "Unwrought gold" means a coin. "Gold" means gold money. By the taking of those, copper small coins, lac small coins, and wooden small coins are all also included. "Villages, market towns, royal cities": a village is one beginning with a single hut. A market town is one equipped with shops. A royal city is the place where the command of one king holds sway. "Country" means a part of a province. "Province" means a province such as Kāśi, Kosala, and so on. "Treasury" means the treasury is fourfold - elephants, horses, chariots, and infantry. "Storehouse" means the storehouse is threefold - a wealth storehouse, a grain storehouse, and a cloth storehouse. "Whatever" is an expression of complete inclusion without remainder. "Enticing" means in the sense of being able to delight.

Hereafter, in order to show by way of triads, he stated six sets of triads by way of the triad of past, the triad of internal, the triad of inferior, the triad of realm, the triad of connection, and the triad of sensual-sphere. Therein, in the triad of past, first, "past"

means those that have passed beyond, having reached their own intrinsic nature or the moment of arising and so on. "Future" means those that have not yet come to either of those two. "Present" means those that have arisen dependent on this and that cause. This is delimited by existence. For beginning from conception, whether arisen in past existences or arisen in the immediately following existence or at the summit of a hundred thousand ten millions of cosmic cycles, all are called past indeed. Beginning from death, sensual pleasures that would arise in future existences, whether they arise in the immediately following existence or at the summit of a hundred thousand ten millions of cosmic cycles, all are called future indeed. Sensual pleasures occurring in the interval between death and conception are called present.

In the triad of internal, as if with the intention "thus functioning, we shall proceed to the grasping of 'self'," having made oneself the subject, those that function, those that function in one's own continuity, personal sensual pleasures, are called internal sensual pleasures. But those external to that, whether bound to the faculties or not bound to the faculties, are called external. The third term is stated by way of both of those.

In the triad of inferior, "inferior" means low. "Middling" means existing in the middle between the inferior and the superior, thus middling. The remainder are superior in the sense of being the highest. Furthermore, the state of being inferior, middling, and superior should be understood with reference to each successive level. For the sensual pleasures of hell beings, having reached the extreme, are called inferior. With reference to those, the sensual pleasures of serpents and *supaṇṇas* among animals are called superior. The sensual pleasures of the remaining animal-born beings are called middling. Those too are inferior. With reference to those, the sensual pleasures of influential ghosts are called superior. The sensual pleasures of the remainder are called middling. Those too are inferior. With reference to those, the sensual pleasures of country-folk are called superior. The sensual pleasures of borderland dwellers are called middling. Those too are inferior. With reference to those, the sensual pleasures of village headmen are called superior. The sensual pleasures of their attendants are called middling. Those too are inferior. With reference to those, the sensual pleasures of the lords of provinces are called superior. The sensual pleasures of their attendants are called middling. Those too are inferior. With reference to those, the sensual pleasures of regional kings are called superior. The sensual pleasures of their ministers are called middling. Those too are inferior. With reference to those, the sensual pleasures of the universal monarch are called superior. The sensual pleasures of his ministers are called middling. His too are inferior. With reference to those, the sensual pleasures of terrestrial gods are called superior. The sensual pleasures of their attendant gods are called middling. Those too are inferior. With reference to those, the sensual pleasures of the gods ruled by the four great kings are superior - by this method, up to the sensual pleasures of the *Akaniṭṭha* gods, having reached the summit, are called superior. Thus the state of being inferior, middling, and superior should be understood with reference to each successive level.

In the triad of realm, "sensual pleasures of the realm of misery" means sensual pleasures arisen in the four realms of misery, which are reckoned as decay, where welfare has departed - these are of the realm of misery. Sensual pleasures arisen

among human beings are human. Sensual pleasures arisen among gods are divine.

In the triad of connection, setting aside hell beings who consume sensual pleasures that are present, the sensual pleasures of the remaining beings in the realms of misery, of human beings, and of gods from the gods ruled by the four great kings up to and including the Tusita gods are called sensual pleasures that are present. Beyond the objects ordinarily prepared, at the time when they desire to enjoy in excess, having created and created objects according to their preference, they delight - thus the sensual pleasures of the gods who delight in creation are called created sensual pleasures. Having known their own disposition, they enjoy objects created by others - thus the sensual pleasures of the gods who control what is created by others are called sensual pleasures created by others. "Possessed" means sensual pleasures grasped as "this is mine." "Unpossessed" means sensual pleasures thus unpossessed, such as the sensual pleasures of the Uttarakuru people. "Cherished" means grasped through the influence of craving as "this is mine." "Uncherished" means the opposite of what has been stated.

"All phenomena of the sensual-sphere" means included among the sensual-sphere phenomena stated by the method beginning with "from below, making the Avīci hell the limit." Herein this is the meaning of the word - In summary there are two kinds of sensual pleasures: objective sensual pleasure and defilement sensual pleasure. Therein, defilement sensual pleasure is, in meaning, desire and lust. Objective sensual pleasure is the round of rebirths of the three planes. Herein, defilement sensual pleasure is called sensual pleasure because it desires. The other is called so because it is desired. But the region in which this twofold sensual pleasure frequents by way of occurrence, that region, being elevenfold by way of the four realms of misery, human beings, and six heavenly worlds - sensual pleasure frequents here - thus it is the sensual-sphere. Therein, with reference to the phenomena included therein, it is said "all phenomena of the sensual-sphere." They bear their own intrinsic nature - thus they are phenomena. "Phenomena of the fine-material-sphere" means by way of the fine-material-sphere phenomena stated by the method beginning with "from below, making the Brahma world the limit, from above, including the Akaniṭṭha gods," all phenomena are of the fine-material-sphere. "Phenomena of the immaterial-sphere" means all phenomena of the immaterial-sphere stated by the method beginning with "from below, making the gods reborn in the plane of infinite space the limit, from above, including the gods reborn in the plane of neither-perception-nor-non-perception." Therein, they frequent in fine-material existence - thus they are of the fine-material-sphere. They frequent in immaterial existence - thus they are of the immaterial-sphere. "Having craving as their basis" means having become the basis for craving in the sense of support and in the sense of cause. "Having craving as their object" means having become the object of craving by way of the occurrence of craving. "In the sense of being desirable" means in the sense of being something to be longed for. "In the sense of being enticing" means in the sense of being apt to delight. "In the sense of being intoxicating" means in the sense of being able to produce intoxication such as pride of family and so on.

Therein, "what are objective sensual pleasures? Pleasing forms" and so on, making "whatever enticing object there is" the conclusion, is stated by way of the sentient and the non-sentient. The remainder should be understood as sets of one, four, and

so on.

Having thus shown objective sensual pleasure, in order to show defilement sensual pleasure, he said beginning with "What are defilement sensual pleasures?" Therein, "desire" means weak lust. "Lust" means stronger than that. The three lusts above are stronger than these. "In sensual pleasures" means in the five types of sensual pleasure. "Sensual desire" means desire reckoned as sensuality, not the desire to act, not desire for mental states. By the influence of desiring and by the influence of finding pleasure, sensuality itself as lust is sensual lust. By the influence of desiring and by the influence of rejoicing, sensuality itself as delight is sensual delight. Thus, having understood the meaning of sensuality everywhere, it is sensual craving in the sense of craving. It is sensual affection in the sense of moistening. It is sensual fever in the sense of burning. It is sensual infatuation in the sense of infatuation. It is sensual attachment in the sense of swallowing and completing. It causes to sink by mental floods in the round of rebirths - thus it is the mental flood of sensuality. It yokes to the round of rebirths - thus it is the mental bond of sensuality. Clinging is the grasping of craving and wrong view by way of firmness. It is a mental hindrance because it hinders consciousness and envelopes it.

"Addasaṃ" means I saw. "Kāma" is a vocative address. "Te" means of you. "Root" means support. "From thought" means by imagining. "I will not think of you" means I will not make that imagining. "You will not exist" means you will not be.

"For one wishing" means for one expecting. "For one enjoying" means for one savouring. "For one aspiring" means for one producing longing. "For one longing" means for one producing the wish to attain. "For one yearning" means for one producing satisfaction through the influence of craving. Or else, for one asserting.

"Of a warrior or" and so on is said by way of the four castes. "Of a householder or of one gone forth or" is said by way of outward appearance. "Of a god or of a human being or" is said by way of rebirth. "Thrives" means is produced. "Succeeds" means is rightly produced. "Thrives" is by way of obtaining a distinguished form. "Obtains" is by way of obtaining a beautiful form. "Receives" is by way of obtaining an inspiring form. "Attains" is by way of obtaining a well-shaped form. "Gains" is by way of obtaining a form with radiant complexion. Or else, one thrives through the greatness of merit. One obtains through the greatness of birth. One receives through the greatness of sovereignty. One attains through the greatness of happiness. One gains through the greatness of success.

"A definitive statement" means a statement of one portion. As in such passages as "having arranged his robe on one shoulder" and "a question to be answered definitively," it is the rejecting of a non-definitive understanding. "A statement without doubt" means a statement devoid of doubt; the meaning is a statement rejecting uncertainty. "A statement without uncertainty" means a statement rejecting the uncertainty "how is this? how is this?" "An uncontradictory statement": the state of being twofold is contradiction; by the absence of that, it is an uncontradictory statement. Devoid of the state of being twofold, as in such passages as "the Buddhas are of uncontradictory speech," it is the rejecting of doubt. "An undivided statement": by the absence of two minds, it is undivided. It is a statement rejecting the uncertainty of "so it was, so it was." "A statement of necessity": in one meaning two

do not apply - this is a statement of necessity, the rejecting of a forked path. Elsewhere, however, it has come thus: "by necessity, there is no future object." "An unmistakable statement" means a statement of substance devoid of chaff, an unfailing cause, as in such passages as "some say the unmistakable state," a statement with a firm foundation like an unmistakable gem. "This is a statement of establishment" means this statement, having descended and become established, is a settling, a placing.

Whatever terms have been placed into analysis in this Mahānidessa, those terms undergoing analysis undergo analysis for three reasons, and those becoming different become different for four reasons. The further elucidation, however, here goes to two positions. How? For those undergo analysis for these three reasons: by way of phrasing, by way of prefix, or by way of meaning. Therein, "wrath, anger, the state of being angry, hate, hating, the state of having hated" - thus the undergoing of analysis by way of phrasing should be understood. For therein, wrath alone thus obtains analysis by way of phrasing. "Thrives, succeeds, obtains, receives, goes, attains" - thus, however, the undergoing of analysis by way of prefix should be understood. "Erudition, proficiency, skill, analysis, thought, examination" - thus the undergoing of analysis by way of meaning should be understood.

Among these, in the analytic explanation of the term "joy," first, these three classifications are obtained. "Joy, gladness" - this is classification by way of phrasing. "Rejoicing, delight, mirth" - by way of prefix. "Happiness, contentment, exultation, pleasure" - by way of meaning. By this method, classification should be understood in the analytic explanations of all terms.

Those that become different also become different by these four reasons: by diversity of name, by diversity of characteristic, by diversity of function, and by diversity of rejecting. Therein, "Which at that time is anger? Whatever at that time is hate, hating" - here, whether "anger" or "hate," both of these are just wrath, but they have gone to diversity by name. Thus diversity should be understood by diversity of name.

And in the sense of a heap, even the five aggregates are just one aggregate. But here, materiality has the characteristic of being deformed, feeling has the characteristic of being felt, perception has the characteristic of perceiving, volition has the characteristic of willing, consciousness has the characteristic of cognition - by this diversity of characteristic, there are the five aggregates. Thus diversity should be understood by diversity of characteristic.

"The four right strivings - here a monk, for the non-arising of unarisen evil unwholesome mental states, etc. exerts the mind and strives" - it is one single energy that has come in four instances by diversity of function. Thus diversity should be understood by diversity of function.

"Four things that are not the Good Teaching: reverence for wrath, not reverence for the Good Teaching; reverence for contempt, not reverence for the Good Teaching; reverence for material gain, not reverence for the Good Teaching; reverence for honour, not reverence for the Good Teaching" - in such passages, however, diversity should be understood by diversity of rejecting.

But these four diversities are not obtained only in the case of joy; they are obtained in all cases according to what is obtainable. For the name of joy is "joy," and the name of consciousness is "consciousness." And joy has the characteristic of pervading, feeling has the characteristic of being felt, perception has the characteristic of perceiving, volition has the characteristic of willing, consciousness has the characteristic of cognition.

Likewise, joy has the function of pervading, feeling has the function of experiencing, perception has the function of perceiving, volition has the function of willing, consciousness has the function of cognising - thus diversity should be understood by diversity of function. Diversity of rejecting does not exist in the term "joy."

But in the analytic explanation of non-greed and so on, it is obtained by the method beginning with "non-greed, non-coveting, the state of not coveting" - thus diversity should be understood by diversity of rejecting. Thus in the analytic explanations of all terms, the fourfold diversity should be understood according to what is obtainable.

But the further elucidation serves two purposes: it is either the meaning of the term or strengthening. For just as when pressing with the tip of a stick, when "joy" is said only once, that term is not called fully expanded, adorned and embellished; but when said again and again by way of phrasing, by way of prefix, and by way of meaning as "joy, gladness, rejoicing, delight, laughter, mirth, happiness," it is called fully expanded, adorned and embellished. Just as if one were to bathe a young boy, have him put on a delightful garment, have him bedecked with flowers, apply collyrium to his eyes, and then make just a single dot of red arsenic on his forehead, he would not thereby be called one with a variegated forehead mark; but when dots are made surrounded by various colours, he is called one with a variegated forehead mark. Thus this accomplishment should be understood. This is called the meaning of the term.

But the repeated stating by way of phrasing, by way of prefix, and by way of meaning is itself called strengthening. Just as when "friend" or "venerable sir" or "demon" or "snake" is said, it is not called strengthening; but when "friend, friend; venerable sir, venerable sir; demon, demon; snake, snake" is said, then it is called strengthening. Just so, when merely "joy" is said, as if pressing just once with the tip of a stick, it is not called strengthening; but only when said again and again by way of phrasing, by way of prefix, and by way of meaning as "joy, gladness, rejoicing, delight, laughter, mirth, happiness," it is called strengthening. Thus the further elucidation serves two purposes. By the force of this too, the meaning should be understood everywhere in the analytic explanations of terms where they are obtainable.

Therein, "it gladdens" thus it is joy (pīti). It has the characteristic of fondness, the function of gladdening body and mind, or the function of pervading, and the manifestation of elation. "That which is connected with the five strands of sensual pleasure" means that joy which is connected with the five portions of sensual pleasure beginning with forms - that gladdens, thus it is joy (pīti); this is the term for its intrinsic nature. The state of one who is gladdened is gladness (pāmojja). The manner of rejoicing is rejoicing (āmodanā). The manner of delight is delight (pamodanā). Just as the combining together of medicines, or oils, or hot water and

cold water is called "mixing" (modanā), so too this is a mixing by combining together of the states of joy. But by adorning with prefixes, they are called "rejoicing" (āmodanā) and "delight" (pamodanā).

"It causes laughter" thus it is laughter (hāso). "It causes great laughter" thus it is mirth (pahāso); this is a designation for the manner of being glad and delighted. "Happiness" (vitti) means wealth (vitta); this is a name for riches. But this is called happiness (vitti) because of being a condition for pleasure, by its resemblance to wealth. For just as pleasure arises for a wealthy person dependent on wealth, so too for one possessed of joy, pleasure arises dependent on joy. Therefore it is called "happiness" (vitti). "Contentment" (tuṭṭhi) is a name for joy established in its own intrinsic nature. But a person possessed of joy, because of the rising up and uplifting of body and mind, is called "elated" (udagga); the state of one who is elated is elation (odagya).

One's own mentality is pleasure (attamanatā). For the mind of one who is not satisfied, because it has suffering as its proximate cause, is not called one's own mind; but the mind of one who is satisfied, because it has happiness as its proximate cause, is called one's own mind. Thus one's own mentality is pleasure (attamanatā), one's own joyful mentality (sakamanatā); the meaning is the state of one's own joyful mind. But since that is not the mentality of anyone else's own, but is a state of consciousness itself, a mental factor, therefore it is said "pleasure of consciousness" (attamanatā cittassa).

Because of the variegation of consciousness, it is consciousness (citta). It knows by measuring the object, thus it is mind (mano). "Mental state" (mānasa) means mind itself; but in "The snare that moves through the sky, that which prowls connected with the mind" - here, however, the associated mental state is said to be "connected with the mind" (mānaso).

"For how indeed, Blessed One, could your disciple, delighted in the Dispensation,
A trainee who has not attained his goal, die while renowned among people?"

Here arahantship is said to be "the goal" (mānasa). But here mind itself is the mental state (mānasa); this term is extended by way of phrasing.

"Heart" (hadaya) means consciousness. In "I will derange your mind, or I will split your heart" - here the chest is said to be "heart" (hadaya). In "He planes as if knowing heart with heart" - here it means consciousness. In "The kidneys, the heart" - here it means the heart-organ (hadayavatthu). But here consciousness itself is called "heart" (hadaya) in the sense of being internal. That very same is called "the pure" (paṇḍara) in the sense of being pure; this is said with reference to the life-continuum (bhavaṅga). As he said - "This mind, monks, is luminous, and it is defiled by visiting impurities." But because of having gone out from that, even the unwholesome is called "the pure" (paṇḍara), just as a river that has gone out from the Ganges is called the Ganges, and one that has gone out from the Godhāvarī is called the Godhāvarī.

