

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

2. The Collection of the Middle Length Discourses -
Commentaries (2. Majjhima Nikāya - Aṭṭhakathā)

1. Commentary on the First Fifty Discourses (1. Mūlapaṇṇāsa-
aṭṭhakathā)

1. The Chapter of the Discourse on the Root of All Phenomena
(1. Mūlapariyāyavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

1. Commentary on the First Fifty Discourses

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

In the Collection of the Middle Length Discourses

Commentary on the First Fifty Discourses

(First Part)

Introductory Discussion on the Undertaking of the Work

Whose heart is cooled by compassion, whose darkness of delusion is dispelled by the lamp of wisdom;
Revered by the world of humans and gods, I pay homage to the Fortunate One, liberated from all destinations.

Even the Buddha, having both developed and realised the state of Buddhahood;
That which he attained, whose stains are gone, I pay homage to that unsurpassed Teaching.

Of the Fortunate One's legitimate sons, who crush the army of Māra;
The assembly of all eight, with bowed head I pay homage to the noble Community.

Thus, of me whose mind is full of faith, the merit born of homage to the Triple Gem;
By which, having become one whose obstacles are well removed, through its power.

Of the excellent Middle Collection here, marked by discourses of middle measure;
Praised by the Buddha and those who have understood after him, which crushes the opponents' doctrines.

For the purpose of elucidating the meaning, the commentary from the beginning by five hundred masters;
Which was recited, and recited again afterwards too.

But it was brought to the island of Sīhaḷa by the master, the great Mahinda;
And was established in the Sinhalese language for the benefit of the island's inhabitants.

Having removed from it the Sinhalese language, I, into a delightful language;

Rendering it befitting the method of the canonical texts, free from faults.

Not contradicting the doctrine of the elders, who are lamps of the elder lineage;
Of subtle judgement, dwelling at the Great Monastery.

Having omitted the meaning that has come again and again, I shall make the meaning clear;
For the satisfaction of good people and for the long endurance of the Teaching.

The exposition of morality, the ascetic practices, and all the meditation subjects;
Together with the arrangement of conduct, the detailed account of meditative absorptions and attainments.

All the direct knowledges, and the determination of the collection of wisdom;
Aggregates, elements, sense bases, faculties, and the four noble ones.

Truths, the teaching of the mode of dependent conditions, with a thoroughly pure and subtle method;
Inseparable from the path of the canonical texts, insight and meditative development too.

Since, however, all this was thoroughly and purely stated by me in the Visuddhimagga;
Therefore I shall not discuss that further here.

"In the middle, this Visuddhimagga, standing within all four scriptures;
Will make clear the meaning as spoken therein."

Thus indeed it was made; therefore, taking that too together with this commentary, understand the meaning of the Middle Collection.

Introduction

1. Therein, the Middle Collection by name is a compendium of three fifties by group of fifty: the Root Fifty, the Middle Fifty, and the Upper Fifty. By chapter, having made five chapters for each fifty, there is a combination of fifteen chapters. By discourse, one hundred and fifty-two discourses. By term, eighty thousand terms plus five hundred and twenty-three. Therefore the ancients said:

"Eighty thousand terms, and five hundred more;
Again twenty-three were stated - thus the terms are defined."

By syllable, seven hundred thousand and forty thousand and fifty-three syllables. By recitation section, eighty recitation sections and a half recitation section with twenty-three terms extra. By connection, in brief the connection is threefold by way of the connection by question, the connection by disposition, and the natural connection. In detail, however, herein there are three thousand and nine hundred connections. Therefore the ancients said:

"Three thousand connections, and likewise nine hundred;
These connection methods are proclaimed for the Middle Collection."

Therein, among the fifties the Root Fifty is the first; among the chapters, the Chapter on the Exposition of the Root Cause; among the discourses, the Discourse on the Exposition of the Root Cause. Of that too, the introduction beginning with "Thus have I heard" was spoken by the Venerable Ānanda at the time of the First Great Rehearsal. This First Great Rehearsal, however, was expanded upon at the beginning of the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya. Therefore it should be understood by the method expanded upon there.

1. The Chapter on the Exposition of the Root Cause

1. Explanation of the Discourse on the Root of All Phenomena

1. Now as for this introduction beginning with "Thus have I heard." Therein, "thus" is an indeclinable particle. "Me" and so on are noun terms. In "was dwelling at Ukkaṭṭhā," here "vi" is a prefix term, "harati" is a verb term - by this method, to begin with, the analysis of terms should be understood.