"Mind, mind sense base" - here, however, the use of the term "mind" is for the purpose of illustrating the sense-base nature of mind itself. By this it explains: "This is not a mind sense base because it is a sense base of mind, like a gods' domain; rather, mind itself is the sense base - mind sense base." Therein, a sense base should be understood in the meaning of a dwelling place, in the meaning of a mine, in the meaning of a meeting place, in the meaning of a place of origin, and in the meaning of a cause. For thus in the world, in such expressions as "the lord's domain" and "Vāsudeva's domain" and so on, a dwelling place is called a "sense base." In such expressions as "a gold mine" and "a silver mine" and so on, it means a mine. In the Dispensation, however, in such expressions as "in a delightful place, birds resort to it" and so on, it means a meeting place. In such expressions as "the southern route is the sense base of cattle" and so on, it means a place of origin. In such expressions as "in each and every case he attains the ability to witness, when there is a basis for mindfulness" and so on, it means a cause. Here, however, it is applicable in three ways: in the meaning of a place of origin, in the meaning of a meeting place, and in the meaning of a cause.

For contact and other phenomena are born here - thus this is a sense base in the meaning of a place of origin also. External forms, sounds, odours, flavours, and tangible objects enter here by way of being objects - thus it is a sense base in the meaning of a meeting place also. But because it is a cause for contact and so on in the meaning of being a condition such as conascence and so on, it should be understood as a sense base in the meaning of a cause also. That very same exercises the function of lordship in the characteristic of thinking - thus it is a faculty; mind itself is a faculty - the mind faculty.

It cognises - thus consciousness. Consciousness itself is an aggregate - the aggregate of consciousness. Its meaning should be understood by way of heap and so on. In "it is reckoned simply as a great mass of water," here the aggregate is stated in the meaning of a heap. In such expressions as "the aggregate of morality, the aggregate of concentration" and so on, it is in the meaning of quality. In "the Blessed One saw a great log of wood," here it is in the meaning of mere designation. Here, however, the aggregate is stated by conventional usage. For in the meaning of a heap, a single consciousness is a portion of the aggregate of consciousness. Therefore, just as one cutting a portion of a tree is said to be "cutting the tree," just so even a single consciousness that constitutes a portion of the aggregate of consciousness is called "the aggregate of consciousness" by conventional usage.

"Corresponding mind-consciousness element" means the mind-consciousness element that is befitting those phenomena such as contact and so on. For in this term, one and the same consciousness is called by three names: mind in the meaning of measuring, consciousness in the meaning of cognising, and element in the meaning of intrinsic nature or in the meaning of being without a being. "Accompanied by" means not separated from. "Arisen together" means gone forth together. "Conjoined" means standing in association. "Associated" means connected equally in modes. In which modes? In simultaneous arising and so on. There are no phenomena associated with any phenomena? Yes. Thus indeed, in the rejection of this question, "Is it not that there are some phenomena accompanied by some phenomena, conascent, conjoined, having simultaneous arising, having simultaneous cessation,

having the same sense-organ, having the same object?" - thus the meaning of association is stated by way of simultaneous arising and so on. Thus, connected equally in these modes of simultaneous arising and so on, it is associated. "Arising together" means arisen together, not without - this is the meaning. "Ceasing together" means cessation together. "Having the same sense-organ" means having the same sense-organ by way of the heart-organ. "Having the same object" means having the same object by way of forms and so on.

Here the word "accompanied by" appears in the word of the Conqueror in five meanings: that state, mixed up, object, support, and conjoined. In "This craving which leads to rebirth, accompanied by delight and lust," here it should be understood in the sense of that state; the meaning is "being of the nature of delight and lust." In "Whatever investigation, monks, is accompanied by idleness, associated with idleness," here in the sense of mixed up; the meaning here is "mixed up with idleness arising now and then." In "One is an obtainer of attainments accompanied by fine-material or of attainments accompanied by immaterial," here in the sense of object; the meaning is "having fine-material objects, having immaterial objects." In "One develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton," here in the sense of support; the meaning is "attained by depending on the perception of a skeleton, by developing the perception of a skeleton." In "This happiness is accompanied by this rapture, co-arisen, associated," here in the sense of conjoined; the meaning is "mixed together." In this passage too it is used in the sense of conjoined.

The word "co-arisen" is used in the sense of conascence, as in "conascence, prenascent, postnascent." The word "conjoined" is used in the sense of association in such passages as "in company with laypeople" and "thus in company, venerable sir." In "Having avoided the lean and the fat, horses conjoined are yoked," here in the sense of similar.

Surrounded by margosa trees, your mango tree, O bearer of curds;
Root conjoined with root, branch with branch they associate."

Here in the sense of accumulated. In "States conjoined with consciousness," here in the sense of states associated with consciousness. But here, that which in the giving of fruit is of the nature of non-separation, without making a distinction, having become of the nature of arising together and so on, is called "associated." That is its domain. Or else, having said "accompanied by," in order to show that it is not like a thread that has come from behind, "co-arisen" was said. In order to show that it is also not like matter and immaterial arisen together, "conjoined" was said.

And in order to show that it is also not like milk and water, "associated" was said. For in the sense of being unable to make a separation, states co-arisen together are also associated, like milk and oil. Likewise, they are also dissociated, like butter removed from milk. Thus, in order to show that association by characteristic is just the characteristic of arising together and so on, "arising together" and so on was said. Here, what is the diversity between arising together and conascence? Arising together means without an interval in arising. In order to show that it is not like butter that becomes manifest through churning and churning of curds from which the milk-time has passed, as if born on just one day by way of before the meal and after the

meal, it is born at one moment, thus "co-arisen." "Having the same sense-organ" means having the same sense-organ by way of a single delimitation in the sense of support, without an interval of position, like two monks having the same dwelling. "Having the same object" means having an unfixed single object, not like eye-consciousness - thus some explain.

"Mortal" is the root term. A being is one who is attached, stuck, fastened to matter and so on, thus "a being." For this was said: "'A being, a being', venerable sir, is said. In what respect, venerable sir, is one called 'a being'? Rādha, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, one is attached there, one is strongly attached there, therefore one is called 'a being.'" Or a being by way of attachment to existence. One who leads to fortunate and unfortunate realms, thus "a man." A son of Manu, thus "a young man." One who nourishes oneself by means of provisions, thus "a person." "Pum̐" is called hell; one who goes to that, thus "an individual." One who bears the life faculty, thus "a soul." One who goes from death to birth, thus "a creature." One who decays, thus "a being." One who goes by the faculties, thus "a human." Or else, one who goes by action that is lordly in nature, thus "a human." "Hindagū" is also a reading. "Hinda" means death; one who goes to that, thus "hindagu." Born from Manu, thus "a human being." "What he consents to" means what matter and so on he enjoys. The remainder is according to the method already stated. From here on, concluding the meaning already stated, therefore the Blessed One said -

"For one desiring sensual pleasure, etc. a mortal having obtained what he wishes";

From here onwards, without saying even this much, we shall describe only the distinctive points.

2. "For one desiring sensual pleasures" means for that person who is wishing for sensual pleasures, or who is being carried along by sensuality. "In whom desire has arisen" means in whom craving has arisen. "Being" means of a being. "Those sensual pleasures decline" means if those sensual pleasures decline. "He is transformed like one pierced by a dart" means then he is afflicted as if pierced by a dart made of iron and so on. From here onwards, having set aside what has been stated, whatever is obscure among what has not been stated, that alone I shall explain.

By way of reaching an object that gladdens the eye, one is driven, one goes. By way of the desirableness of what is fair to behold, by way of the object, it causes one to arrive - thus one is led. Having become pleasant to hear, by way of the object that gladdens the ear-passage, it drags one along - thus one is carried away. Having become something to be remembered, by way of the object that gladdens the mind, having seized one, one is drawn together - thus one is drawn along. "Just as" is an indeclinable particle in the sense of a simile. "One is driven, one goes by an elephant" means by an elephant vehicle, or; "or" is in the sense of an alternative. "One is driven, one goes by a horse" means by a horse vehicle, or. An ox-yoked litter and so on is a vehicle; an ox vehicle means by that ox vehicle. In the case of a goat vehicle and so on too, the same method applies. By way of being desirable, it has arisen, come to be.

By way of the dearness of the object, it has been born, been produced. By the agreeable state of the object, it has appeared. Or else, by way of sensual lust, it has arisen, come to be. By way of sensual delight, it has been born, been produced. By way of sensual craving, by way of sensual affection, by way of sensual desire, and by way of sensual fever, it has appeared - thus it should be known.

"Either those sensual pleasures decline" means those objective sensual pleasures and so on decline, depart. "Or he declines from sensual pleasures" means this person such as a warrior and so on declines from, departs from sensual pleasures consisting of objective sensual pleasures and so on, as in such passages as "Wealth abandons a mortal first, or the mortal gives up riches even earlier." "How" means in what manner. "While he still lives" means while he still endures. "Those riches" means those riches consisting of objective sensual pleasures and so on. "Kings or" means kings of the earth and so on. "Take" means having seized, they go away, or they rob. "Thieves or" means those who break through walls and so on. "Fire or" means forest fire and so on. "Burns" means sets ablaze, reduces to ashes. "Water or" means water such as floods and so on. "Carries away" means having seized, it brings to the great ocean. "Disagreeable or" means unpleasant, not agreeable. "Heirs take" means those deprived of rightful inheritance, those without ownership, take. "What has been stored or" means what has been placed as a deposit. "Does not find" means does not discover, does not obtain; the meaning is does not see. "Badly managed" means enterprises such as farming, trade and so on engaged in with improper effort. "Fail" means reach destruction; the meaning is they do not proceed. The origination should be understood in such passages as "Those who do not use it break the chariot."

"Or in the family a wastrel arises" means in a warrior-caste family and so on, one who burns up the family, the last man in the family, is born. "Kulaṅkaro" is also a reading. "Who scatters those riches" means whoever is the last one in the family squanders those riches consisting of gold and so on. "Disperses" means causes separation, throws far away. "Destroys" means removes, brings to disappearance. Or else, having become one who indulges in women, he scatters. Having become a drunkard, he disperses. Having become a gambler, he destroys. Or he scatters through not knowing the income that has arisen. He disperses through not knowing the means of expenditure. He destroys through not arranging protection at the place where things are stored - it should be connected by such methods and so on.

"Impermanence is the eighth" means the nature of destruction is the eighth. "They diminish" means they go to disappearance. "They decline" means they are no longer discerned. "They fall away" means they depart from their place. "They go to ruin" means they trickle away. "They disappear" means they go to disappearance and non-visibility. "They are destroyed" means having become crushed to bits, they depart.

"While those riches still remain" means at the time when those riches are still standing, as in such passages as "whether standing or quenched" and so on. "He" means that person who is the owner of the riches. "Passes away" means from the world of gods. "Dies" means from the human world. "Is destroyed" means from the world of nāgas, supaṇṇas and so on. Or else, "diminishes" is by way of the grain storehouse. "Declines" is by way of the wealth storehouse. "Falls away" is by way of oxen, elephants, horses and so on. "Goes to ruin" is by way of female and male slaves. "Disappears" is by way of wife and ornaments. "Perishes" is by way of water

and so on - thus some explain.

"Made of iron" means produced from dark iron and so on. "By a dart" means by an arrow. "Made of bone" means by the remainder, setting aside human bone. "Made of tooth" means by elephant tusk and so on. "Made of horn" means by cow horn and so on. "Made of wood" means by bamboo wood and so on. "Pierced" means struck by any one of the darts of the aforementioned kinds. "Is transformed" means scatters, undergoes disturbance. "Is agitated" means trembles, gives rise to irritation. "Is struck" means becomes struck. "Is afflicted" means becomes afflicted; having received a blow, he is agitated. On the third day, having inserted the surgical instrument, at the time of washing, he is struck. At the application of alkaline substance, he is afflicted. Or at the washing of the blow, he is transformed. At that arising of suffering, he is agitated. At the insertion of the surgical instrument, he is afflicted. At the application of alkaline substance, he is struck - thus some explain.

"Sick" means having received a blow, he is oppressed. "Distressed" means overcome with displeasure. "From alteration and change" means by having abandoned the natural state and being brought to a state of otherwise; sorrow such as inner drying up and so on, and lamentation which is confused speech, and suffering such as bodily affliction and so on, and displeasure such as mental affliction and so on, and intense trouble and anguish. These aforementioned sorrow and so on arise and come into occurrence.

3. The meaning in brief of the third verse is: Whoever avoids these sensual pleasures therein, either by suppression of desire and lust or by eradication, as one avoids a snake's head with one's own foot, that monk, because of having spread throughout the entire world and remaining steadfast, being mindful, overcomes the craving termed clinging in the world.

"Whoever" is a term to be analysed. "Whoever, of whatever kind" and so on are the terms for its analysis. And here, since "whoever" is a term of meaning, and it indicates a person in an unspecified manner. Therefore, showing its meaning, he stated the very word "whoever" which indicates a person in an unspecified manner. Therefore here the meaning should be understood thus: "whoever" means whoever, anyone at all. Since whoever anyone at all may be, he is inevitably discerned in one way or another by way of whatever appearance, whatever engagement, whatever disposition, whatever manner, whatever state attained, and whatever quality possessed, therefore, in order to make that known therein, making manifest that distinction, he said beginning with "of whatever kind." Therein, "of whatever kind" means by way of outward appearance, let him be of whatever kind or of such kind, whether tall or short or dark or fair or of golden-fish complexion or thin or stout - this is the meaning.

"However engaged" means by way of occupation, let him be engaged in this or that, whether engaged in new construction work or engaged in recitation or engaged in the duty of residence - this is the meaning. "However disposed" means as appointed, by way of being an overseer of new construction work and so on. "Of whatever manner" means established in whatever manner, by way of being a lamp-leader and so on. "Having attained whatever state" means having attained whatever

intermediate position, by way of the position of general, millionaire, and so on. "Possessed of whatever quality" means approached by whatever quality, by way of ascetic practices and so on.

"By suppression or" means by access and absorption concentration, that is, by the distancing of mental defilements, like algae by the striking of a pot. "By eradication or" means by eradication through the mode of abandoning by having brought about non-continuance, by having utterly cut off the root of mental defilements through the path. The eleven terms beginning with "sensual pleasures are like a skeleton" are stated by way of insight.

The six terms beginning with "even developing recollection of Buddha's qualities," including "even developing recollection of death" and "even developing recollection of peace" - these are stated by way of access meditative absorption. "Even developing mindfulness of breathing," "even developing mindfulness of the body," and those beginning with "even developing the first meditative absorption" ending with "even developing the attainment of the plane of neither-perception-nor-non-perception" are stated by way of absorption meditative absorption. Therein, "sensual pleasures are like a skeleton" means a skeleton well-scraped, scraped, fleshless, smeared with blood is the simile for these sensual pleasures - thus sensual pleasures are like a skeleton. "In the sense of having little gratification" means in the sense of seeing that "the enjoyment of happiness is small, limited; the danger here is greater." "Seeing" means seeing with the eye of knowledge that "that dog would only become a partaker of weariness and vexation." "Avoids" means goes far away. For this was said by the Blessed One -

"Just as, householder, a dog overcome by hunger and weakness might be present at a butcher's slaughterhouse, and a skilled butcher or a butcher's apprentice might throw towards him a skeleton well-scraped, scraped, fleshless, smeared with blood. What do you think, householder, would that dog, licking that skeleton well-scraped, scraped, fleshless, smeared with blood, dispel his hunger and weakness?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, that skeleton is well-scraped, scraped, fleshless, smeared with blood; that dog would only become a partaker of weariness and vexation." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, having avoided that equanimity which is of diversity, based on diversity, he develops that equanimity which is of unity, based on unity, where all clinging to worldly gains ceases without remainder."

A slice of flesh common to vultures and so on is the simile for these - thus "like a piece of flesh." "Shared by many" means common in the sense of being shared by many. A blazing grass torch is the simile for these - thus "like a grass torch." "In the sense of burning" means in the sense of setting fire to the hand and so on. A charcoal pit more than a man's height deep, full of glowing embers without flame and without smoke, is the simile for these - thus "like a charcoal pit." "In the sense of great fever" means in the sense of great tormenting. A dream of pleasant parks and so on is the simile for these - thus "like a dream." "In the sense of brief manifestation" means in the sense of not reaching, not approaching and remaining. Goods such as vehicles and so on obtained by borrowing is the simile for these - thus "like borrowed goods."

"In the sense of being temporary" means in the sense of not being permanent. A tree with ripe fruit is the simile for these - thus "like tree fruits." "In the sense of breaking and destroying" means in the sense of breaking branches and also in the sense of breaking all around and felling the tree. A sword and a butcher's block are the simile for these - thus "like a butcher's block." "In the sense of cutting" means in the sense of chopping. A stake of spears is the simile for these - thus "like a stake of spears." "In the sense of piercing through" means in the sense of falling upon and penetrating. A snake's head, in the sense of producing fear, is the simile for these - thus "like a snake's head." "In the sense of being fearful" means in the sense of fear when face to face with it. A mass of fire that produces suffering is the simile for these - thus "like a mass of fire." "In the sense of great scorching" means in the sense of producing great scorching bodily affliction - thus "one avoids sensual pleasures." For this was said:

"Just as, householder, a vulture or a heron or a hawk, having taken a slice of flesh, might fly up, other vultures, herons, and hawks, having pursued and pursued it, might tear at it and pull it away. What do you think, householder, if that vulture or heron or hawk did not quickly give up that slice of flesh, on that account it might undergo death or suffering like death?" "Yes, venerable sir." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a piece of flesh, etc. he develops that very equanimity. Just as, householder, a man having taken a blazing grass torch might go against the wind. What do you think, householder, if that man did not quickly give up that blazing grass torch, that blazing grass torch would burn his hand or burn his arm or burn one or another of his limbs, on that account he might undergo death or suffering like death?' "Yes, venerable sir." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a grass torch, having much suffering, much anguish, etc. he develops that very equanimity. Just as, householder, there might be a charcoal pit, more than a man's height deep, full of glowing embers, without flame, without smoke. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering; two strong men, having seized him by both arms, might drag him towards the charcoal pit. What do you think, householder, would that man twist his body this way and that?' "Yes, venerable sir." "For what reason?" "It is known, venerable sir, to that man: 'I will fall into this charcoal pit, on that account I will undergo death or suffering like death.'" "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a charcoal pit, etc. he develops that very equanimity. Just as, householder, a man might see a dream of a pleasant park, a pleasant forest, pleasant ground, a pleasant pond; he, having awakened, would see nothing. Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like a dream, etc. he develops that very equanimity. Just as, householder, a man having borrowed goods, having asked for a vehicle or excellent jewelled earrings. He, honoured and surrounded by those borrowed goods, might proceed to the market place. People, having seen him, would say thus: 'A wealthy man indeed, friend, this person is; thus indeed do wealthy people enjoy their wealth.' The owners, wherever they might see those things, right there they would take those things away. What

do you think, householder, would that be enough for that man's distress?"

"Yes, venerable sir." "For what reason?" "Because, venerable sir, the owners are taking those things away." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like borrowed goods, etc. he develops that very equanimity. Just as, householder, not far from a village or a town there might be a dense jungle thicket; there might be a tree with ripe fruit and abundant fruit. And there might be no fruits fallen on the ground. Then a man might come along, desiring fruit, seeking fruit, wandering about in search of fruit. He, having plunged into that jungle thicket, might see that tree with ripe fruit and abundant fruit. It might occur to him: 'This tree has ripe fruit and abundant fruit, and there are no fruits fallen on the ground; but I know how to climb a tree. What if I were to climb this tree and eat as much as I like and fill my lap?' He, having climbed that tree, would eat as much as he likes and fill his lap. Then a second man might come along, desiring fruit, seeking fruit, wandering about in search of fruit, having taken a sharp axe. He, having plunged into that jungle thicket, might see that tree with ripe fruit and abundant fruit. It might occur to him: 'This tree has ripe fruit and abundant fruit, and there are no fruits fallen on the ground; but I do not know how to climb a tree. What if I were to cut this tree at the root and eat as much as I like and fill my lap?' He would cut that tree at the very root. What do you think, householder, if that man who had first climbed the tree did not quickly come down, would that tree, falling, break his hand or break his foot or break one or another of his limbs, and on that account might he undergo death or suffering like death?"

"Yes, venerable sir." "Just so, householder, a noble disciple considers thus: 'Sensual pleasures have been declared by the Blessed One as like tree fruits, having much suffering, much anguish, the danger here is greater.' Having seen this as it really is with right wisdom, having avoided that equanimity which is of diversity, based on diversity, that equanimity which is of unity, based on unity. Where all clinging to worldly gains ceases without remainder. He develops that very equanimity."

Thus, having shown insight ending with the simile of a mass of fire beginning with the skeleton, now showing access concentration, he said beginning with "developing recollection of Buddha's qualities."

Therein, because it arises again and again, mindfulness itself is recollection. And because it occurs only in the place where it should occur, it is mindfulness suitable for a son of good family who has gone forth out of faith - thus too it is recollection. Recollection arisen referring to the Buddha is recollection of Buddha's qualities. This is a designation for mindfulness having as its object the qualities of the Buddha beginning with Worthy One; that recollection of Buddha's qualities. "Developing" means increasing, accumulating. Recollection arisen referring to the Teaching is recollection of the Teaching; this is a designation for mindfulness having as its object the qualities of the Teaching beginning with well-proclaimed. Recollection arisen referring to the Community is recollection of the Community's qualities; this is a designation for mindfulness having as its object the qualities of the Community beginning with practising well. Recollection arisen referring to morality is recollection

of morality; this is a designation for mindfulness having as its object the qualities of one's own morality beginning with unbrokenness. Recollection arisen referring to generosity is recollection of generosity; this is a designation for mindfulness having as its object the qualities of one's own generosity beginning with open-handedness. Recollection arisen referring to the deities is recollection of the deities; this is a designation for mindfulness having as its object one's own qualities beginning with faith, having placed the deities in the position of witnesses. Mindfulness arisen referring to breathing is mindfulness of breathing; this is a designation for mindfulness having as its object the sign of breathing. Mindfulness arisen referring to death is recollection of death; this is a designation for mindfulness having as its object death reckoned as the arrest of the life faculty included in a single existence.

Because it is the origin and mine of contemptible, repulsive things such as head hair and so on, mindfulness that has gone to, that has occurred in, the body that has come to be reckoned as "body" (kāya) is mindfulness of the body; or mindfulness that has gone to such a body - where "mindfulness gone to the body" (kāyagatasati) should be said, without making it short, "mindfulness of the body" (kāyagatāsati) is said. This is a designation for mindfulness having as its object the sign of repulsiveness in the bodily parts such as head hair and so on. Recollection arisen referring to peace. Recollection of peace; this is a designation for mindfulness having as its object the peace of all suffering.

Developing the first meditative absorption associated with applied thought, sustained thought, rapture, happiness, and unified focus of mind. Developing the second meditative absorption associated with rapture, happiness, and unified focus of mind. Developing the third meditative absorption associated with happiness and unified focus of mind. Developing the fourth meditative absorption associated with equanimity and unified focus of mind, etc. Even developing the plane of neither-perception-nor-non-perception, one avoids sensual pleasures.

Having shown abandoning by suppression, now in order to show the abandoning of sensual pleasures by eradication, he said beginning with "even developing the path of stream-entry." Therein, the entering upon the stream of the path is stream-entry; the path of stream-entry is the path of stream-entry. "Sensual pleasures leading to the realm of misery" means those sensual pleasures by which one goes to the realm of misery; one avoids those sensual pleasures leading to the realm of misery by eradication, developing the path of stream-entry. One who comes to this world only once by way of conception is a once-returner; his path is the path of once-returning. Developing that path. "Gross" means having reached the fever of passion. One who does not come to sensual existence by way of conception is a non-returner; his path is the path of non-returning. Developing that path. "Accompanied by residue" means having reached a subtle state. Because of being far from mental defilements, because of having destroyed the enemies that are mental defilements, because of having destroyed the spokes of the wheel of the round of rebirths, because of the absence of secrecy in evil-doing, and because of being worthy of requisites and so on, he is a Worthy One; the state of a Worthy One is arahantship. What is that? The fruition of arahantship. The path of arahantship is the path of arahantship. Developing that path of arahantship. "Entirely in every way" means all in every manner. "In every manner" means all in every way. "Without remainder, without exception" means

without any residue, not leaving even a trace. Or else, "entirely in every way" is by way of roots. "In every manner" is by way of the all-embracing manner. "Without remainder, without exception" is by way of the all-embracing development. Likewise, by the first, through the absence of misconduct. By the second, through the absence of prepossession. By the third, through the absence of underlying tendencies - thus some explain.

"Snake" means serpent - whatever one moves along going. "In what sense" means for what reason. "Goes creeping along" means because it goes properly crawling along, it is a snake. "Bending" means having become crooked in every way. "With head lowered" means having become with head laid down. "Sleeps on its head" means having placed its head between its coils, by the nature of sleeping, it sleeps with its head - thus it is a sarīsapa. "Lies in a hole" means a bilāsaya. "Bilasayo" is also a reading; that is the better one. "Lies in a cave" means a guhāsaya. "Its fangs are its weapons" means that snake's two fangs are the weapon reckoned as a striking instrument. "Its poison is terrible" means that snake's poison reckoned as pervasive is severe and harsh. "Its tongue is twofold" means that snake's tongue is in two. "It tastes flavour with two tongues" means with its twofold tongues it knows flavour, finds gratification, consents to it. "Wishes to live" means one who desires to live. "Does not wish to die" means one who desires not to die. "Wishes for happiness" means one who desires happiness. "Averse to suffering" means not wishing for suffering. "With the foot" means with one's own foot. "A snake's head" means the head of a snake. "Would avoid" means would avoid from afar. "Would shun" means to that measure. "Would keep away from" means from all around. "Would completely avoid" means to the fourth measure. Or else, by the first, from the head. By the second and third, from the two sides. By the fourth, from behind. "But sensual pleasures, for one who has not attained them, one should avoid because they are a basis of suffering rooted in seeking. For one who has attained them, one should shun because they are a basis of suffering rooted in safeguarding. One should keep away from them because they are a basis of suffering rooted in the fever of ignorance. At the face of destruction, one should completely avoid them because they are a basis of suffering rooted in separation from the beloved" - thus some explain.

It is lust by way of dyeing. It is passion in the sense of powerful dyeing. It is attraction because of leading beings again and again towards objects. "It complies with" thus it is compliance; the meaning is "it desires." Beings delight by means of this in whatever existence - thus it is delight; or it itself delights - thus it is delight. That delight and lust in the sense of dyeing - thus it is passionate delight. Therein, craving that has arisen once regarding a single object is delight; that which arises again and again is called passionate delight. "Mental passion" means that which was said below as "passion in the sense of powerful dyeing" - that is not of a being, but is passion of consciousness itself - this is the meaning.

Objects are desired by means of this - thus it is desire. Living beings become infatuated by means of this through the state of thick defilements - thus it is infatuation. Holding is by way of seizing after swallowing and bringing to completion. By means of this, beings are greedy, they come to greed - thus it is greed. Or greed in the sense of being thick. For "greed or else a forest thicket" was said in the sense of thickness alone. The next term is augmented by way of a prefix, or greed from every

side - thus it is intense greed. They cling by means of this - thus it is attachment. Or attachment in the sense of sticking. It is mire in the sense of sinking. It is longing by way of dragging. For it was said: "Longing drags this person along for the production of this or that existence." It is deceit in the sense of deception. It is the genetrix in the sense of generating beings in the round of rebirths. For it was said: "Craving generates a person, his mind runs about." It is the producer because it generates while binding beings with suffering in the round of rebirths. It is the seamstress in the sense of joining together. For this sews and joins beings together in the round of rebirths by way of death and rebirth-linking, like a tailor joining rag to rag; therefore it is said "the seamstress in the sense of joining together." It is the ensnarer because it has a net of manifold kinds, a net of objects, or because it has a net reckoned as the dwelling place of craving's agitation.

It is flowing because it is like a river with a swift current in the sense of dragging - thus it is flowing. Or it is flowing in the sense of being moist. For this was said: "Remembrances and affections, pleasures arise for a being." "Moist and smooth" - this is the meaning here. It is a thread because it is like a string tied to a tortoise in the sense of bringing about calamity and disaster. For this was said: "Thread, monks, this is a designation for passionate delight." It is spread in the sense of being extended regarding visible form and so on. It is the accumulator because it causes beings to strive for the attainment of this and that. It is the companion in the sense of being a comrade, because of not allowing one to become dissatisfied. For this does not allow beings to become dissatisfied in the round of rebirths, but causes them to delight like a dear companion wherever they go. For that very reason it was said -

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths."

Aspiration is by way of aspiring. "Conduit to existence" means the rope of existence. For by this rope, beings, bound at the neck like oxen, are led to whatever place is desired. It desires, resorts to, and clings to this and that object, thus it is a forest; or it requests, thus it is a forest. "Undergrowth" - the term is extended by phrasing. Or in the sense of giving rise to harm and suffering, and in the sense of being a thicket, it is like a forest, thus it is a forest. This is a name for powerful craving. But in the sense of being a denser thicket, what is more powerful than that is called undergrowth. Therefore it was said -

"Cut down the forest, not the tree, from the forest arises fear;
Having cut down both the forest and the undergrowth, be free from craving, monks."

Intimacy is by way of becoming intimate; the meaning is association. That is twofold - intimacy of craving and friendly intimacy. Among these, here intimacy of craving is intended. Affection is by way of affection. Expectation is that which, trembling through making attachment, looks forward. And this too was said: "These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvatī as chief. Here, Sire, arouse desire, have longing for life." "Have attachment" - this is the meaning here. It binds to each and every object, thus it is kinship; or in the sense of being a relative, a separate kinsman, thus too it is kinship. Even in the sense of being constantly relied

upon, there is no relative for beings equal to craving. Hope is from reaching towards objects. The meaning is from overwhelming and from consuming while pursuing satisfaction. Wishing is by way of wishing. The state of having wished is the state of wishing.

Now, in order to show the basis of its occurrence, "hope for visible form" and so on was stated. Therein, hope is by way of wishing; having taken the meaning of hope, hope regarding visible form is hope for visible form. Thus all nine terms should be understood. And here the first five are stated by way of the five types of sensual pleasure, the sixth by way of greed for requisites. That is especially for those gone forth; the remaining three are for householders by way of objects of insatiability. For there is nothing dearer to them than wealth, sons, and life. It makes beings pray thus: "This is mine, this is mine" or "Such and such a person gave me this, gave this" - thus it is praying. The next two terms are augmented by a prefix; because beyond that it was begun to be analysed in another manner, "praying" was stated again. The act of praying is the act of praying. The state of having prayed is the state of having prayed. One who again and again plunders and drags in the domain of objects is greedy; the state of the greedy one is greed. The act of being greedy is the act of being greedy. The state of one endowed with greed is the state of being greedy.

"Tail-wagging" means by which craving they wander about trembling like dogs wagging their tails in places of gain; that is the name of that trembling craving. One who desires well in agreeable and disagreeable objects is one who desires excellence; the state of that is desire for excellence. Lust in inappropriate places such as one's mother, maternal aunt, and so on is lust for what is not according to the Teaching. Greed that has arisen powerfully even in appropriate places is unrighteous greed. Or, from the statement "lust is unrighteous" and so on, desire and lust arise whether in appropriate or inappropriate places is lust for what is not according to the Teaching in the sense of being not according to the Teaching. It should be understood as unrighteous greed in the sense of unrighteousness. Attachment is by way of desiring objects. The act of desiring is desiring. Longing is by way of aspiring. Yearning is by way of envying. Aspiring well is aspiring. Craving regarding the five types of sensual pleasure is sensual craving. Craving regarding fine-material and immaterial existences is craving for existence. Craving regarding non-existence, which is termed annihilation, is craving for non-existence. Craving in purely fine-material existence alone is craving for fine-material existence. Craving in immaterial existence is craving for immaterial existence. Lust accompanied by the annihilationist view, craving regarding cessation, is craving for cessation. Craving regarding visible form is craving for visible form. Craving regarding sound is craving for sound. The same method applies also in the case of craving for odour and so on. Mental flood and so on have their meanings already stated.

It obstructs wholesome mental states - thus it is obstruction. Covering is by way of concealing. It binds beings in the round of rebirths - thus it is bondage. Having injured consciousness, it becomes defiled and makes it defiled - thus it is impurity. In the sense of having become firmly established, it lies latent again and again - thus it is an underlying tendency. It prepossesses consciousness that is arising - thus it is prepossession; the meaning is that by not allowing it to arise, it takes the turn of the wholesome. For in such passages as "thieves beset the road, cheats beset the road,"

the meaning is they seized the road. Thus here too, prepossession should be understood in the sense of seizing. It is like a creeper in the sense of entwining - thus it is a creeper. Even in the passage where "the creeper having arisen stands" occurs, this craving is called a creeper. It desires various things - thus it is avarice. The root of the suffering of the round of rebirths is the root of suffering. The source of that very suffering is the source of suffering. That suffering originates from this - thus it is the origin of suffering. It is like a snare in the sense of binding - thus it is a snare; Māra's snare is Māra's snare. It is like a hook in the sense of being difficult to disgorge - thus it is a hook; Māra's hook is Māra's hook. Those overcome by craving do not go beyond Māra's domain; Māra exercises control over them - by this method, it is Māra's domain, thus Māra's domain. In the sense of flowing, craving itself is a river - the river of craving. In the sense of overwhelming, craving itself is a net - the net of craving. Just as dogs bound by a leash are led wherever one wishes, so beings bound by craving - in the sense of firm binding, it is like a leash - thus it is a leash; craving itself is a leash - the leash of craving. In the sense of being difficult to fill, craving itself is an ocean - the ocean of craving. Covetousness is in the sense of coveting. They are greedy by means of it, or it itself is greedy, or it is merely the act of being greedy - thus it is greed. It is a root in the sense of being the support of the associated unwholesome states.

"Clinging" means clinging, thus. "In what sense" means by what intrinsic nature. "Spread out" means extended regarding visible form and so on. "Extensive" means vast. "Diffused" means diffused by way of pervading the three planes. It is stated by making the letter "ta" into the letter "ṭa" of the former word itself, having made a consonant division. "It clings" means it crawls about or endures. For one who is lustful endures even when being struck by the foot on the object of lust. They also call drawing back or writhing "visakkana." Some explain it as "the lord of wholesome and unwholesome states." "It draws together" means seeing benefits in sensual pleasures in this way and that way, it draws together and contracts the mind from proceeding towards renunciation in various ways; or "visa" means suffering, it carries that, conveys it - this is the meaning. "It deceives" means apprehending what is impermanent and so on as permanent and so on, it is deceitful. It has poison as its root because of being the cause of action that produces suffering; or "visa" means feeling that has become suffering-upon-suffering and so on is the root of this - thus it has poison as its root. Because of being the origin of suffering, poison is its fruit - thus it has poison as its fruit. That craving by which there is only the enjoyment of suffering beginning with visible form and so on, not of the Deathless - that is called "having poison as its enjoyment." Everywhere the derivation of the term should be understood by way of language.

Wishing to show its domain, he said beginning with "or that craving is extensive regarding visible form." Therein, "or extensive" means craving that is indeed great in the sense of craving; the five beginning with visible form are stated by way of lust for the five strands of sensual pleasure. The eleven terms beginning with "family, group" are stated by way of greed. The triad of the sensual element is classified by way of the round of action; the triad of sensual existence is classified by way of the round of result; the triad of percipient existence is classified by way of perception; the triad of single-aggregate constituent existence is classified by way of aggregates. The triad of the past is by way of time; the tetrad of the seen is by way of object; the triad of the

realm of misery is by way of location; the triad of aggregates is classified by way of being soulless and lifeless - this should be known. Herein this is the brief illustration of meaning and the making clear -

"Therein, what is the sensual element? From below, making the Avīci hell the limit, from above, including the gods who control what is created by others, whatever in this interval are the aggregates, elements, and sense bases that frequent here and are included here - materiality, feeling, perception, activities, consciousness - this is called the sensual element."