As regards meaning, however, the word "thus" has various meanings including simile, instruction, gladdening, reproach, acceptance of a statement, manner, illustration, and emphasis, among others. For accordingly it - In "So by a mortal born, much wholesome should be done" and so on, it occurs in the sense of simile. In "Thus should you step forward, thus should you step back" and so on, in instruction. In "So it is, Blessed One, so it is, Fortunate One" and so on, in gladdening. In "Just so indeed this outcast woman praises that shaveling, that petty ascetic, here and there" and so on, in reproach. In "Yes, venerable sir, those monks assented to the Blessed One" and so on, in acceptance of a statement. In "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One" and so on, in manner. "Come, young man, go to where the ascetic Ānanda is; having approached, in my name ask the ascetic Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort,' and say thus: 'It would be good if the venerable Ānanda would approach the dwelling of the young man Subha, son of Todeyya, out of compassion'" and so on, in illustration. "What do you think, Kālāmas, are these mental states wholesome or unwholesome?" "Unwholesome, venerable sir." "Blameworthy or blameless?" "Blameworthy, venerable sir." "Censured by the wise or praised by the wise?" "Censured by the wise, venerable sir." "When complete and taken upon oneself, do they lead to harm and suffering or not? How is it for you here?" "When complete, venerable sir, and taken upon oneself, they lead to harm and suffering; thus it is for us here" and so on, in emphasis. Here it should be seen in the senses of manner, illustration, and emphasis.

Therein, by the word "thus" in the sense of manner, he explains this meaning -The word of that Blessed One, which is subtle in various methods, arising from manifold dispositions, accomplished in meaning and phrasing, of various wonders, profound in the Teaching, meaning, instruction, and penetration, reaching the path of hearing in

accordance with each and every being's own language - who is able to comprehend it in every way? But having generated the desire to hear with all one's strength, "thus have I heard" means "by me too it was heard in one manner."

In the sense of illustration, freeing himself thus: "I am not self-originated, this was not realised by me," "thus have I heard," "by me too it was thus heard" - he illustrates the entire discourse that is now to be spoken.

In the sense of emphasis, showing his own power of retention in accordance with the state of being praised thus by the Blessed One: "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda; of those with perfect behaviour, of those who are mindful, of those who are resolute, of attendants, namely Ānanda," and thus by the General of the Teaching: "The Venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows," he generates in beings the desire to hear: "Thus have I heard, and that indeed, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise."

The word "me" appears in three meanings. For thus indeed, in "What is gained by chanting verses is not fit to be eaten by me" and so on, the meaning is "by me." In "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, the meaning is "to me." In "Dhammadāyādā me, bhikkhave, bhavathā" and so on, the meaning is "my." Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

"Heard" - this word "suta," both with prefix and without prefix, has a variety of many meanings such as going, renowned, soiled, accumulated, pursuit, cognisable by ear, cognised by following the ear-door, and so on. For thus indeed, in "senāya pasuto" and so on, the meaning is "going." In "Sutadhammassa passato" and so on, the meaning is "of one whose teaching is renowned"; in "avassutā avassutassa" and so on, the meaning is "soiled, of one who is soiled." In "Tumhehi puññaṃ pasutaṃ anappaka" and so on, the meaning is "accumulated." In "Ye jhānapasutā dhīrā" and so on, the meaning is "engaged in meditative absorption." In "Diṭṭhaṃ sutaṃ muta" and so on, the meaning is "cognisable by ear." In "Sutadharo sutasannicayo" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, its meaning is "considered by following the ear-door" or "consideration by following the ear-door." For when the word "me" has the meaning "by me," "thus heard by me - considered by following the ear-door" is fitting. When the meaning is "my," "thus my hearing - consideration by following the ear-door" is fitting.

Thus, among these three terms, "thus" is an indication of the function of consciousness beginning with ear-consciousness. "Me" is an indication of the person endowed with the aforementioned consciousness. "Heard" is an indication of a grasp that is neither deficient, nor excessive, nor distorted, by rejecting the state of not having heard. Likewise, "thus" is the elucidation of the occurrence in various ways with respect to the object of that cognitive process of consciousness proceeding by following the ear-door. "Me" is the elucidation of oneself. "Heard" is the elucidation of

the teaching. Here, however, this is the summary: "By the cognitive process of consciousness proceeding in various ways with respect to the object, nothing else was done by me, but this was done - this teaching was heard."

Likewise, "thus" is the elucidation of what is to be expounded. "Me" is the elucidation of the person. "Heard" is the elucidation of the person's function. This is what is meant - "Whatever discourse I shall expound, that was thus heard by me."

Likewise, "thus" is the description of the various modes of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings. For "thus" is this concept of mode, "me" is the description of the agent, "heard" is the description of the object. By this much, the ascertainment of the agent's grasp of the object through the continuity of consciousness functioning in various modes, possessed of that, has been made.