"Therein, what is the material element? From below, making the Brahma world the limit, from above, including the Akaniṭṭha gods, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life - this is called the material element."

"Therein, what is the immaterial element? From below, making the gods reborn in the plane of infinite space the limit, from above, including the gods reborn in the plane of neither-perception-nor-non-perception, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life - this is called the immaterial element." In the commentary, however, "the sensual element" means sensual existence; the five aggregates are obtained. "The material element" means fine-material existence; the five aggregates are obtained. "The immaterial element" means immaterial existence; four aggregates are obtained - thus it is said.

Or the element connected with sensuality reckoned as sensual lust is the sensual element, or the element reckoned as sensuality is the sensual element. Having abandoned sensuality, the element connected with fine-materiality is the fine-material element, or the element reckoned as fine-materiality is the fine-material element. Having abandoned both sensuality and fine-materiality, the element connected with immateriality is the immaterial element, or the element reckoned as immateriality is the immaterial element. Those very same elements are again stated by the term existence. For "they exist" - thus they are called "existences." Existence connected with perception, or existence of those possessing perception, or perception exists here in this existence - thus percipient existence. That is sensual existence, and fine-material existence free from non-percipient existence, and immaterial existence free from neither-percipient-nor-non-percipient existence.

Non-percipient existence is not percipient existence; that is a part of fine-material existence. Because of the absence of grossness it is "neither-perception," because of the existence of subtlety it is "nor-non-perception" - thus neither-perception-nor-non-perception; existence connected with that is neither-percipient-nor-non-percipient existence. Or because of the absence of gross perception and because of the existence of subtle perception, neither-perception-nor-non-perception exists in this existence - thus neither-percipient-nor-non-percipient existence; that is a part of immaterial existence. Existence covered with a single aggregate of matter, or one constituent of being belongs to this existence - thus single-aggregate constituent existence; that is just non-percipient existence. Existence covered with four

immaterial aggregates, or four constituents of being belong to this existence - thus four-aggregate constituent existence; that is just immaterial existence. Existence covered with five aggregates, or five constituents of being belong to this existence - thus five-aggregate constituent existence; that is both sensual existence and a part of fine-material existence. The triad of the past is by the same method as stated below. "Seen" means a visual object originating from four sources. "Heard" means a sound object originating from two sources. "Sensed" means odour, flavour, and tangible objects originating from four sources, to be apprehended by touching. "To be cognised" means a mind-object to be known by the mind. Among those phenomena that are seen, heard, sensed, and to be cognised. "Spread out and extended" means great and widespread.

"In the realm of misery" means because of the absence of income reckoned as growth, it is a realm of misery; in that realm of misery. "In the world of aggregates" means the five aggregates beginning with matter are themselves the world in the sense of a heap. "In the world of elements" means the eighteen elements beginning with the eye-element are themselves the world in the sense of emptiness. "In the world of sense bases" means the twelve sense bases are themselves the world for reasons such as being sense bases and so on. All are the world in the sense of crumbling and disintegrating; spread out and extended in the world of the aforementioned kind - thus clinging. "Mindful" means "he remembers" - thus mindful; mindfulness is stated by way of the person.

Therein, mindfulness has the characteristic of remembering. They remember by means of it, or it itself remembers, or it is merely the act of remembering - thus mindfulness. And this has the characteristic of non-floating, the function of non-forgetting, the manifestation of safeguarding, or the manifestation of facing towards the object, the proximate cause of firm perception, or the proximate cause of the establishment of mindfulness regarding the body and so on. But because of being firmly established in the object, it should be seen as like a pillar, and because of guarding the eye-door and so on, it should be seen as like a doorkeeper.

Showing the basis of its occurrence, he stated the fourfold establishment of mindfulness by the method beginning with "developing the establishment of mindfulness through observation of the body in the body, one is mindful." Therein, "body" means the material body. For here the material body is intended as "body" in the sense of a collection of limbs and minor limbs and phenomena such as head hairs and so on, just as an elephant corps, a chariot corps, and so on. And just as in the sense of a collection, so also in the sense of being the origin of contemptible things. For it is also the body in the sense of being the origin of contemptible things that are supremely loathsome. "Origin" means the place of arising. Herein this is the meaning of the word - That from which they come is the origin. What things come? The contemptible things such as head hairs and so on. Thus the body is the origin of contemptible things such as head hair and so on.

"Observation of the body" means observation of the body, or observation regarding the body; even though "in the body" has already been said, the second taking up of "body" in "observation of the body" should be understood as done for the purpose of showing the defining without mixing, the resolution of compactness, and so on.

By that, it is not observation of feelings in the body, nor observation of mind and mental phenomena, but rather observation of the body only - thus, by showing only the mode of body observation in the subject matter termed "body," the defining without mixing has been shown; likewise, it is not the observation of a single phenomenon separate from the limbs and minor limbs in the body, nor the observation of a woman or man separate from head hairs, body hairs, and so on. And even regarding that body which is here termed a collection of primary elements and derived matter consisting of head hairs, body hairs, and so on, there is not the observation of a single phenomenon separate from primary elements and derived matter; but rather, just as one who observes the components of a chariot observes the collection of limbs and minor limbs, just as one who observes the constituent parts of a city observes the collection of head hairs, body hairs, and so on, just as one who peels apart the layers of a plantain trunk, just as one who unwraps an empty fist, one observes only the collection of primary elements and derived matter - thus, by showing the subject matter termed "body" only as a collection in various ways, the resolution of compactness has been shown. For here no body separate from the aforesaid collection is seen, nor a woman, nor a man, nor any other phenomenon whatsoever; but beings make wrong adherence in various ways regarding what is merely a collection of the aforesaid phenomena. Therefore the ancients said:

"What one sees, that is not what has been seen; what has been seen, that one does not see;

Not seeing, the deluded one is bound; being bound, one is not released."

It was said "for the purpose of showing the resolution of compactness and so on." By the word "and so on," this meaning too should be understood here. For this is observation of the body in this body only, not observation of other phenomena. Just as there is observation of water even in a mirage that is not actually water, not so is there observation of the nature of permanence, happiness, self, and beauty in this body that is actually impermanent, suffering, non-self, and foul; but rather, observation of the body is only the observation of the collection of modes of impermanence, suffering, non-self, and foulness - thus it has been said.

Or alternatively, that body which in the Mahāsatipaṭṭhāna by the method beginning with "Here, monks, a monk, having gone to the forest, etc. he, mindful, breathes in" - the body spoken of by that method as ending with the bone stage beginning with in-breaths and out-breaths and so on including the pulverised bones, and that which in the Paṭisambhidā, in the treatise on the establishments of mindfulness, the body is spoken of as "here a certain one observes the earth body as impermanent. The water body. The fire body. The air body. The head-hair body. The body-hair body. The outer skin body. The hide body. The flesh body. The blood body. The sinew body. The bone body. The bone-marrow body" - because of the observation of all that in this very body, "observation of the body in the body" - thus too the meaning should be seen.

Or alternatively, because of not observing anything whatsoever that could be grasped as "I" or "mine" in the body, but because of observing the various collections of phenomena such as head-hairs, body-hairs, and so on, the meaning should be seen thus: observation of the body in the body, the body being termed a collection beginning with head-hairs and so on. Furthermore, by the method that has come in

the Paṭisambhidā in due order beginning with "one observes this body as impermanent, not as permanent," because of observing the body termed a collection of modes beginning with the characteristic of impermanence and so on in its entirety, "observation of body in the body" - thus too the meaning should be seen. But this is a meaning common to the four establishments of mindfulness.

"Establishment of mindfulness" means the three establishments of mindfulness, the domain of mindfulness, the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways, and mindfulness itself. "Monks, I will teach the origin and passing away of the four establishments of mindfulness. Listen to that, pay close attention, etc. And what, monks, is the origin of the body? From the origin of nutriment is the origin of the body" - in such passages, the domain of mindfulness is called "establishment of mindfulness." Likewise in such passages as "the body is the establishing, not mindfulness; but mindfulness is both the establishing and mindfulness." Its meaning is - "Establishment" (paṭṭhāna) means that in which something is established (patiṭṭhāti). What is established? Mindfulness. The establishment of mindfulness (satipaṭṭhāna) is the establishment (paṭṭhāna) of mindfulness (sati); or alternatively, "establishment" means the principal place (padhānaṭṭhāna), the establishment of mindfulness is the establishment of mindfulness, like the elephant station, the horse station, and so on.

In the passage "Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher," the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways is called "establishment of mindfulness." Its meaning is - "Establishment" because it is to be established, the meaning is because it is to be set going. By what is it to be established? By mindfulness; the establishment of mindfulness is the establishment of mindfulness. But in such passages as "The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment," mindfulness itself is called "establishment of mindfulness." Its meaning is - "Establishment" because it establishes itself (patiṭṭhāti); it attends (upaṭṭhāti), meaning it proceeds by entering in and springing forward. Mindfulness itself is the establishment - thus it is an establishment of mindfulness. Or alternatively, it is "mindfulness" (sati) in the meaning of remembering (saraṇa), and "establishment" (paṭṭhāna) in the meaning of setting up (upaṭṭhāna). Thus, it is mindfulness and it is an establishment - thus also it is an establishment of mindfulness. This is what is intended here. That establishment of mindfulness. "Developing" means increasing. And here, what is called "establishment of mindfulness" as the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways, that should be understood by this discourse. For this was said by the Blessed One -

"Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher" - thus indeed this was said. Dependent on what was this said? Here, monks, the Teacher expounds the Teaching to his disciples, compassionate, seeking their welfare, out of compassion - "This is for your welfare, this is for your happiness." His disciples do not listen, do not lend an ear, do not apply their minds to final knowledge, and having turned aside, they conduct themselves contrary to the Teacher's instruction. There, monks, the Truth-

finder is neither displeased nor does he experience displeasure, and he dwells without being affected by defilements, mindful and fully aware. This, monks, is the first establishment of mindfulness. Which a noble one, etc. is worthy.

"Furthermore, monks, the Teacher, etc. this is for your happiness." Some of his disciples do not listen, etc. they conduct themselves. Some disciples listen, etc. and do not conduct themselves having turned aside from the Teacher's instruction. There, monks, the Truth-finder is neither displeased nor does he experience displeasure, nor is he pleased nor does he experience pleasure. Having avoided both displeasure and pleasure, he dwells equanimous, mindful and fully aware. This is called, monks, the second, etc.

"Furthermore, etc. this is for your happiness." His disciples listen, etc. they conduct themselves. There, monks, the Truth-finder is pleased and experiences pleasure, and he dwells without being affected by defilements, mindful and fully aware. This is called, monks, the third."

Thus, the state of not being affected by defilements through aversion and compliance, the transcendence of both of those through the constant establishment of mindfulness, is called "establishment of mindfulness." It is said that the constant establishment of mindfulness belongs only to Buddhas, not to Individually Enlightened Ones and others.

In "observation of feeling in feelings" and so on, the purpose of the repetition of feeling and so on should be understood by connecting it as appropriate according to the very method stated in the observation of the body. This too is a common meaning. Among feelings of many varieties such as pleasant and so on, the observation of each individual feeling separately beginning with impermanence. Regarding mind of sixteen varieties beginning with mind with lust, the observation of each individual mind separately beginning with impermanence. Setting aside body, feeling, and mind, the observation of each individual mental phenomenon separately beginning with impermanence among the remaining three-plane phenomena is the observation of mental phenomena such as hindrances and so on according to the method stated in the Satipaṭṭhāna Sutta. Here, "body" is in the singular because of the oneness of the physical body. "Mind" is in the singular, and it should be understood as done by taking the class, because of the absence of distinction in the intrinsic nature of consciousness. And in whatever way feelings and so on should be observed, one observing them in that way should be understood as observation of feeling in feelings, observation of mind in mind, and observation of mental phenomena in mental phenomena. How should feelings be observed? First, pleasant feeling should be observed as suffering, unpleasant feeling as a dart, and neither-unpleasant-nor-pleasant feeling as impermanent. As he said -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent;
He indeed is a monk seeing rightly, he fully understands feelings."

All of these should also be observed as suffering. For this was said: "Whatever is felt, that is in suffering, I say." And they should be observed in terms of pleasure and pain as well. As he said: "Pleasant feeling is pleasant in its presence, unpleasant in its

change. Unpleasant feeling is unpleasant in its presence, pleasant in its change. Neither-unpleasant-nor-pleasant feeling is pleasant when known, unpleasant when not known." Furthermore, they should also be observed by way of the seven insights beginning with impermanence. Regarding mind and mental phenomena too, first, consciousness should be observed by way of the diversity of distinctions such as object, predominance, conascence, plane, kamma, result, function, and so on, by way of the seven observations beginning with impermanence, and by way of the sixteen distinctions beginning with "with lust." Mental phenomena should be observed by way of their individual characteristics and common characteristics, by way of the phenomenon of emptiness, by way of the seven observations beginning with impermanence, and by way of the distinctions beginning with "tranquil" and "not tranquil" and so on.

These four establishments of mindfulness are found in the preliminary stage in different consciousnesses. For one comprehends the body with one consciousness, feeling with another, mind with another, and mental phenomena with another consciousness; but at the moment of the supramundane path, they are found in a single consciousness alone. For the mindfulness associated with insight of one who has come by comprehending the body from the beginning is called observation of the body; the person possessed of that mindfulness is called one who observes the body. The mindfulness associated with the path at the moment of the path for one who, having aroused zeal in insight, has attained the noble path is called observation of the body; the person possessed of that mindfulness is called one who observes the body.

The mindfulness associated with insight of one who has come by comprehending feeling, comprehending mind, and comprehending mental phenomena is called observation of mental phenomena; the person possessed of that mindfulness is called one who observes mental phenomena. The mindfulness associated with the path at the moment of the path for one who, having aroused zeal in insight, has attained the noble path is called observation of mental phenomena; the person possessed of that mindfulness is called one who observes mental phenomena. Thus far the teaching stands with respect to the person; but regarding the body, the mindfulness that comprehends the body, through the abandoning of the illusion "beautiful," succeeds by means of the path - this is called observation of the body. Regarding feeling, the mindfulness that comprehends feeling, through the abandoning of the illusion "pleasant," succeeds by means of the path - this is called observation of feeling. Regarding mind, the mindfulness that comprehends mind, through the abandoning of the illusion "permanent," succeeds by means of the path - this is called observation of mind. Regarding mental phenomena, the mindfulness that comprehends mental phenomena, through the abandoning of the illusion "self," succeeds by means of the path - this is called observation of mental phenomena. Thus one single mindfulness associated with the path obtains four names in the sense of accomplishing four functions. Therefore it was said: "But at the moment of the supramundane path, they are found in a single consciousness alone."

Again, three further sets of four were stated by way of benefit, by way of not having fallen away, and by way of virtue. Therein, "through avoiding unmindfulness" means: not mindfulness is unmindfulness, or unmindfulness is where mindfulness does not

exist; this is a designation for forgetfulness. "Through avoiding" means by shunning on all sides. For by avoiding unmindful persons who are like crows left at food, by associating with persons of established mindfulness, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, mindfulness arises. "Of the states to be done with mindfulness" means of the states that should be done with mindfulness. "Through having done" means through the fact of having done. Through having done the four paths; the meaning is through having developed them. "Through having destroyed the states that obstruct mindfulness" means through having removed sensual desire and so on. "Through not forgetting the states that are the basis of mindfulness" means through the non-disappearance of the causes of mindfulness, namely the objects beginning with the body.

"Through being endowed with mindfulness" means through having rightly come to mindfulness and through not having fallen away from it. "Through mastery" means through having attained the state of mastery. "Through proficiency" means through the state of being well-practised. "Through not falling away" means through the state of not turning back and through the state of not retreating.

"Through existing" means through being present by intrinsic nature. "Through being peaceful" means through having a quenched intrinsic nature. "Through being calmed" means through the state of the mental defilements having been appeased. "Through being endowed with peaceful qualities" means through not having fallen away from the qualities of a good person. Recollection of the Buddha's qualities and so on are according to the method stated above. Mindfulness is by way of remembering; this is the term for the intrinsic nature of mindfulness. Recollection is by way of recollecting through remembering again and again. Recalling is by way of recollecting as if having gone face to face, by way of remembering back. Or it is merely extended by means of a prefix. The act of remembering is remembering. But since "remembering" is also the name for the three refuges, therefore the taking up of mindfulness again was done to exclude that. Remembering reckoned as mindfulness - this is the meaning here. Retaining is through the state of retaining what has been heard and learnt. Non-floating is the state of non-floating, in the meaning of plunging in, reckoned as entering into. For just as in water, gourd vessels and the like float and do not enter in, mindfulness is not so with regard to the object. For this enters into the object; therefore it is called "non-floating." Non-forgetting is through the state of not forgetting what was done long ago and what was said long ago. A faculty is that which exercises the function of lordship in the characteristic of establishing and in the characteristic of illuminating; the faculty reckoned as mindfulness is the mindfulness faculty. The power of mindfulness is that which does not waver regarding negligence. Right mindfulness is mindfulness in accordance with reality, mindfulness leading to liberation, wholesome mindfulness. A factor of one who awakens is a factor of enlightenment; a praised or beautiful factor of enlightenment is an enlightenment factor; mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness.