Or alternatively, "thus" is the description of the person's function. "Heard" is the description of the consciousness's function. "Me" is the description of the person engaged in both functions. Here, however, this is the summary - "Heard by me, a person endowed with consciousness having the function of hearing, through the conventional expression of the function of hearing obtained by means of consciousness."

Therein, "thus" and "me" are concepts of the non-existent in terms of highest truth and ultimate reality. For what is there here in the ultimate sense that could receive the description "thus" or "me"? "Heard" is a concept of the existent. For whatever is here apprehended by the ear, that exists in the ultimate sense.

Likewise, "thus" and "me," because they are to be spoken with reference to this and that, are concepts by derivation. "Heard," because it is to be spoken by placing alongside the seen and so on, is a concept by comparison. And here, by the word "thus" he explains non-confusion. For one who is confused is not capable of penetrating in various ways. By the word "heard" he explains the non-decay of what was heard. For one whose learning has been forgotten does not acknowledge after an interval of time "it was heard by me." Thus, through his non-confusion there is the accomplishment of wisdom, and through non-decay there is the accomplishment of mindfulness. Therein, through mindfulness preceded by wisdom there is the ability to retain the phrasing, and through wisdom preceded by mindfulness there is the ability to penetrate the meaning. Through the application of both those abilities, because of being able to safeguard the treasury of the Teaching endowed with meaning and phrasing, there is the accomplishment of being the treasurer of the Teaching.

Another method - By the word "thus" he explains wise attention, because for one attending unwisely there is no penetration in various ways. By the word "heard" he explains non-distraction, because for one with a distracted mind there is no hearing. For thus a person with a distracted mind, even when being spoken to with every excellence, says "It was not heard by me, speak again." And here, by wise attention he establishes the right directing of oneself and having made merit in the past, because of the absence of that for one who has not rightly directed himself or who has not made merit in the past. By non-distraction, however, he establishes the hearing of the Good Teaching and the decisive support of good persons. For one with a distracted mind is not able to hear, and for one not attending upon good persons

there is no hearing.

Another method - Since it was said that "thus" is the description of the various modes of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings, And since such an auspicious mode does not occur for one who has not rightly directed himself or who has not made merit in the past, therefore by "thus," through this auspicious mode, he explains his own achievement of the latter pair of wheels, and by "heard," through the practice of hearing, the achievement of the former pair of wheels. For there is no hearing for one dwelling in an unsuitable place or for one devoid of the decisive support of good persons. Thus, through the accomplishment of the latter pair of wheels, the purity of disposition is accomplished. Through the accomplishment of the former pair of wheels, the purity of practice. And through that purity of disposition, the accomplishment of proficiency in realisation; through the purity of practice, the accomplishment of proficiency in scripture. Thus, the word of one whose practice and disposition are pure, who is accomplished in scripture and realisation, like the break of dawn before the rising of the sun, and like wise attention before wholesome action, deserves to be the forerunner of the Blessed One's word - and so, placing the introduction in its proper place, he spoke beginning with "Thus have I heard."

Another method - By the word "thus," which is indicative of penetration in various ways, he makes clear the existence of his own achievement of the analytical knowledge of discernment. By "heard," which is indicative of penetration of the varieties of what is to be heard, the existence of his achievement of the analytical knowledge of language and Teaching. And speaking this word "thus," which is indicative of wise attention - he makes clear: "These teachings have been contemplated by me in mind, thoroughly penetrated by view." Speaking this word "heard," which is indicative of the practice of hearing - he makes clear: "Many teachings have been heard by me, retained, practised in speech." By both of these, making clear the fulfilment of meaning and phrasing, he generates regard for hearing. For one who does not hear with regard the Teaching that is complete in meaning and phrasing becomes an outsider to great welfare. Therefore, having generated regard, the Teaching should be heard attentively.

But by this complete statement "Thus have I heard," the Venerable Ānanda, not attributing to himself the Teaching proclaimed by the Truth-finder, transcends the plane of the bad person; acknowledging his discipleship, he enters the plane of the good person. Likewise, he turns the mind away from what is not the Good Teaching, and establishes the mind in the Good Teaching. Making clear "This was only heard by me, it is the word of that very Blessed One," he frees himself, cites the Teacher, points to the word of the Conqueror, and establishes the guide of the Teaching.

Furthermore, by saying "Thus have I heard," not acknowledging that it was produced by himself, elucidating the former statement - "This was received by me face to face from that Blessed One, confident with the four grounds of self-confidence, bearer of the ten powers, standing in the position of a bull, roaring the lion's roar, supreme among all beings, lord of the Teaching, king of the Teaching, sovereign of the Teaching, lamp of the Teaching, refuge of the Teaching, noble wheel-turning monarch of the Good Teaching, the Perfectly Enlightened One - his word. Herein no uncertainty or doubt should be entertained regarding the meaning, the Teaching, the terms, or

the phrasing" - he destroys faithlessness in this Teaching among all gods and humans, and generates the accomplishment of faith. Therefore this is said -

"He destroys faithlessness, and increases faith in the Dispensation;
Thus saying 'Thus have I heard,' the disciple of Gotama."

"One" (eka) is an indication delimited by number. "Occasion" (samaya) is a delimited indication. "On one occasion" (ekam samayaṃ) is an unspecified illustration. Therein the word "occasion" (samaya) -

"Is seen in the senses of combination, moment, time, multitude, cause, view, Attainment, abandoning, and penetration."

For thus indeed, in such passages as "Perhaps tomorrow we might approach, taking into account the time and occasion," the meaning is combination. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment. In such passages as "the hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. In such passages as "And this occasion too was not understood by you, Bhaddāli - 'The Blessed One is dwelling at Sāvattthī, the Blessed One too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli," it means cause. In such passages as "Now at that time the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā," it means view.

"The good visible in this very life and the good of the future life.
Through the full realisation of benefit, the wise one is called 'a wise person.'"

In such passages and so on, it means attainment. In such passages as "through the complete full realisation of conceit, he made an end of suffering" and so on, it means abandoning. In such passages as "suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation" and so on, it means penetration. Here, however, its meaning is time. By that, among the times that constitute varieties of time - year, season, month, fortnight, night, day, forenoon, midday, afternoon, first watch, middle watch, last watch, moment, and so on - it explains "on one occasion."

Therein, although among these times of years and so on, whatever discourse was spoken in whatever year, season, month, fortnight, night-time or daytime, all that was well known and well ascertained by the Elder through wisdom. But since, if it were stated thus: "Thus have I heard in such and such a year, in such and such a season, in such and such a month, in such and such a fortnight, in such and such a night-time or in such and such a daytime," it would not be possible to easily remember, or recite, or cause to be recited, and much would have to be said; therefore, having combined that meaning in just one term, he said "on one occasion."

Or these - the time of conception in the womb, the time of birth, the time of religious urgency, the time of renunciation, the time of performing austerities, the time of victory over Māra, the time of the highest enlightenment, the time of pleasant abiding in the present life, the time of teaching, the time of final Nibbāna - such and so on are

the times of the Blessed One, exceedingly well known among gods and humans, being indeed of many varieties of time. Among those times, it explains "on one occasion" as being the one termed the time of teaching. And that which, among the times of the function of knowledge and the function of compassion, is the time of the function of compassion; among the times of the practice for one's own welfare and the practice for the welfare of others, is the time of the practice for the welfare of others; among the times of the twofold duty for those assembled, is the time of talk on the Teaching; among the times of teaching and practice, is the time of teaching - with reference to a certain one among those times too, he said "on one occasion."

But why here, just as in the Abhidhamma "at the time when sensual-sphere" and in other discourse passages "at the time, monks, when a monk, quite secluded from sensual pleasures" the description was made with the locative case, and in the Vinaya "at that time the Buddha, the Blessed One" with the instrumental case, why was it not done likewise, but instead the description "on one occasion" was made with the accusative case? Because there in those cases and here the meaning is different. For there in the Abhidhamma and in other discourse passages, the meaning of a basis and the meaning of a characteristic of a state through a state are applicable. For the time having the meaning of a basis and the meaning of a group is the occasion, and through the state of the occasion termed the momentary combination and cause of the phenomena such as contact and so on stated therein, their existence is characterised; therefore, for the purpose of illuminating that meaning, the description with the locative case was made there.

And in the Vinaya, the meaning of cause and the meaning of instrumentality are applicable. For that occasion of the laying down of training rules, which was difficult to comprehend even by Sāriputta and others, by that occasion which was a cause and an instrument, the Blessed One, laying down training rules and having regard for the cause of the laying down of training rules, dwelt here and there; therefore, for the purpose of illuminating that meaning, the description with the instrumental case was made there.

But here and in other passages of such a kind, the meaning of perpetual connection is applicable. For whatever time the Blessed One taught this or another discourse, he absolutely dwelt during that time in the abiding of compassion; therefore, for the purpose of illuminating that meaning, the description with the accusative case was made here.

Therefore this is said -

"Having considered this and that meaning, with the locative and the instrumental;

Elsewhere 'occasion' was stated, but here with the accusative."

But the ancients explain - Whether "at that time" or - "By that occasion" or - "On one occasion," this is merely a difference of expression; everywhere the meaning is just the locative. Therefore, even though "on one occasion" is said, the meaning should be understood as "at one time."