"The direct path" means one path; the meaning should be understood thus: this path is not one that becomes a road dividing in two. Or alternatively, "to be travelled by one" means one-way (ekāyano). "By one" means having abandoned the company of

groups, by one who is withdrawn, with a secluded mind. To be travelled means to be practised; or "they travel by means of this," thus it is a path; the meaning is one goes from saṃsāra to Nibbāna. The path of one is one-way (ekāyano). "Of one" means of the foremost. The Blessed One is the foremost of all beings; therefore it means "of the Blessed One." Although indeed others also travel by it, even this being so, that path belongs to the Blessed One alone, because it was produced by him. As he said: "For that Blessed One, brahmin, is the producer of the unarisen path" and so on. Or alternatively, "it goes" (ayati) thus it is a path (ayano); the meaning is it goes, it proceeds. It goes in one, thus one-way. It means it proceeds in this Teaching and discipline only, not elsewhere. As he said: "In this Teaching and discipline, Subhadda, the noble eightfold path is found." This is merely a difference in teaching; in meaning, however, it is just one. Furthermore, "it goes to one" means one-way. It means that although in the preliminary stage it proceeds by the method of meditative development through various approaches, in the later stage it goes to one Nibbāna alone. As Brahmā Sahampati said -

"The one who sees the end of birth's destruction, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood."

"Path": in what sense is it a path? In the sense of going to Nibbāna, and in the sense of being sought by those who desire Nibbāna. "Endowed with" means having gone near. "Fully endowed with" means having gone nearer than that. By both, the meaning is not fallen away from mindfulness. "Approached" means having approached and stood. "Fully approached" means having become associated and stood. "Upāgato samupāgato" is also a reading. By both too, the meaning is having come into the proximity of mindfulness. "Attained" means having reached inseparability. "Fully attained" means complete. "Possessed of" means existing without deficiency. "Endowed with, fully endowed with" - by these two terms, occurrence is spoken of. "Approached, fully approached" - by these two terms, penetration is spoken of. "Attained, fully attained, possessed of" - by these three terms, acquisition is spoken of - thus some explain.

"That clinging is in the world" means whatever clinging has been spoken of in many ways, that occurs only in the world of aggregates, not apart from the aggregates - this is the meaning. "That clinging in the world" means this craving reckoned as clinging that occurs only in the world of aggregates. He crosses by avoiding sensual pleasures. He crosses over by abandoning defilements. He goes beyond by cutting off the cause of their support. He transcends by passing beyond the round of rebirths. He passes beyond by making it impossible for conception to arise again. Or alternatively, he crosses and crosses over by observation of the body. He goes beyond by observation of feeling. He transcends by observation of mind. Or alternatively, he crosses by morality. He crosses over by concentration. He goes beyond by insight. He transcends by the path. He passes beyond by fruition - it should be connected by such methods and so on.

4. The meaning in brief of the fourth verse is this -whoever covets a single field such as a rice-field and so on, or a site such as a house-site and so on, or unwrought gold reckoned as coins, or cattle and horses of various kinds such as cattle and horses and so on, or slaves such as those born in the household and so on, or labourers such as hired servants and so on, or women designated as females, or relatives such as kinsmen and relations and so on, or other manifold sensual pleasures such as agreeable forms and so on. "Rice-field" means where rice grows. In the case of paddy fields and so on too, the same method applies. "Paddy" means the remaining kinds of paddy. "That which delights" means mung beans. "House-site" means a piece of land, prepared or unprepared, for the purpose of establishing a house. In the case of porch sites and so on too, the same method applies. "Porch" means a gate-porch and so on. "Front" means in front of the house. "Behind" means behind the house. Here, "park" means they please the mind, thus it is a park; the meaning is they delight with flowers, with fruits, with shade, and with water.

"Livestock and so on" means goats and so on. "Born in the household" means born in the womb of a female slave within the house. "Bought with wealth" means taken by buying and exchanging with wealth. "Oneself or" means by oneself or. "Slavery" means the state of being a slave is slavery; that slavery. "Approaches" means goes to. "Unwillingly or" means brought by capture against one's own wish or.

In order to show those four again, he said "some become slaves born in the household." "Slaves born in the household" means slaves born within the house. "Where the slave, born a slave, standing, utters rough words" - here too these very same are stated. "Bought with wealth" means wealth-slaves. "And some themselves" means self-made slaves. "Driven out by fear" means unwilling slaves. Driven out by fear means cast out.

"Hired servants" means those who live by wages. "Those who do work such as ploughing and so on" means labourers. "Dependents" means those who live by approaching through consultation and so on, having made a support, they live - thus dependents.

"Woman" - she bears, in her womb is the embryo - thus "woman." "Possession" means a companion, one having an owner. Those who are relatives through mother and father are kinsmen by kinship. One of the same clan is a kinsman by clan. One who has learnt sacred texts either in the household of one teacher or of one lineage of sacred texts is a kinsman by sacred texts. One who has learnt together with the art of archery and so on is a kinsman by craft. "Friends and relatives are also kinsmen" - this reading appears in some books.

"Lusts" means one desires through defilement sensual pleasure. "Covets" means one lusts again and again, desires again and again. "Craves" means one desires all around. "Clings" means one desires with distinction. "One lusts by way of grossness through grasping the sign, covets; one craves through grasping the features, clings" - thus some explain.

5. The meaning in brief of the fifth verse is this -Mental defilements reckoned as weak overpower, overcome, and crush that person. Or weak mental defilements overpower that person who is weak through the absence of the power of faith and so on; the meaning is that they overpower because of weakness. Or else both obvious

dangers such as lions and so on and concealed dangers such as bodily misconduct and so on crush that one who is greedy for sensual pleasures, attached to sensual pleasures, and seeking sensual pleasures. Thereupon the suffering of birth and so on follows that person overpowered by concealed dangers, just as water follows a broken boat.

"Weak" means there is no power in them, thus weak; devoid of power. "Feeble" means devoid of the function to be done through the weakness of sluggish application. "Of little power" means small, limited is the power of them, thus of little power; unable to fight. "Of little strength" means small, limited is the strength, the effort, the endeavour of them, thus of little strength. "Inferior," "low" - through being deficient in application. "Inferior" - through being deficient in strength. "Sinful" - through being deficient in conditions. "Insignificant" - through being deficient in disposition. "Limited" - through being deficient in attainment. "They overcome" means they crush, they produce striking. "They master" means they crush from every side. "They overpower" - by way of arising again and again. "They submerge" - by way of arising repeatedly. "They exhaust" - by the state of having dried up. "They crush" - by preventing the arising of the wholesome.

"Power of faith" means they believe by means of it, or it itself believes, or it is merely the act of believing - thus faith. It has the characteristic of believing, or the characteristic of placing trust; its function is serene confidence, like a water-clearing gem. Or its function is leaping forward, like one crossing a flood. Its manifestation is absence of turbidity, or its manifestation is disposition. Its proximate cause is trustworthy objects, or its proximate cause is the factors of stream-entry. It should be seen as like seeds in the hand's wealth. It does not waver regarding faithlessness - this is the power of faith. "Power of energy" means the state of a hero is energy, or the action of heroes is energy, or that which is to be set in motion, to be kept going by method, by way, by means - thus energy. But this energy has the characteristic of supporting and the characteristic of exertion; its function is supporting conascent states; its manifestation is the state of non-sinking; from the statement "being stirred, he strives wisely," its proximate cause is spiritual urgency, or its proximate cause is the basis for the arousal of energy. When rightly aroused, it should be seen as the root of all achievements. It does not waver regarding idleness - this is the power of energy. The characteristic and so on of mindfulness have already been stated.

"One does not waver regarding unmindfulness" - this is the power of mindfulness. It rightly holds and establishes conascent states - thus concentration. It has the characteristic of release, or the characteristic of non-distraction; its function is combining conascent mental states on the object, like water for bath powder; its manifestation is peace, or its manifestation is knowledge. For it has been said: "One who is concentrated understands as it really is, sees as it really is." In particular, it should be seen as having happiness as its proximate cause, like the steadiness of a lamp's flame in a windless place - thus mental stability. "One does not waver regarding restlessness" - this is the power of concentration. "One understands" (pajānāti) - thus it is wisdom (paññā). What does one understand? The noble truths, by the method beginning with "This is suffering." It has the characteristic of penetrating according to the intrinsic nature, or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer; its function is

illuminating the domain, like a lamp; its manifestation is absence of confusion, like a good guide gone to a forest. "Power of wisdom" means one does not waver regarding ignorance. "Power of shame, power of moral fear" - "one does not waver regarding shamelessness" - this is the power of shame. "One does not waver regarding moral fearlessness" - this is the power of moral fear. This is the explanation of meaning by way of both. One is ashamed of bodily misconduct and so on, thus "shame" (hirī); this is a designation for moral shame. One fears those very same things, thus "moral fear" (ottappa); this is a designation for dread of evil.

For the purpose of illustrating their difference - Having set down this matrix: "By origination, predominance, and by the characteristic of bashfulness and so on," this detailed discussion was stated - Shame is of internal origination, moral fear is of external origination. Shame takes oneself as predominant, moral fear takes the world as predominant. Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear. Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear.

Therein, one produces internally originated shame for four reasons - Having reviewed one's birth, having reviewed one's age, having reviewed one's valour, and having reviewed one's great learning. How? "This evil doing is indeed not the deed of those accomplished in birth; it is the deed of those of low birth such as fishermen and so on. It is not proper for one like me, accomplished in birth, to do this deed." Thus, firstly, having reviewed one's birth, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil doing is indeed a deed to be done by the young. It is not proper for one like me, established in age, to do this deed." Thus, having reviewed one's age, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil deed is indeed the deed of those of a weak nature. It is not proper for one like me, accomplished in valour, to do this deed." Thus, having reviewed one's valour, by not doing evil such as killing living beings and so on, one produces shame. Likewise, "This evil deed is indeed the deed of the blindly foolish, not of the wise. It is not proper for one like me, a wise one, very learned, to do this deed." Thus, having reviewed one's great learning, by not doing evil such as killing living beings and so on, one produces shame. Thus one produces internally originated shame for four reasons. And having produced it, having introduced shame into one's own mind, one does not commit evil deeds. Thus shame is of internal origination. How is moral fear of external origination? "If you commit an evil deed, you will incur reproach in the four assemblies -

"The wise will censure you, as a citizen censures filth;
Shunned by the moral ones, monk, what will you do?"

Thus one who reviews, through externally originated moral fear, does not commit evil deeds. Thus moral fear is of external origination.

How is shame with oneself as predominant? Here a certain son of good family, having made himself the authority and foremost, thinking "It is not proper for one like me, who has gone forth out of faith, who is very learned, who observes the ascetic practices, to do an evil deed," does not do evil. Thus shame is with oneself as

predominant. Therefore the Blessed One said: "He, having made himself the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself pure."

How is moral fear with the world as predominant? Here a certain son of good family, having made the world the authority and foremost, does not commit an evil deed. As he said -

"Great indeed is this world community. In this great world community there are ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they know the mind. They too would know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' There are also deities possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they know the mind. They too would know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' He considers thus: 'My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused.' He, having made the world the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself pure."

Thus moral fear is with the world as predominant. "Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear" - here, however, "bashfulness" means the manner of being ashamed; shame is established in that intrinsic nature. "Fear" means fear of the realms of misery; moral fear is established in that intrinsic nature. Both of those are obvious in the avoidance of evil. For just as a certain son of good family, while defecating and urinating and so on, having seen someone before whom one ought to be ashamed, might become ashamed and scorned, just so, having entered upon the sense of shame internally, he does not commit an evil deed. A certain person, having become frightened by fear of the realms of misery, does not commit an evil deed.

Herein this is the simile - Just as among two iron balls, one might be cool and smeared with dung, and one hot and blazing. Therein a wise person, being disgusted because of its being smeared with dung, does not take the cool one, and the other because of fear of burning. Therein, just as the not taking of the cool one through disgust at the smearing with dung, so should be understood the non-performance of evil through entering upon the sense of shame internally; just as the not taking of the hot one through fear of burning, so should be understood the non-performance of evil through fear of the realms of misery.

"Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear" - this pair too is obvious in the avoidance of evil itself. For a certain person, through reviewing the greatness of birth, reviewing the greatness of the Teacher, reviewing the greatness of the inheritance, and reviewing the greatness of fellow practitioners of the holy life - by these four reasons, having aroused shame characterised by deference, does not do evil. A certain person,

through fear of self-censure, fear of censure by others, fear of punishment, and fear of an unfortunate realm - by these four ways, having aroused moral fear characterised by seeing danger through fear of faults, does not do evil. Therein, reviewing the greatness of birth and so on, and fear of self-censure and so on, should be expounded in detail. Thus the sevenfold power as stated, for whatever person it does not exist, those mental defilements overcome that person, etc. exhaust and crush.

"Two dangers" means just two misfortunes by way of obvious and non-obvious - not one, not three. To show those by way of classification, he said beginning with "What are the obvious dangers?" Therein, "kokā" means wolves. Or this itself is the reading. "Thieves" means those engaged in acts of thievery. "Young men" means those engaged in acts of violence. "Having done their deed" means those who have committed criminal acts such as housebreaking and so on. "Not having done their deed" means those who have set out to commit that deed. Here "assū" means "they might be" - this is the meaning. "Eye disease" means a disease arisen in the eye; "disease" is so called because it afflicts. "Eye disease" and so on should be understood in terms of the physical basis. For there is no disease of the arisen sensitive matter itself. "Ear disease" means a disease of the outer ear. "Mouth disease" means a disease arisen in the mouth. "Tooth disease" means toothache. "Cough" means a consumptive disease. "Asthma" means asthma, a disease of belching. "Catarrh" means a disease of the outer nose. "Burning" means heat arising internally. "Fainting" means that which causes the loss of mindfulness. "Dysentery" means bloody diarrhoea, a flux. "Griping" means stomach griping, wind in the belly. "Cholera" means a great purgative disease. "Eczema" means spotted skin disease. "Consumption" means a drying disease, a wasting illness. "Epilepsy" means seizure by non-human spirits, an affliction caused by hostile spirits. "Ringworm" means ringworm sores. "Itch" means small sores. "Scab" means a major scab disease. "Scratches" means a disease at the place scratched by nails. "Nakhasā" is also a reading. "Scabies" means a disease that arises by splitting open the palms of the hands and soles of the feet, making splinter after splinter. "Blood and bile disease" means blood-bile; it is said to mean red bile disease. "Diabetes" means a superior disease inside the body. For this was said: "Furthermore, diabetes is a superior illness."

"Haemorrhoids" means the disease of piles. "Blisters" means blood-blisters. "It splits the perineum" thus "ulcers"; the meaning is it splits the anus. "Arising from bile" means bile is the origination, the arising, of these - thus "arising from bile." They are said to be thirty-two. In "originating from phlegm" and so on too, the same method applies. "Arising from the combination of humours" means arisen through the combination, the unification, of wind, bile, and phlegm. They are illnesses in the meaning of affliction. "Arising from change of climate" means through change of climate. "Excessively hot" means diseases arising from cold. "Arising from improper care" means arisen through improper care such as excessive standing, sitting, and so on. "Caused by assault" means arisen through assault such as murder, imprisonment, and so on. "Arising from the result of action" means produced from the result of powerful action. Cold, heat, etc. "Contact" - these are obvious indeed. "And so on" means or thus. "These are called" - he said by way of conclusion.

"What are the concealed dangers?" asks which are the non-obvious, covered-over misfortunes. Therein, "bodily misconduct" should be understood as the volition of killing living beings, taking what is not given, and sexual misconduct. "Verbal misconduct" should be understood as the volition of lying, divisive speech, harsh speech, and frivolous talk. "Mental misconduct" should be understood as covetousness, anger, and wrong view. Occurring in the body, or occurring from the body, badly practised conduct, or conduct that is corrupt because of being putrid with mental defilements - thus it is bodily misconduct. In verbal and mental misconduct too, the same method applies.

"They are desired" thus "sensual pleasures" - the five types of sensual pleasure. Desire towards sensual pleasures is sensual desire. Or "it desires" thus "sensual pleasure"; sensual pleasure itself is desire, sensual desire - not the desire to act, nor desire for mental states. It is just sensual craving so named. "It hinders wholesome mental states" thus it is a mental hindrance; sensual desire itself as a mental hindrance is the mental hindrance of sensual desire. Thus also with the remaining ones. "Is repelled" means by that the mind reaches a state of corruption; or "it destroys" monastic discipline, good conduct, beauty, success, welfare, happiness, and so on - thus it is anger. The state of being slothful is sloth. The state of being torpid is torpor; the meaning is the state of lacking endeavour and vigour, and the state of destruction of ability. Sloth and torpor together are sloth and torpor. Therein, sloth has the characteristic of lack of endeavour, the function of dispelling energy, and the manifestation of sinking. Torpor has the characteristic of unfitness for work, the function of covering, the manifestation of a shrinking state, or the manifestation of nodding and sleep. Both have as their proximate cause unwise attention regarding discontent, weariness, yawning, and so on.

The state of one who is agitated is restlessness. It has the characteristic of non-appeasement, like water stirred by the impact of wind; the function of instability, like a flag and banner swaying from the impact of wind; the manifestation of turmoil, like ashes thrown up by the impact of a stone; it is non-appeasement of the mind, with unwise attention as its proximate cause. It should be seen as mental distraction. What is contemptibly done is badly done; the state of that is remorse. It has the characteristic of subsequent regret, the function of sorrowing over what was done and what was not done, the manifestation of regret, the proximate cause of what was done and what was not done; it should be seen as like slavery. Restlessness and remorse together are restlessness and remorse. "Departed is remedy" - thus it is sceptical doubt; or, investigating intrinsic nature by means of it, one is troubled and wearied - thus it is sceptical doubt. It has the characteristic of doubt, the function of wavering, the manifestation of indecisiveness, or the manifestation of not grasping with certainty, with unwise attention as its proximate cause. It should be seen as creating an obstacle to practice.

Lust has the characteristic of finding pleasure. Hate has the characteristic of being hostile. Delusion has the characteristic of bewilderment. Wrath has the characteristic of being angry, or the characteristic of ferocity, the function of producing resentment, and the manifestation of hostility. Hostility has the characteristic of bearing grudges,

the function of not relinquishing enmity, and the manifestation of the state of being bound to wrath. And this was said: "At a former time wrath, at a later time hostility" and so on.

Contempt has the characteristic of disparaging others' virtues. Its function is destroying them, and its manifestation is concealing them. Insolence has the characteristic of rivalry, the function of equalising one's own virtues with others' virtues, and the manifestation of presenting oneself as the measure of others' virtues.