"Blessed One" means the venerable one. For in the world they call the venerable one "Blessed One." And this one is the venerable one of all beings by virtue of being distinguished by all qualities; therefore he should be understood as the Blessed One. It has been said by the ancients too -

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

Furthermore -

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;
He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

By means of this verse, the detailed meaning of that term should be understood. And that has been stated in the Visuddhimagga in the description of the recollection of the Buddha.

To this extent, here, by the words "thus have I heard," showing the Teaching as it was heard, he makes manifest the body of the Teaching of the Blessed One. By that - He consoles the people distressed by not seeing the Teacher, saying "This is not a Scripture whose Teacher has passed away; this is your Teacher."

By the words "on one occasion the Blessed One," showing the non-existence of the Blessed One at that time, he establishes the final Nibbāna of the material body. By that, he stirs a sense of urgency in people intoxicated with the pride of life, saying "The one who was the teacher of such a noble Teaching, the bearer of the ten powers, whose body was like a diamond mass - even that Blessed One has attained final Nibbāna; in whom else should hope for life be placed?" and he generates enthusiasm in them for the Good Teaching.

And by saying "thus," he indicates the achievement of the teaching. "Heard by me" indicates the achievement of the disciple. "On one occasion" indicates the achievement of time. "The Blessed One" indicates the achievement of the teacher.

In "was dwelling at Ukkatṭhā," here "ukkā" means a torch; and that city is called Ukkatṭhā because it was built while torches were kept burning even at night, saying "It is an auspicious day, a good moment, a good constellation - let it not pass." What is meant is that it was built while torches on sticks were kindled and held aloft; in that Ukkatṭhā. And this is a locative expression used in the sense of proximity. "Dwells" - this is, without distinction, an indication of being endowed with one or another among the posture-abiding, divine abiding, sublime abiding, and noble abiding. But here it is an indication of being engaged in one or another of the postures classified as standing, walking, sitting, and lying down. Therefore the Blessed One should be understood as dwelling whether standing, walking, sitting, or lying down. For that Blessed One cuts off the discomfort of one posture with another posture and carries on, maintains, his individual existence without letting it fall; therefore he is said to "dwell."

In "Subhagavane," here, it is fortunate because of its fortunate nature; what is meant is because of its beautiful splendour and because of its beautiful desirable objects. For owing to the splendour of that grove, people, having taken food, drink, and so on, spend the day there making festivals, fairs, and celebrations, enjoying the happiness of wealth; and here they aspire to the most beautiful desirable objects, saying "May we obtain a son, may we obtain a daughter"; and for them that happens just so. Thus it is fortunate because of its beautiful splendour and because of its beautiful desirable objects. Moreover, it is fortunate because of being beloved by many people. "It makes one desire" (vanayati), thus it is a grove (vana); by its own excellence it causes devotion in beings, it generates affection towards itself - this is the meaning. Or alternatively, "it requests" (vanute), thus it is a grove (vana); with the songs of cuckoos and other birds intoxicated by the fragrance of various kinds of flowers, and with the branches, boughs, sprouts, and leaves of trees swaying in a gentle breeze, it is as if it entreats all living beings, saying "Come, enjoy me" - this is the meaning. It is fortunate and it is a grove, thus "Subhagavana" (the Fortunate Grove). In that Subhaga Grove. A grove is of two kinds: planted and naturally grown. Therein, the Bamboo Grove, Jeta's Grove, and so on are planted ones. The Blind Men's Grove, the Great Wood, the Añjana Grove, and so on are naturally grown. This one too should be understood as naturally grown.

In "at the root of a royal sal tree," here, a sal tree is also called "sāla." As he said: "Just as, monks, not far from a village or a town there might be a great sal grove, and it might be covered with castor-oil plants"; and "between the twin sal trees" - also a tree that is the foremost of forest trees. As he said -

"In your very realm, O king, in your very pleasure ground;
Straight-trunked great sal trees, with blue radiance, delightful."

Also any tree whatsoever. As he said: "Then, monks, that māluvā seed might fall at the root of a certain sal tree." But here a tree that is the foremost of forest trees is intended. And the word "king" (rāja) establishes that very state of being foremost. As he said: "Of a well-established, righteous banyan king, O brahmin." Therein the compound is twofold: "the king of sal trees," thus sālarājā; and "it is a sal tree and by virtue of being foremost it is a king," thus also sālarājā. "Root" (mūla) means proximity. For this word "root" is seen in its literal sense of root in such passages as "he might pull out the roots, even those as small as a usīra grass stalk" and so on. In such passages as "greed is an unwholesome root," it is used in the sense of a distinctive cause. In such passages as "as far as the shade pervades at midday time, and leaves fall in a windless place, to that extent it is the tree-root," it is used in the sense of proximity. But here proximity is intended; therefore the meaning here should be understood as "in the proximity of the royal sal tree."

Therein one might ask - if the Blessed One dwells at Ukkaṭṭhā, then "in the Subhaga Grove at the root of a royal sal tree" should not be said; but if he dwells there, then "at Ukkaṭṭhā" should not be said, for it is not possible to dwell in both places at one time. But this should not be seen thus.

Did we not say "this is a locative expression used in the sense of proximity"? Therefore, just as herds of cattle roaming near the Ganges, the Yamunā, and so on are said to be "roaming at the Ganges, roaming at the Yamunā," so too here, that

which is the Subhaga Grove at the root of a royal sal tree near Ukkaṭṭhā - dwelling there, he is said to be "dwelling at Ukkaṭṭhā in the Subhaga Grove at the root of a royal sal tree." For the mention of Ukkaṭṭhā is for the purpose of indicating the village as food resort, and the remaining words are for the purpose of indicating a dwelling place suitable for one gone forth.

Therein, by the mention of Ukkaṭṭhā, the Venerable Ānanda shows the Blessed One's assistance to householders; by the mention of the Subhaga Grove and so on, his assistance to those gone forth. Likewise, by the former, the avoidance of the pursuit of self-mortification through the acceptance of requisites; by the latter, the showing of the means of avoiding the pursuit of sensual happiness through the abandoning of material sensual pleasures. By the former, devotion to expounding the Teaching; by the latter, inclination towards seclusion. By the former, approaching through compassion; by the latter, withdrawing through wisdom. By the former, the disposition towards accomplishing the welfare and happiness of beings; by the latter, non-attachment in bringing about the welfare and happiness of others. By the former, comfortable abiding on account of not relinquishing righteous happiness; by the latter, on account of the pursuit of super-human achievements. By the former, abundance of benefit to human beings; by the latter, to gods. By the former, the state of having grown up in the world for one born in the world; by the latter, being untainted by the world. By the former, from the statement "One person, monks, arising in the world arises for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Which one person? The Truth-finder, the Worthy One, the Perfectly Enlightened One" - the accomplishment of the purpose for which the Blessed One arose; by the latter, dwelling in a manner befitting the place where he arose. For the Blessed One arose first in the Lumbinī Grove, and secondly at the seat of enlightenment - thus by both mundane and supramundane arising he arose indeed in a grove; therefore it shows his dwelling indeed in a grove. By this and such methods the interpretation of meaning here should be understood.

"There" is an elucidation of place and time. For at whatever time he dwells, "there" refers to that time. And at whichever root of a royal sal tree he dwells, it explains "there" as at the root of a royal sal tree. Or it indicates the place and time suitable for speaking. For the Blessed One does not speak the Teaching in an unsuitable place or at an unsuitable time. "It is not the right time yet, Bāhiya" and so on is the proof of this here. "Kho" is an indeclinable particle used merely as an expletive, in emphasis, or in the sense of the beginning of a statement. "The Blessed One" is an elucidation of the one revered by the world. "The monks" is a term for persons suitable for hearing the discourse. But here, the meaning of the word should be understood by the method beginning with "one who begs is a monk, one who has entered upon the practice of going for alms is a monk." "Addressed" means he spoke to, he said, he aroused their attention - this is the meaning here. But elsewhere it also occurs in the sense of informing. As it is said: "I announce to you, monks, I make known to you, monks." Also in the sense of summoning. As it is said: "Come, monk, in my name address Sāriputta."

"Monks" is an illustration of the manner of addressing. And that is said because of the accomplishment of the connection with qualities such as the habit of begging and so on. For a monk is one endowed with the quality of the habit of begging, and also one endowed with the quality of the nature of begging. Those skilled in language consider that he is also one endowed with the quality of having done well in begging. And by that word, accomplished through the connection with qualities such as the habit of begging and so on, making known a livelihood practised by both low and superior people, he effects the suppression of haughtiness and despondency. And by this word "Monks," preceded by a glance of the eyes with a gentle heart pervaded by compassion, he makes them face towards himself. And by that very word, which indicates the desire to speak, he generates in them the desire to listen. And by that very word, in the sense of vocative address, he also engages them in thorough hearing and attention. For the success of the Dispensation depends on thorough hearing and attention.