Envy has the characteristic of being vexed at others' success, or the characteristic of being unable to endure it, the function of discontent therein, and the manifestation of turning away therefrom. Stinginess has the characteristic of concealing one's own success, the function of being unable to endure the state of one's own success being shared in common with others, and the manifestation of contraction.

Deceit has the characteristic of concealing evil done, the function of concealing it, and the manifestation of covering it over. Fraudulence has the characteristic of making known non-existent virtues of oneself, the function of proclaiming them, and the manifestation of making them clear even through bodily gestures.

Obstinacy has the characteristic of the swollen state of the mind, the function of not deferential conduct, and the manifestation of harshness. Impetuosity has the characteristic of surpassing in action, the function of contrariness, and the manifestation of disrespect.

Conceit has the characteristic of elevation, the function of I-making, and the manifestation of the swollen state. Arrogance has the characteristic of extreme elevation, the function of exceedingly great I-making, and the manifestation of the excessively swollen state.

Vanity has the characteristic of the state of intoxication, the function of seizing upon intoxication, and the manifestation of madness. Negligence has the characteristic of releasing the mind regarding the five types of sensual pleasure, the function of giving over to release, and the manifestation of separation from mindfulness. Thus the characteristics and so on of these mental states should be understood. This is the summary here; the detail, however, should be understood by the method stated in the Vibhaṅga beginning with "therein, what is wrath?"

In particular, here, one greedy for material gains, not obtaining himself, becomes angry at another who obtains. His wrath that has arisen once is just wrath. Beyond that is hostility. He, thus angry and bearing grudges, disparages the virtues of another who obtains even though they exist, and takes up rivalry thinking "I too am such." This is his contempt and insolence. He, thus being one who depreciates another's worth and is spiteful, regarding that one's material gains and honour and so on, thinking "What is this to him with this?" he envies and wrongs. This is his envy. But if he has some success, he does not endure the state of that being shared in common with others. This is his stinginess. For the sake of material gain, however, he conceals faults existing in himself. This is his deceit. He makes known even non-existent virtues. This is his fraudulence. He, thus practising, if he obtains material gain according to his intention, becomes obstinate thereby, with an unyielding mind, unable to be admonished saying "This should not be done thus." This is his obstinacy.

But if anyone says anything to him, "This should not be done thus," thereby he becomes one with an agitated mind, with a frowning face, speaking forcefully "Who are you to me?" This is his impetuosity. Then, through obstinacy, imagining himself as "I alone am superior," he becomes conceited. Through impetuosity, despising others thinking "Who are these?" he becomes arrogant. This is his conceit and arrogance. He, through that conceit and arrogance, generates vanity of many kinds such as vanity of birth and so on. Being intoxicated, he is negligent regarding things of various kinds such as types of sensual pleasure and so on. This is his vanity and negligence - thus it should be understood.

"All mental defilements" means all unwholesome mental states. They are mental defilements in the sense of tormenting and in the sense of afflicting. They are misconducts because of being putrid with mental defilements. They are disturbances in the sense of causing the disturbance of mental defilements. They are fevers in the sense of causing internal burning and so on. They are torments in the sense of always tormenting. They are all unwholesome volitional activities in the sense of having arisen from lack of proficiency and in the sense of volitionally producing.

"In what sense" means for what reason. In order to show the threefold meaning beginning with overcoming, he said beginning with "they are dangers because they overcome." "They overcome" means they produce suffering and overpower. "They lead to decline" means they lead to the abandoning of wholesome mental states. "They dwell therein" means the meaning is that unwholesome mental states dwell, reside, and arise in that body. "Those dangers" means misfortunes such as bodily misconduct and so on. "For the obstruction of wholesome mental states" means they lead to the disappearance and non-seeing of mental states arisen from proficiency, beginning with right practice, which are to be stated above. "Of right practice" means of beautiful or praiseworthy practice, not of wrong practice. "Of conforming practice" means of non-conflicting practice, not of contrary practice. "Of non-opposing practice" means not of opposing practice, but of non-adversarial practice. "Of practice according to meaning" means of practice that follows the meaning, of practice that grows progressively higher and higher. It is said to mean of practice by which one should proceed according to the meaning. "Attatthapaṭipadāyā" is also a reading; that is not good. "Of practice in accordance with the Teaching" means the Teaching is the nine supramundane states. What is in conformity with the Teaching is insight and so on. The practice of the Teaching that is suitable for that Teaching is the practice in accordance with the Teaching; of that practice in accordance with the Teaching.

"Of fulfilment in the precepts" means of the state of standing having fulfilled the Pātimokkha precepts. "Of guarding the doors of the sense faculties" means of the state of having well-guarded doors in the faculties with mind as the sixth, as stated by the method beginning with "having seen a form with the eye." "Of moderation in eating" means of being appropriate in measure regarding receiving food and so on. Having given up excessive eating and so on, through eating in moderation.

"Of the pursuit of wakefulness" means of the pursuit of the five states of wakefulness by the method beginning with "during the day, by walking and sitting, from obstructive mental states." "Of mindfulness and full awareness" means of mindfulness and full awareness that is always helpful to all meditators engaged in the development of all meditation subjects.

"Of the establishments of mindfulness" means establishment is in the sense of setting up by having entered into and plunged into the objects; mindfulness itself is the establishment - the establishment of mindfulness. But its fourfold classification arises from its occurrence regarding body, feelings, mind, and mental phenomena by way of grasping the aspects of foulness, suffering, impermanence, and non-self, and by way of accomplishing the function of abandoning the perceptions of beauty, happiness, permanence, and self; of those four establishments of mindfulness.

"Of the four right strivings" means "they strive by means of this" - thus it is striving (padhāna); beautiful striving is right striving (sammappadhāna); or "they rightly strive by means of this" - thus it is right striving; or it is beautiful because of the absence of the ugliness of mental defilements, and because striving brings about the excellent state in the sense of producing welfare and happiness, and because it produces the state of striving - thus it is right striving; this is a designation for energy. But its fourfold classification operates by way of accomplishing the functions of abandoning, non-arising, arising, and presence of the four unwholesome and wholesome states, whether arisen or unarisen - of those four right strivings.

"Of the four bases for spiritual power" - here, each one among desire, energy, consciousness, and investigation succeeds - thus it is supernormal power (iddhi); the meaning is it succeeds, it is accomplished. Or, by means of this, beings succeed, become prosperous, grown, and gone to excellence - thus it is supernormal power (iddhi). By the first meaning, supernormal power itself is the basis - the basis for spiritual power (iddhipāda); the meaning is a portion of supernormal power. By the second meaning, the basis of supernormal power is the basis for spiritual power (iddhipāda); "basis" means support, the means of achievement - this is the meaning. For since they proceed to and attain the supernormal power reckoned as progressively higher and higher distinctions, therefore it is called "basis." Of those four bases for spiritual power.

"Of the seven factors of enlightenment" means factors (aṅga) of enlightenment (bodhi) or of the enlightened one (bodhi) are factors of enlightenment (bojjhaṅga). This is what is meant: that concord of mental states - by which concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment" (bodhi); "awakens" means one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself; factors of that enlightenment termed the concord of mental states are also factors of enlightenment (bojjhaṅga), like factors of meditative absorption, path factors, and so on. And whoever is the noble disciple who is called "the enlightened one" (bodhi) because he awakens by means of this concord of mental states of the aforesaid kind, factors of that enlightened one are also factors of enlightenment (bojjhaṅga), like factors of an army, factors of a chariot, and so on. Therefore the commentary teachers said: "Factors of the person who awakens are factors of enlightenment (bojjhaṅga)." Of those seven factors of enlightenment.

"Of the noble eightfold path" - "noble" means it is noble because of being far from the mental defilements to be destroyed by each respective path, because of producing the state of nobility, and because of producing the attainment of noble fruition.

"Having eight factors" means eightfold. This, like a fourfold army and like a fivefold musical ensemble, is merely factors; there is nothing separate from the factors. It seeks Nibbāna, or it goes killing mental defilements - thus it is a path (magga); of the pursuit of development of that noble eightfold path. "Of these wholesome mental states" means of the mundane and supramundane wholesome mental states of the aforementioned kind. "For the obstruction" means for the obstruction and disappearance of supramundane wholesome mental states, and for the relinquishment of mundane wholesome mental states.

Among these, they are called dangers in the sense of not allowing supramundane wholesome mental states to arise. For those, having arisen and ceasing, do not bring about misfortune. "There these" means these in that individual existence. "Evil" means inferior. "In dependence on individual existence" means they arise depending on individual existence, having made it their object - thus they are in dependence on individual existence. "Dake" means in water.

"For this was said" means for this was spoken. "One with a pupil" means one who lives together with the mental defilement reckoned as a pupil - thus one with a pupil. "One with a teacher" means one who lives together with the mental defilement reckoned as occurrence - thus one with a teacher.

"Having seen a form with the eye" means having seen a form with eye-consciousness. In the above "having heard a sound with the ear" and so on too, the same method applies. "Arise" means they occur. "Thoughts" means intentions arisen by way of wandering among various objects. "Subject to mental fetters" means having assumed the state of being objects, they are beneficial to the mental fetters by way of the connection of the mental fetters. "Those of him" means those evil ones of that person. "Dwell within" means they reside within the mind internally. "Flow along within" means having followed the continuity of mental defilements, they flow intensely and pursue. "Those him" means those unwholesome mental states that person. "They occur" means they fully conduct themselves, they proceed - this is the meaning.

They are stains in the sense of defiling. They are enemies in the sense of being foes. They are foes in the sense of being hostile. They are murderers in the sense of killing. They are adversaries in the sense of being opponents. Or else, stains are like the impurity of clouds to the sun. Enemies are like smoke to the sun. Foes are like snow to the sun. Murderers are like dust to the sun. Adversaries are like Rāhu to the sun.

"Stains are destroyers of the radiance of consciousness, like the tarnish of gold. Enemies are destroyers of the smooth development in consciousness, like the tarnish of black metal; foes are destroyers of mental states established in consciousness, like foes fighting in conjunction. Murderers are destroyers of mental states, like killers of humans. Adversaries are obstructors of the path to liberation, like the destruction of one who has approached a king" - thus some explain.

"Producer of harm" means not benefit is harm; one who produces that harm is a producer of harm. What is that? Greed. "Agitator of the mind" means the agitation and disturbance of consciousness; the meaning is that it obstructs consciousness by preventing the wholesome. "The danger born from within" means born internally in one's own mind itself, being the cause of danger such as the production of harm and so on. "That people do not understand" means the foolish multitude, not having penetrated and entered into that danger, does not know it. "Benefit" means a greedy person does not know mundane and supramundane benefit. "The Teaching" means its cause. "Deep darkness" means thick darkness. "That" means because; or, whatever man. "Overcomes" means overpowers.

"Internally" means in one's own continuity. "Arising, they arise" means arising from the past onwards, they arise for harm and for suffering. And by both of those, for uncomfortable abiding. "For harm" means for the purpose of mental suffering. "For suffering" means for the purpose of bodily suffering. "For uncomfortable abiding" means by both of those, for the purpose of not dwelling in happiness. Or else, "arising, they arise" means beginning from the vibration of the life-continuum up to the determining, they are called arising. But having reached the determining, by the state of not turning back, they are called arising - thus some explain.

"Like the fruit destroys the bark-cored tree" means like a bamboo reckoned as bark-cored, destroyed by its own fruit. "Discontent" means dissatisfaction regarding wholesome mental states. "Delight" means delight in the five types of sensual pleasure. "Terror" means having become like a thorn, with hair standing upward. "From this source" means this individual existence is the source, the condition of these, thus "from this source." "From here born" means born from this individual existence. "From here arising do mental thoughts" means just as boys, having bound a crow by its feet with a long string, wind the end of that string around their finger and release it, and even though it goes far, it falls again right at their feet, just so, arising from this individual existence, evil thoughts release the mind.

The first discourse beginning with "One with a pupil" was said with reference to cohabitation with mental defilement. The second beginning with "There are these three inner stains, monks" is by way of making wholesome mental states defiled and by way of not knowing what is beneficial and unbeneficial. The third beginning with "Three mental states, great king, arising internally in a person" is by way of destroying one's own support. The fourth beginning with "Lust and hate, from this source do they arise" was said by way of showing the support of mental defilements - this should be known.

"From this and that danger" means from this and that misfortune. "That person" means the person endowed with mental defilements of the aforesaid kind. "Suffering follows" means suffering follows after, like a milk-drinker behind its mother. "Goes after" means goes near, like an executioner of thieves to one condemned. "Pursues" means it has arrived, like the conclusion of a knot in the Teaching. "The suffering of birth": first, many meanings of the word "birth" have been declared. As follows:

Existence, family, order, morality, concept, characteristic,
Bringing forth, and connection - thus the meanings of birth have been
declared.

Thus indeed, in such passages as "even one birth, even two births" and so on, the meaning is existence. In "unassailed and irreproachable with respect to birth," here it means family. In "there are, Visākhā, ascetics called Jains," here it means order. In "since I was born, sister, with a noble birth, I do not know," here it means noble morality. In "a variety of grass called tiriya, having grown up from the navel, stood reaching up to the sky," here it means concept. In "birth is included by two aggregates," here it means the characteristic of the conditioned phenomenon. In "just born, Ānanda, the Bodhisatta," here it means bringing forth. In "with existence as condition, birth" and "birth too is suffering," here, in a figurative sense, it is the moment of conception; but directly, whatever aggregates become manifest for those beings being reborn here and there, the first manifestation of each of those is called birth.

But why is this birth suffering, if asked? Because of being the basis for many sufferings. For there are many sufferings. That is: Suffering as suffering, suffering of change, suffering of activities, concealed suffering, unconcealed suffering, indirect suffering, and direct suffering.

Therein, bodily and mental unpleasant feeling, because of being suffering both by intrinsic nature and by name, is called "suffering as suffering."

Pleasant feeling, because of being the cause of the arising of suffering through change, is the suffering of change. Neutral feeling and also the remaining activities of the three planes, because of being oppressed by rise and fall, are the suffering of activities.

Bodily and mental affliction such as earache, toothache, fever born of lust, fever born of hate and delusion, and so on, because it can be known only by asking, and because of the non-obvious nature of its onset, is concealed suffering. It is also called non-obvious suffering.

Affliction originating from the thirty-two forms of bodily punishment and so on, because it can be known even without asking, and because of the obvious nature of its onset, is unconcealed suffering. It is also called obvious suffering.

Setting aside suffering as suffering, the remainder that has come in the analysis of the truth of suffering - birth and so on - all of it too, because of being the basis of this and that suffering, is suffering by way of exposition. But suffering as suffering is called suffering without exposition.

Herein, this birth is suffering because of being the basis of that suffering in the realm of misery which was made known by the Blessed One even by means of similes in the Discourse on the Fool and the Wise and so on, and also of the suffering classified as rooted in conception in the womb and so on that arises even in a fortunate world, in the human realm.

Herein, this suffering classified as rooted in conception in the womb and so on -For this being, when coming into existence in the mother's womb, is not born among blue lotuses, red lotuses, white lotuses, and so on; rather, below the stomach, above the intestines, in between the abdominal membrane and the backbone, in a place of utmost confinement, of intense darkness, pervaded by various corpse-like odours,

traversed by supremely foul-smelling impure winds, in an exceedingly loathsome region of the belly, he is born like a worm among rotting fish, rotten porridge, cesspools, and so on. He, having been born there, for ten months, being cooked like a sealed pot by the heat generated in the mother's womb, sweating like a lump of flour, deprived of bending, stretching, and so on, experiences exceeding suffering. This, for now, is the suffering rooted in conception in the womb.

But whatever exceeding suffering he experiences during the mother's sudden stumbling, walking, sitting down, rising up, turning over, and so on - like a goat fallen into the hands of a drunkard, and like a young snake fallen into the hands of a snake-charmer - through the assault of pulling, dragging, shaking, and jolting and so on; and whatever acute suffering he experiences when the mother drinks cold water, as if reborn in a cold hell, when she swallows hot rice gruel, food, and so on, as if showered with a rain of embers, when she swallows salt, sour things, and so on, as if subjected to the bodily punishment of alkaline pits and so on - this is the suffering rooted in the care of the embryo.

But whatever suffering arises for the mother with an obstructed womb, through cutting, splitting, and so on, at a place where the arising of suffering is not fit to be seen even by friends, ministers, companions, and so on - this is the suffering rooted in the failure of the pregnancy.

Whatever suffering arises for one who, when the mother is giving birth, having been turned around by kamma-born winds, is being thrust down through the birth passage, which is exceedingly terrifying like a hellish precipice, and through the supremely narrow opening of the womb, being dragged out like a great elephant through a keyhole, and being crushed like a hell-being by the Saṅghāta mountains - this is the suffering rooted in birth.

But whatever suffering, similar to being pierced and split by needle-points and razor-edges, arises for one who has been born, whose body is delicate like a fresh wound, at the time of being held by the hands, bathed, washed, and rubbed with cloth and so on - this is the suffering rooted in emergence from the mother's womb.

But whatever suffering there is for one who, thereafter in the course of life, kills oneself, is engaged in the pursuit of self-mortification and tormenting by way of the naked ascetic practice and so on, does not eat through the power of anger, and hangs oneself - this is the suffering rooted in self-inflicted harm.

But whatever suffering arises for one experiencing murder, imprisonment, and so on from others - this is the suffering rooted in harm inflicted by others.

Thus, for all this suffering too, this birth is indeed the basis; this is the suffering of birth that follows.

"The suffering of ageing" - ageing is twofold: The characteristic of the conditioned and the state of oldness of the aggregates that is conventionally accepted as broken teeth and so on, included within a single existence in the continuity; that is what is intended here. And that is suffering because of being the suffering of activities and because of being the basis of suffering. For whatever bodily and mental suffering arises, having many conditions such as the looseness of the major and minor limbs, the deformity through alteration of the faculties, the destruction of youth, the

impairment of strength, the separation from mindfulness and intelligence, the contempt of others, and so on - ageing is the basis of that. Therefore this is said -

"From the looseness of the limbs, from the alteration of the faculties;
Through the destruction of youth, through the impairment of strength.

"From the separation from mindfulness and so on, from one's own children and wife;
And from being unpleasing, and further from the attainment of foolishness.

"Whatever suffering a mortal reaches, bodily and mental likewise;
All this is because of ageing, since therefore ageing is painful."

This suffering of ageing follows - this is the connection. "Illness" means it inflicts and produces various suffering, thus illness. Or alternatively, it afflicts, torments, and causes trembling, thus illness.

"The suffering of death" - here too death is twofold: the characteristic of the conditioned, with reference to which it was said "ageing and death is included by two aggregates." And the severance of the continuity of the life faculty included within a single existence, with reference to which it was said "there is always fear from death." That is intended here. Death conditioned by birth, death by assault, death in the natural course, death by exhaustion of the life span, death by exhaustion of merit - these too are names for that very thing. Again, momentary death, conventional death, and eradication death - this distinction too should be known. The breaking up of material and immaterial phenomena during occurrence is called momentary death. "Tissa has died, Phussa has died" - this, because in the ultimate sense there is no being, "the crop has died, the tree has died" - this too, because of the absence of the life faculty, is called conventional death. The passing away without reconnection of one who has eliminated the mental corruptions is called eradication death. Setting aside external conventional death, the other conventional death too is here included by way of the severance of the continuity as stated above; but it is suffering because of being the basis for suffering. Therefore this is said -

"For the evil one contemplating the sign of evil action and so on;
For the fortunate one unable to endure separation from dear objects;
Whatever mental suffering there is for one who is dying, without distinction.

"And for all, whatever involves the cutting of connections and bonds and so on;
When the vital parts are being pierced, there is suffering born of the body.

"Since this is unbearable and irremediable, for this suffering,
Death is the basis; therefore this is spoken of as just suffering."

"The suffering of sorrow, lamentation, suffering, displeasure, and anguish" - here, among sorrow and so on, sorrow is the mental burning of one stricken by disasters of relatives and so on, having the characteristic of inner pondering. But it is painful both because of being suffering as suffering and because of being the basis for suffering. Therefore this is said -

"Sorrow pierces the hearts of beings, like a dart;
Like an iron bar heated in fire, it burns exceedingly again.

"And it brings about the destruction of illness, ageing, and death;
Since it also brings manifold suffering, therefore it is called painful."

Lamentation is the verbal prattle of one stricken by disasters of relatives and so on. But it is painful because of being the suffering of the round of rebirths and because of being the basis for suffering. Therefore this is said -

"One stricken by the dart of sorrow, lamenting, producing unbearable drying up of the throat, lips, palate, and palate-surface;
Attains even more exceedingly great suffering - therefore the Blessed One called lamentation suffering."

Suffering is bodily pain having the characteristic of bodily affliction. But it is suffering because of being suffering as suffering and because of bringing about mental suffering. Therefore this is said -

"Since this bodily pain oppresses, and generates even more mental suffering;
Therefore it is called suffering distinctively."

Displeasure is mental suffering having the characteristic of mental affliction. But it is suffering because of being suffering as suffering and because of bringing about bodily pain. For those overcome with mental suffering, having dishevelled their hair, weep, beat their breasts, roll forward, roll backward, fall down precipices, bring the knife, eat poison, hang themselves with a rope, enter fire, and experience suffering of many kinds. Therefore this is said -

"Since it oppresses the mind, and brings about affliction of the body;
Displeasure too is suffering, therefore displeasure came to be."

Anguish is hate itself, produced by intense mental suffering in one stricken by disasters to relatives and so on. Some say it is a single mental state included in the aggregate of mental activities. But it is suffering because of being of the nature of suffering of activities, because of scorching the mind, and because of destroying the body. Therefore this is said -

"Because of the scorching of the mind, and because of the destroying of the body, the exceeding
Suffering that anguish generates - therefore it is called suffering."

And here, sorrow should be seen as like cooking in an inner vessel with a gentle fire; lamentation as like the overflowing from the vessel of what is being cooked with a fierce fire; and anguish should be seen as like the cooking of the remainder that has not overflowed, unable even to overflow, right inside the vessel until utter elimination.

"Hell suffering" means the suffering of the fivefold binding and so on in hell follows; that should be explained by means of the Devadūta Sutta. Therefore this is said -

"If a being were not born in the hells, the unbearable suffering of fire-burning

and so on there,
Where would that suffering find a footing? Thus the Sage said birth here is suffering."

"Animal realm suffering" means the manifold suffering of whipping, goading, beating, piercing and so on among animals follows; that should be taken from the Bālapaṇḍita Sutta. Therefore this is said -

"The manifold suffering among animals, consisting of the striking with whips, goads, sticks, and so on;
How would that be there without birth? Birth is therefore suffering."

"Ghost realm suffering" means among ghosts, the suffering produced by hunger and thirst, wind and heat of the sun and so on, and the suffering of unbearable cold and so on in the world-interstices of intense darkness, follows. Therefore this is said -

"But among ghosts, the suffering arising from hunger, thirst, wind, heat, and so on is variegated;
Since for the unborn it does not exist there, therefore too the Sage declared birth to be suffering.

"In intense darkness and unbearable cold, whatever suffering there is among the titans in the world-interstices;
That would not exist there, nor would there be birth; since this birth, therefore too it is suffering."

"Human suffering" means suffering such as murder, imprisonment, and so on among human beings. "Suffering rooted in conception in the womb" means whatever suffering of birth was stated by the method beginning with "this being, when being born in the mother's womb, is not born among waterlilies, lotuses, white lotuses, and so on" - this for now is the suffering rooted in conception in the womb that follows. "Suffering rooted in presence in the womb" means whatever acute suffering was stated by the method beginning with "when the mother suddenly stumbles, walks, sits down" and so on - this is the suffering rooted in presence in the womb that follows. "Suffering rooted in emergence from the womb" means whatever suffering was stated by the method beginning with "when the mother has a difficult pregnancy, at the place of the arising of suffering not fit to be seen even by friends, companions, and close associates" and so on - this is the suffering rooted in coming forth from the mother's womb that follows. Therefore this is said -

"Whatever suffering a being dwelling for a long time in the mother's womb, as if in a dung-hell,
And the coming forth outside, attains -
This extremely terrible suffering too does not exist
Without birth; thus indeed this birth is suffering.

"What is the use of much speaking? Is it not that wherever
There exists here any suffering at any time,
It indeed does not exist in the absence of birth; therefore the Great Sage
Declared this birth to be suffering before all else."

"Suffering bound up with one who is born" means the suffering of tending such as bathing, anointing, eating, drinking, and so on, which is the binding of one who is born, follows. "Suffering of one who is born being subject to others" means the suffering of being under the dominion of another, of someone else, the suffering of subjection, follows. For it was said: "All dependence on others is suffering." "Suffering from self-inflicted harm" means whatever suffering there is for one who kills oneself, for one engaged in the pursuit of self-mortification and tormenting by way of the naked ascetic practice and so on, for one not eating through the power of anger, and for one hanging oneself - this is the suffering from self-inflicted harm that follows. "Suffering from harm inflicted by others" means whatever arises for one experiencing murder, imprisonment, and so on from others - this is the suffering from harm inflicted by others that follows. "Suffering as suffering" means bodily and mental unpleasant feeling is suffering as suffering because of being suffering both by intrinsic nature and by name; this suffering as suffering follows. "Suffering of activities" means neutral feeling and the remaining activities of the three planes of existence are the suffering of activities because of being oppressed by rise and fall; this suffering of activities follows. "Suffering of change" means pleasant feeling is the suffering of change because of being the cause of the suffering of change; this suffering of change follows.

"Death of a mother" means the death of one's mother. "Death of a father" means the death of one's father. "Death of a brother" means the death of elder and younger brothers. "Death of a sister" means the death of elder and younger sisters. "Death of a son" means the death of one's sons. "Death of a daughter" means the death of one's daughters. "Disaster regarding relatives is suffering" means disaster of relatives; the meaning is the destruction of relatives, the ruin of relatives through thieves, illness, danger, and so on. The suffering that has arisen for one touched by, submerged by, and overpowered by that disaster regarding relatives is the suffering of disaster regarding relatives; that suffering of disaster regarding relatives follows. The same method applies in the remaining ones too. But this is the distinction - Disaster of wealth is disaster regarding wealth; the meaning is the destruction of wealth, the ruin of wealth by means of kings, thieves, and so on. By the method stated, that suffering of disaster regarding wealth follows. "Disaster regarding illness" means illness itself is disaster - this is disaster regarding illness. For illness scatters and destroys health - thus it is "disaster"; by the method stated, that suffering of disaster regarding illness follows. "Disaster regarding morality is suffering" means disaster of morality is disaster regarding morality; this is the name for immorality. By the method stated, that suffering of disaster regarding morality follows. A view that has arisen while destroying right view is itself disaster - this is disaster regarding view; by the method stated, that suffering of disaster regarding view follows. And here, the first two are not concretely produced; the latter three are concretely produced and struck by the three characteristics. And the first three are neither wholesome nor unwholesome. The dyad of disaster regarding morality and disaster regarding view is unwholesome.

"Just as" (yathā) is used in the sense of a simile. "A broken boat" (bhinnaṃ nāvaṃ) means a boat with loose bindings, or one that has become decrepit, or one with split planks. "That lets in water" (dakamesiṃ) means one that admits water, one that allows water to enter. "From here and there water follows" (tato tato udakaṃ anveti)

means water enters from here and there, from the broken places. "From the front" (puratopi) means from the front part of the boat too. "From behind" (pacchatopi) means from the rear part of it too. "From below" (heṭṭhatopi) means from the lower part too. "From the sides" (passatopi) means from both sides too. Whatever was not stated here and there in between, that should be understood in accordance with the text.

Therefore, through the meditative development of mindfulness of the body and so on, a creature, having been always mindful, avoiding sensual pleasures of every kind among objective sensual pleasures such as forms and so on by way of suppression and eradication, should avoid sensual pleasures. Thus, having abandoned those sensual pleasures, by the very path that effects their abandoning, one would cross, could cross over the fourfold mental flood. Then just as a man, having bailed out a boat heavy with water, with a light boat would with little difficulty become one who has gone beyond, would go to the far shore, just so, having bailed out the boat of individual existence heavy with the water of mental defilements, with a light individual existence one would become one who has gone beyond. One would have gone to Nibbāna which is the far shore of all phenomena, and would go through the attainment of arahantship, and through final Nibbāna by means of the Nibbāna element without residue of clinging - thus he concluded the teaching with the pinnacle of arahantship.

"Therefore" (tasmā) means because suffering consisting of birth and so on follows that person, therefore. In "for that reason, because of that" and so on too, the same method applies. Because suffering of the aforesaid kind follows that, because of that. Because it follows, on that condition; because it follows, with that as source - thus the connection of terms should be made. "Cause" (hetu) and so on are synonyms for reason. For a reason is called "cause" (hetu) because by it the result of that is sent forth and proceeds. Dependent on this and that, the result goes and proceeds - thus it is a "condition" (paccaya). As if showing "Come, take it!", it points out its own result - thus it is a "source" (nidāna).

"For that reason" (taṃkāraṇā) is the refusal of no reason and without reason. "Because of that" (taṃhetu) is the refusal of without cause and of the primary elements as cause. "On that condition" (tappaccayā) is the refusal, together with without condition, of an uncommon condition. "With that as source" (taṃnidānā) is the refusal, together with without source, of scriptural tradition and attainment as source - thus some explain. "Seeing this danger" (etaṃ ādīnavaṃ sampassamāno) means rightly seeing, observing this misfortune of the aforesaid kind with insight knowledge.

"Always" (sadā) is the root term. Again, "always" (sadā) is the meaning term. "Always" (sadā) means every day. "At all times" (sabbadā) means at every time. "At every time" (sabbakālaṃ) means at all times such as the forenoon and so on. "Constantly" (niccakālaṃ) means day after day. "Permanently" (dhuvakālaṃ) means uninterrupted time. "Continually" (satataṃ) means without interval. "Continuously" (samitaṃ) means unified. "Uninterruptedly" (abbokiṇṇaṃ) means unmixed with anything else. "In succession" (poṅkhānupoṅkhaṃ) means connected in order, as in such passages as "fletching after fletching, without missing, it appears." "Like waves of water" (udakūmikajātaṃ) means like arisen waves and ripples of water. "Without

interval" (avāci) means without gaps. "In continuity" (santati) means unbroken. "Connected" (sahitaṃ) means joined together or unified, as in such passages as "what I say is consistent, what you say is inconsistent." "Touched" (phassitaṃ) means contacted, as in such passages as "sheltered with bolted doors." "Before the meal, after the meal" - these two terms are by way of the division of daytime. "The first watch, the middle watch, the last watch" - these three are by way of the division of the night. "In the dark fortnight, in the bright fortnight" is by way of the fortnight. In the rainy season, etc. in the hot season - these three are by way of the season. In the first stage of life, etc. in the last stage of life - these three are stated by way of the division of age - this should be known.

"Mindful" means mindful for four reasons. "Developing the establishment of mindfulness through observation of the body in the body, one is mindful" and so on, ending with "thus one should avoid sensual pleasures by eradication" - these are of already stated meaning. Furthermore, "mindful through existing" means mindful through the state of existing in the three objects, or through the power of ability to make the three defilements retreat, through existing. "Through being peaceful" means mindful through being peaceful, having put to flight the defilements and impurities, and having freed by way of state and by way of object. "Through being calmed" means mindful through being calmed by merit that gives desirable results and by evil that gives undesirable results. "Endowed with peaceful qualities" means mindful through being endowed with peaceful qualities, because of cultivating the teachings of good persons, because of associating with noble persons such as the Buddha and so on.

"Having fully understood objective sensual pleasures" means having known these objective sensual pleasures of the three planes, of the aforementioned kind, by the full understanding as judgement. "Having abandoned" means having given up the defilement sensual pleasures by the full understanding as abandoning. "Having given up" means having thrown away. Like rubbish with a basket? Not so, but rather having dispelled, having crossed over, having pierced through, having taken out. Like an ox with a goad? Not so, rather having put an end to it, having made it gone to its end. Having done it in such a way that not even a trace of it will remain, not even so much as a fragment. But how has it been done thus? Having taken it to obliteration, having brought it gradually to non-existence. What is meant is having done it so that it is eradicated by abandoning through eradication. The same method applies to the mental hindrance of sensual desire and so on.

In "the mental flood of sensuality" and so on, lust for the five strands of sensual pleasure is called "the mental flood of sensuality" in the sense of sinking. "The mental flood of existence" means desire and lust in fine-material and immaterial existences, and attachment to meditative absorption. "The mental flood of views" means merely the longing for existence accompanied by the eternalist view and so on; the mental flood of views goes into combination with the mental flood of existence itself. "The mental flood of ignorance" means not knowing regarding the four truths. Therein, for one attending to the types of sensual pleasure as gratification, the unarisen mental flood of sensuality arises, and the arisen mental flood of sensuality increases. For one attending to exalted states as gratification, the unarisen mental flood of existence arises, and the arisen one increases. By way of being the proximate cause for the

four illusions regarding phenomena of the three planes, the unarisen mental flood of ignorance arises, and the arisen one increases - this should be understood. The bright side should be expanded as the opposite of the method stated.

One practising the desireless deliverance would cross the mental flood of sensuality, one practising the signless deliverance would cross the mental flood of existence, and one practising the deliverance through emptiness would cross the mental flood of ignorance. By way of the first path one would cross, by way of the second path one would cross over, by way of the third path one would pass over, by way of the fourth path one would transcend, and by way of fruition one would overcome. Or else, "by way of the mental flood of sensuality one would cross, by way of the mental flood of existence one would cross over, by way of the mental flood of views one would pass over, by way of the mental flood of ignorance one would transcend, by way of all mental floods one would overcome" - thus some explain.

"Heavy" means not light. "Laden" means that on which heavy goods are placed - thus laden. "Having bailed out the water" means having poured out the water. "Having poured out" means having poured out the excess. "Having thrown away" means having cast down. "With a light one" means with a light one. "Quickly" means swiftly. "Swiftly" means at that very moment. "With little difficulty" means without suffering indeed. "The far shore" is called the Deathless, Nibbāna - the far shore that is beyond identity, on the other side. Nibbāna is spoken of as having departed from the weaving of craving. "Who he" means who is this one. "The stilling of all activities" and so on - all refers to Nibbāna itself. Because, having come to that, all the agitations of all activities are stilled and appeased, therefore it is called "the stilling of all activities." And because, having come to that, all clingings are relinquished, all craving is eliminated, all defilement-lusts fade away, all suffering ceases, therefore it is called "the relinquishment of all clinging, the elimination of craving, dispassion, cessation." Moreover, that craving weaves and stitches together existence with existence, or action together with its fruit - thus having made it so, it is called "weaving" (vāna); what has departed from that weaving is Nibbāna. "Would go to the far shore" means by way of the sign, through the change-of-lineage knowledge with emergence from one side, one would reach the far shore of Nibbāna. "Would attain" means by way of path knowledge with emergence from both sides, from the sign and from what occurs, one would reach the far shore of Nibbāna with distinction. "Would experience" means by way of the consciousness of fruition having Nibbāna as its object, one would experience the far shore of Nibbāna. "Would realise" means by way of virtue, having experienced it, through reviewing knowledge one would make the far shore of Nibbāna directly visible. Or else, "by the first path one would go to the far shore, by the second one would attain, by the third one would experience, by the fourth one would realise" - thus some explain. "Whoever wishes to go to the far shore" means whatever person established in insight knowledge wishes to go to the far shore of Nibbāna, he too will certainly go there - thus one who has gone to the far shore. For this was said: "I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes" and so on. In the preliminary stage, by way of disposition and by the practice of insight, he too is called one who has gone to the far shore. "Whoever is going to the far shore" means whoever, being a possessor of the path, is going to the far shore of Nibbāna, he too is

called one who has gone to the far shore. "Whoever has gone to the far shore" means whoever, having completed the task by the path, is established in the fruit, having gone to the far shore of Nibbāna, he too is called one who has gone to the far shore.