If one asks: when other gods and humans were also present, why did he address only the monks? Because of their being the eldest, the foremost, the nearest, and always present. For the Blessed One's proclamation of the Teaching is common to all assemblies. And monks are the eldest in the assembly, because they arose first. They are the foremost, because, having taken the homeless life as the starting point, they conform to the Teacher's conduct and are the recipients of the entire Dispensation. They are the nearest, because among those seated there, they are close to the Teacher. They are always present, because they frequent the Teacher's vicinity. Moreover, they are vessels for the proclamation of the Teaching, because of the actual existence of practice in accordance with instruction. And in particular, with reference to certain monks only was this teaching given - thus he addressed them indeed.

Therein one might ask - For what purpose did the Blessed One, when expounding the Teaching, first address the monks, rather than simply expounding the Teaching? For the purpose of arousing mindfulness. For monks may be seated thinking of other things, or with distracted minds, or reviewing the Teaching, or attending to their meditation subject; if, without addressing them, the Teaching were being taught - Being unable to discern "What is the source of this teaching? What is its condition? On what occasion was it taught?" they might either misapprehend it or might not apprehend it at all. Therefore, for the purpose of arousing their mindfulness, the Blessed One first addresses them and afterwards expounds the Teaching.

"Venerable sir" - this is a word of respect, or the giving of a reply to the Teacher. Moreover, here, saying "Monks," the Blessed One addresses those monks. Saying "Venerable sir," they address the Blessed One in return. Likewise, saying "Monks," the Blessed One speaks to them. Saying "Venerable sir," they speak back to him. By saying "Monks," he elicits a reply; by saying "Venerable sir," they give a reply. "Those monks" means those whom the Blessed One addressed. "They assented to the Blessed One" means they assented to the Blessed One's address; the meaning is that, having turned towards him, they listened, accepted, and received it. "The Blessed One said this" means the Blessed One spoke this entire discourse that was now to be spoken.

To this extent, that which was spoken by the Venerable Ānanda as the introduction

adorned with time, place, preacher, subject matter, assembly, and occasion, for the easy comprehension of this discourse which is accomplished in meaning and phrasing and which indicates the profound nature of the Buddhas' knowledge of teaching - like a landing place with a jewelled stairway adorned with the graceful arrangement of spotless stone slabs, with a white stretch of ground strewn with sand resembling a surface of scattered pearls, for the easy descent into a pond whose waters are of pleasant flavour, bright with lotuses and water-lilies, spotless and pure; like a mansion of towering height, as if wishing to touch the path of the stars, enclosed by well-proportioned walls and variegated railings; like a staircase brilliant with the splendour arising from the radiance of clusters of gems intertwined with golden creepers on smooth, soft planks made of ivory, for the easy ascent of a noble mansion of towering height; and like a great doorway with well-established, broad door-posts illuminated by the abundant lustre of gold, silver, gems, pearls, coral, and the like, for the easy entrance into a great house resplendent with lofty sovereignty and wealth, frequented by household members whose sweet-voiced talk and laughter are mingled with the sounds of the clinking of golden bangles, anklets, and the like - the explanation of its meaning is complete.

Explanation of the Setting Forth of the Discourse

Now the occasion has arrived for the explanation of the discourse laid down by the Blessed One by the method beginning with "an exposition on the root cause of all phenomena for you". This, however, is the explanation of the discourse. Since, when explained after having examined the laying down of the discourse, it becomes clear, therefore we shall first examine the laying down of the discourse. For there are four layings down of discourses - one's own disposition, another's disposition, dependent on a question, and arising from an occasion.

Therein, whatever discourses the Blessed One spoke uninvited by others, solely through his own disposition; as follows: the Ākaṅkheyya Sutta, the Vattha Sutta, the Mahāsatipaṭṭhāna Sutta, the Mahāsaḷāyatanavibhaṅga Sutta, the Ariyavaṁsa Sutta, the collection of discourses on right striving, the collection of discourses on the bases for spiritual power, faculties, powers, factors of enlightenment, and path factors, and so on; for those, the laying down is one's own disposition.

But those which, thinking "Indeed, the mental states that ripen liberation have matured in Rāhula; what if I were to train Rāhula further in the elimination of mental corruptions"; thus, having observed the disposition, patience, mind, resolution, and capacity for awakening of others, were spoken by way of another's disposition; as follows: the Cūḷarāhulovāda Sutta, the Mahārāhulovāda Sutta, the Setting in Motion of the Wheel of the Teaching, the Dhātuvibhaṅga Sutta, and so on; for those, the laying down is another's disposition.