To show that by the Conqueror's word, he said beginning with "For this too was said by the Blessed One - one who has crossed over, gone beyond, the brahmin stands on dry ground." "Gone beyond through direct knowledge" means wishing to go, going, and having gone to the far shore of Nibbāna through full understanding as the known by means of attained knowledge - thus he is one who has gone to the far shore.

"Gone beyond through full understanding" means having transcended through full understanding as judgement of all phenomena, one who has gone to the far shore in the manner stated. "Gone beyond through abandoning" means having transcended through full understanding as abandoning of the mental defilements belonging to the side of origination, one who has gone to the far shore in the manner stated. For whoever fully understands all phenomena, he fully understands with three full understandings: full understanding as the known, full understanding as judgement, and full understanding as abandoning. Therein, what is full understanding as the known? One knows all phenomena thus: "these are internal, these are external, this is its characteristic, these are its function, manifestation, and proximate cause" - this is full understanding as the known. What is full understanding as judgement? Having thus made it known, one judges all phenomena according to what is obtainable as impermanent, as suffering, as a disease, and so on - this is full understanding as judgement. What is full understanding as abandoning? Having thus judged, one abandons desire and lust for phenomena by the highest path - this is full understanding as abandoning. With reference to these full understandings, he said "he has gone beyond through direct knowledge, gone beyond through full understanding, gone beyond through abandoning."

"Gone beyond through development" means having reached the summit of development, one who has gone to the far shore of Nibbāna by means of the path. "Gone beyond through realisation" means one who has gone to the far shore of realisation, fruition, and Nibbāna by means of fruition and Nibbāna. "Gone beyond through attainment" means one who has reached the far shore of the eight attainments. "Of all phenomena" means of all phenomena beginning with the five aggregates. "Of all suffering" means of all suffering beginning with the suffering of birth. "Of all mental defilements" means of all mental defilements beginning with bodily misconduct. "Of the noble paths" means of the four noble paths beginning with the path of stream-entry. "Of cessation" means of Nibbāna. "Of all attainments" means of all eight fine-material and immaterial attainments. "He" means that noble one. "One who has attained mastery" means one who has attained the state of mastery. Or else, one who has attained the state of being desired, the state of sovereignty, and the state of accomplishment. "One who has attained perfection" means perfection is the end, the completion, or the highest state - one who has attained that. To show where he has attained, he said beginning with "in noble morality." Therein, "in noble morality" means in faultless morality. "In noble concentration" means in faultless concentration. "In noble wisdom" means in faultless wisdom. "In noble liberation" means in faultless fruition-liberation. It should be understood that by the first, speech, action, and livelihood are taken; by the second,

effort, mindfulness, and concentration are taken; by the third, applied thought and right view are taken; by the fourth, the remaining mental states associated with them are taken.

"Gone to the end" means he has gone by the path to the end of the world of activities.

"Reached the end" means he has reached that very end of the world by fruition.

"Gone to the summit" means he has gone by the path to the summit of activities.

"Reached the summit" means he has reached that very summit by fruition. "Gone to the limit" means he has gone by the path, having made a delimitation, a boundary of the world of aggregates, sense bases, and so on. "Reached the limit" means he has reached that very world by fruition, having made it the limit. "Gone to the conclusion" means he has gone by the path to the conclusion. "Reached the conclusion" means he has reached the conclusion by fruition. "Gone to shelter" means he has gone by the path to protection. "Reached shelter" means he has reached protection by fruition. "Gone to the rock cell" means he has gone by the path to hiding. "Reached the rock cell" means he has reached that hiding by fruition. "Gone to refuge" means he has gone by the path to support. "Reached refuge" means he has reached refuge by fruition. "Gone to fearlessness" means he has gone by the path to the fearless.

"Reached fearlessness" means he has reached the fearless Nibbāna by fruition.

"Gone to the imperishable" means he has gone by the path to Nibbāna which is devoid of passing away. "Reached the imperishable" means he has reached that by fruition. "Gone to the Deathless" means he has gone by the path to Nibbāna which is devoid of death. "Reached the Deathless" means he has reached that by fruition.

"Gone to Nibbāna" means he has gone by the path to Nibbāna which has departed from the weaving of craving. "Reached Nibbāna" means he has reached that very same by fruition. "He has completed his dwelling" means that Worthy One has dwelt, lived under, stayed, and emerged in the ten noble dwellings - thus he has completed his dwelling. "Accomplished his conduct" means he is a master through practice in the eight attainments together with morality - thus he has accomplished his conduct. "Traversed the journey" means he has gone beyond the journey of the round of rebirths. "Gone to the direction" means he has gone to the direction of Nibbāna never gone to before, not even in a dream. "Gone to the summit" means he has gone to the summit of Nibbāna without residue of clinging and stands there. "Protected the holy life" means one whose holy life has been guarded. "Attained the highest view" means one who has attained the highest right view. "Penetrated the unshakable" means one who stands having penetrated the unshakable, immovable fruition of arahantship.

"realised cessation" means one who stands having realised cessation, Nibbāna.

"Suffering has been fully understood by him" means the threefold suffering has been fully comprehended by him, having transcended it. "What should be directly known" means what should be known in a beautiful manner by way of understanding the intrinsic characteristic. "Directly known" means known through superior knowledge. "What should be fully understood" means what should be fully comprehended by pervading it, by way of understanding the common characteristic and by way of accomplishing the function. "Fully understood" means known from all sides. "To be developed" means to be increased. "To be realised" means to be made evident. For realisation is twofold: realisation by attainment and realisation by way of object.

"With the cross-bar lifted" - here "cross-bar" means ignorance, which is the root of the round of rebirths. For this is called a "cross-bar" in the meaning of causing suffering. Therefore, because of its being lifted, he is called "one whose cross-bar has been lifted." "Whose moat has been filled in" - "moat" is called the volitional activity of kamma, which gives renewed existence, which is the condition for the aggregates of renewed existence that have obtained the name "the cycle of birth and wandering" by way of being born in existences and by way of wandering on. For that is called a "moat" because of standing having encircled by way of causing rebirth again and again. Therefore, because of its being filled in, because of its being scattered, he is called "one whose moat has been filled in." "Whose pillar has been pulled out" - "pillar" means craving, which is the root of the round of rebirths. For this is called a "pillar" in the meaning of having gone deep. Therefore, because of its being pulled out, because of having been uprooted and discarded, he is called "one whose pillar has been pulled out." "Unbolted" - "door-bolts" are called the lower fetters that produce the lower realms, that are conditions for rebirth in sensual existence. For these are called "door-bolts" because of standing having shut the mind like a great door panel at a city gate. Therefore, because of their being without door-bolts, because of their being broken, he is called "unbolted." "Noble" means free from mental defilements, pure. "Whose flag has fallen" means one whose flag of conceit has been brought down. "Whose burden has been laid down" means one for whom the burden of aggregates, the burden of mental defilements, the burden of volitional activities, and the burden of the five types of sensual pleasure have fallen, been laid down - thus he is one whose burden has been laid down. But further, here what is intended by "whose burden has been laid down" is because of the laying down of the burden of conceit alone. "Unbound" means unbound from the four mental bonds and from all mental defilements. But here, what is intended by "unbound" is because of being unbound from the bond of conceit alone.

To this extent, the Elder has shown the time of one who has eliminated the mental corruptions, who, having exhausted the mental defilements by the path, having attained the fruition attainment with Nibbāna as object, dwells having gone to the excellent resting place of cessation. For just as there are two cities, one a city of thieves, one a city of security. Then it might occur to a great warrior thus: "As long as this city of thieves stands, so long the city of security is not freed from danger. I shall make the city of thieves a non-city" - having donned his armour, having taken his sword, having approached the city of thieves, having cut down with his sword the strong posts raised at the city gate, having broken the door panel together with the door-posts, having lifted up the cross-bar, breaking the wall, having filled in the moat, having brought down the flags raised for the beautification of the city, having burnt the city with fire, having entered the city of security, having ascended the upper storey of the mansion, surrounded by a company of relatives, he would consume divine food. Thus identity is like the city of thieves, Nibbāna is like the city of security, one who practises meditation is like the great warrior. It occurs to him thus: "As long as the round of identity revolves, so long there is no release from the thirty-two bodily punishments, the ninety-eight diseases, and the twenty-five great dangers." He, like the great warrior, having donned his armour, the armour of morality, having taken the sharp sword of wisdom, like cutting down the strong posts with a sword, having cut down the pillar of craving by the path of arahantship; that warrior, like the

city door panel together with its door-posts, having unfastened the door-bolt of the five lower mental fetters; that warrior, like the cross-bar, having lifted up the cross-bar of ignorance; that warrior, like breaking the wall and filling in the moat, breaking the wall of volitional activity and having filled in the moat of the cycle of birth and wandering; that warrior, like the flags raised for the beautification of the city, having brought down the flag of conceit, having burnt the city of identity; that warrior, like consuming divine food in the upper storey of the mansion having entered the city of security, having entered the city of Nibbāna, experiencing the happiness of fruition attainment with the deathless cessation as object, spends his time. For this was said by the Blessed One -

"And how, monks, is a monk one whose cross-bar has been lifted? Here, monks, for a monk ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose cross-bar has been lifted.

"And how, monks, is a monk one whose moat has been filled in? Here, monks, for a monk the cycle of birth and wandering leading to rebirth has been abandoned, etc. Thus, monks, a monk is one whose moat has been filled in.

"And how, monks, is a monk one whose pillar has been pulled out? Here, monks, for a monk craving has been abandoned, etc. Thus, monks, a monk is one whose pillar has been pulled out.

"And how, monks, is a monk unbolted? Here, monks, for a monk the five lower mental fetters have been abandoned, etc. Thus, monks, a monk is unbolted.

"And how, monks, is a monk a noble one whose flag has fallen, whose burden has been laid down, who is unbound? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is a noble one whose flag has fallen, whose burden has been laid down, who is unbound.

"Monks, a monk with a mind thus liberated, the gods with Indra, including the Brahmā realm, with Pajāpati, searching, do not find - 'This is what the Truth-finder's consciousness is dependent upon.'"

"One who has abandoned five factors" means having abandoned the five factors beginning with sensual desire by various means, he stands firm. For this was said:

"And how, friends, is a monk one who has abandoned five factors? Here, friends, for a monk sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned. Thus, friends, a monk has abandoned five factors."

"Endowed with six factors" means having fulfilled six factors, having avoided aversion and attachment towards objects such as matter and so on at the six doors, having become mindful and fully aware by means of equanimity, by way of dwelling having

fulfilled the six factors, having made them complete, because of standing firm, he is said to be "endowed with six factors." For this was said:

"And how, friends, is a monk endowed with six factors? Here, friends, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having smelled an odour with the nose, having tasted a flavour with the tongue, having touched a tangible object with the body, having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Thus, friends, a monk is endowed with six factors."

"One safeguard" means by the safeguarding of mindfulness, there is one supreme safeguard - thus "one safeguard." For this was said:

"And how, friends, is a monk one with one safeguard? Here, friends, a monk dwells endowed with a mind protected by mindfulness. Thus, friends, a monk has one safeguard."

"One with four supports" means one with four supports by way of wisdom's using, avoiding, dispelling, and abandoning - by way of four supports that are not turned back here and there - one with four supports, having attained them and standing firm. For this was said:

"And how, friends, is a monk one with four supports? Here, friends, a monk, after reflection, uses one thing; after reflection, avoids one thing. After reflection, dispels one thing; after reflection, abandons one thing" - it should be expanded by this method and so on.

"One who has rejected individual truths" means because of having individually grasped thus "only this view is the truth, only this is the truth," the view-truths reckoned as individual have been rejected, thrown out, and abandoned - thus one who has rejected individual truths.

"One who has completely relinquished all seeking" - here, "avayā" means not lacking. "Saṭṭhā" means relinquished. "One who has completely relinquished all seeking" means one whose seekings are completely and without deficiency relinquished. The meaning is one who has completely relinquished all seeking. "Consummate" means complete. "One who has lived the holy life" means one who has fulfilled the holy life; those who have lived in the communion with the venerable ones, in the noble path, and in the ten noble abodes. "The highest person" means because of the elimination of mental defilements, a distinguished person, a thoroughbred person. "The supreme person" means the highest person; or because of having attained the supreme attainment, having attained the highest attainable - the attainment of arahantship - having become an unsurpassed field of merit, the highest person; it is in that very meaning the supreme person. Because of having attained the Deathless attainment, being able to enter the unsurpassed meditative attainment, he is one who has attained the supreme attainment. Or else, having recognised the danger in the household life, by way of entering the Dispensation, the highest person. Having recognised the danger in individual existence, by way of entering insight, the

supreme person. Having recognised the danger in mental defilements, having entered the intermediate noble plane, one who has attained the supreme attainment - thus some explain.

"He neither accumulates" means because wholesome and unwholesome states have been abandoned, he does not increase their result. "Nor diminishes" means because of being established in fruition, he does not destroy. "Having diminished, he stands firm" means because of being established in abandoning by tranquillisation, having destroyed the mental defilements, he stands firm. From here onwards, the three terms too should be connected by way of path and fruition alone. "He does not abandon" means because of the absence of anything to be abandoned, he does not abandon mental defilements. "He does not cling" means because of the absence of anything to be grasped by craving, conceit, and wrong view, he does not grasp through them. "Having abandoned, he stands firm" means having given up, he stands firm. "He does not sew together" means he does not sew together through the influence of craving. "He does not heap up" means he does not exalt through the influence of conceit. "Having unsewn, he stands firm" means standing firm without making the stitching together of craving - thus some explain. "He does not extinguish" means he does not quench the fire of mental defilements. "He does not kindle" means he does not set ablaze the fire of mental defilements. "Having extinguished, he stands firm" means having quenched that, he stands firm.

"With the aggregate of morality of one beyond training" means he stands firm through being endowed with the aggregate of morality of one beyond training - the aggregate of morality of speech, action, and livelihood - the mass of morality, because there is nothing further to be trained in; he stands firm through the state of not having fallen away. "With the aggregate of concentration" means with concentration associated with effort and mindfulness. "With the aggregate of liberation" means with the aggregate associated with fruition liberation. "With the aggregate of knowledge and vision of liberation" means with reviewing knowledge. "Having realised the truth" means having accomplished and penetrated the four noble truths by way of their intrinsic nature in one's own continuity, he stands firm. "Having transcended longing" means having surpassed the craving that is trembling. "The fire of mental defilements" means the fire of mental defilements beginning with lust. "Having consumed" means having exhausted and extinguished. "Through not going around" means through the state of not going in the round of rebirths, through the state of not coming again - this is the meaning. "Having taken up the mat" means having taken the victory throw. "Through resorting to freedom" means by way of resorting to objects such as materiality and so on, having been freed from all mental defilements. Or by way of resorting to fruition attainment, freed from all mental defilements. "Through purity of friendliness" means he stands firm through friendliness that is free from mental impurities and established in the state of purity. In the case of compassion and so on too, the same method applies.

"Through absolute purity" means having reached the end of purity through the state of surpassing purity, he stands firm. "Through non-identification" means craving, view, and conceit are called "identification." The absence of these is non-identification; through that state of being devoid of craving, view, and conceit, he stands firm. For this was said:

"Such a one, knower of the world, wise, the sage who identifies with nothing regarding all phenomena." Here too the meaning is devoid of craving, conceit, and view. "Through being liberated" means through the state of being freed from all mental defilements. "Through being content" means he stands firm through the state of being contented by way of contentment with whatever is gained, with whatever strength, and with whatever is suitable.

"At the limit of the aggregates" means having burnt the one-aggregate, four-aggregate, and five-aggregate existences with the three fires of full understanding, he stands at the end, at the conclusion; or the limit is that there is no end for this one, at that limit. In the case of the limit of elements and so on too, the same method applies. But this is the distinction - "At the limit of elements" means at the limit of the eighteen elements. "At the limit of sense bases" means of the twelve sense bases. "At the limit of destinations" means of the five destinations beginning with hell. "At the limit of rebirths" means of rebirth in fortunate and unfortunate worlds. "At the limit of conception" means of conception in the existences of sensual pleasure, fine-material, and immaterial realms. "At the limit of becoming" means of the single-aggregate, four-aggregate, five-aggregate, percipient, non-percipient, neither-percipient-nor-non-percipient, sensual, fine-material, and immaterial existences. "At the limit of wandering in the round of rebirths" means of the uninterrupted occurrence of aggregates, elements, and sense bases. "At the limit of the round of rebirths" means at the limit of the rounds of action, result, and mental defilements. "In the final existence" means in the final becoming of rebirth. "Standing in the final body" means standing in the final body, the physical body. "Bearing the final body" means he bears the final, last body, the physical body - thus one bearing the final body. "Worthy One" means a Worthy One because of being far from the enemies, because of having destroyed the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing.

"This is his last" means this body, this individual existence, is the final one of that one who has eliminated the mental corruptions. "The final" means a small, slight, last morsel, like a last mouthful. With reference to the absence of renewed conception, he said "the cycle of birth and death, there is no more rebirth for him." Coming into being is birth; they die by means of it - thus death; and the uninterrupted continuation of the round of rebirths of aggregates and so on does not exist again for that one who has eliminated the mental corruptions - thus concluding the verse already stated, he said. Therefore the Blessed One said -

"Therefore a creature, etc. like one who has bailed out a boat, gone to the far shore."

Whatever was not said here and there in between in this discourse, that should be understood in accordance with the text.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on Sensual Pleasure is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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