But having approached the Blessed One, the four assemblies, the four castes, serpents, supaṇṇas, gandhabbas, titans, demons, the great kings, the gods of Tāvatiṁsa and so on, the Great Brahmā, and such others - "Factors of enlightenment, factors of enlightenment, Venerable Sir, it is said." "Mental hindrances, mental hindrances, Venerable Sir, it is said." "Are these indeed, Venerable Sir, the five aggregates of clinging?" They ask questions by the method beginning with "What here is the foremost wealth for a person?" Whatever was spoken by the Blessed One

when thus asked - the Bojjhaṅga Saṃyutta and so on. Or whatever others too such as the Devatā Saṃyutta, Māra Saṃyutta, Brahma Saṃyutta, Sakkapañha, Cūḷavedalla, Mahāvedalla, Sāmaññaphala, Āḷavaka, Sūciloma, Kharaloma Sutta, and so on; for those, the laying down is dependent on a question.

But those which were spoken dependent on an arisen occasion. As follows: the Dhammadāyāda, the Cūḷasihanāda, the Simile of the Moon, the Simile of the Son's Flesh, the Simile of the Log of Wood, the Simile of the Mass of Fire, the Simile of the Lump of Foam, the Simile of the Coral Tree, and so on; for those, the laying down is arising from an occasion.

Thus, among these four layings down, the laying down of this discourse is arising from an occasion. For this was laid down by the Blessed One from an occasion. From which occasion? When conceit arose in dependence on the Scriptures. It is said that five hundred brahmins who had mastered the three Vedas, at a later time, having heard the Blessed One's proclamation of the Teaching, seeing the danger in sensual pleasures and the benefit in renunciation, having gone forth in the presence of the Blessed One, before long, having learnt the entire word of the Buddha, produced conceit in dependence on the Scriptures: "Whatever the Blessed One teaches, we know that very quickly. For the Blessed One does not teach anything apart from the three genders, four terms, and seven case-endings; and when it is thus taught, there is nothing called a difficult passage for us." They, having become disrespectful towards the Blessed One, from then on did not frequently go to attend upon the Blessed One or to hear the Teaching. The Blessed One, having known that mental behaviour of theirs, thinking "These are incapable of realising the path or the fruit without destroying this barrenness of conceit," having made the conceit arisen in dependence on their learning of the Scriptures the occasion, the Blessed One, skilled in teaching, for the purpose of crushing conceit, began the teaching called an exposition on the root cause of all phenomena.

Therein, "an exposition on the root cause of all phenomena" means the root exposition of all phenomena. "Of all" means without remainder. For this word "all" denotes without remainder. It indicates the completeness of whatever it is connected with. As in "all matter is impermanent, all feeling is impermanent, among all phenomena included in identity." Now this word "dhamma" is seen in the senses of the Scriptures, truth, concentration, wisdom, nature, intrinsic nature, emptiness, merit, offence, what is to be known, and so on. For in such passages as "Here a monk learns the Teaching thoroughly - discourse, mixed prose and verse," the word "dhamma" occurs in the sense of the Scriptures. In such passages as "one who has seen the Teaching, one who has understood the Teaching," in the sense of truths. In such passages as "those Blessed Ones were of such nature," in the sense of concentration.

"For whom these four qualities exist, monkey-king, just as for you;
Truth, the Teaching, steadfastness, generosity - he overcomes the foe."

And so on, it is used in the sense of wisdom.

In such passages as "Subject to birth, subject to ageing, and also subject to death" and so on, it is used in the sense of nature. In such passages as "Wholesome mental states" and so on, it is used in the sense of intrinsic nature. In such passages as "Now at that time there are mental states" and so on, it is used in the sense of emptiness. In such passages as "The Teaching well practised brings happiness" and so on, it is used in the sense of merit. In such passages as "Two undetermined rules" and so on, it is used in the sense of offence. In such passages as "All phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door" and so on, it is used in the sense of what is to be known. But here it is used in the sense of intrinsic nature. Herein this is the meaning of the word - "They bear their own characteristic" - thus they are phenomena. The word "mūla" (root) has already been explained in detail. But here it should be seen in the sense of uncommon cause.

The word "pariyāya" occurs in the sense of teaching in such passages as "Remember it as the Madhupiṇḍika Exposition" and so on. In such passages as "There is indeed, brahmin, a method by which method one speaking rightly would say of me 'The ascetic Gotama is a proponent of the inefficacy of action'" and so on, it is used in the sense of reason. In such passages as "Whose turn is it today, Ānanda, to exhort the nuns" and so on, it is used in the sense of turn. But here it occurs in the sense of both reason and teaching. Therefore in "sabbadhammamūlapariyāya" here, the meaning should be seen thus: either the reason designated as the uncommon cause of all phenomena, or the teaching on the cause of all phenomena. And since this discourse is of implicit meaning, not even phenomena of intrinsic nature belonging to the four planes should be understood as "all phenomena." Rather, phenomena of the three planes included in identity should be understood without remainder - this is the intention here.

"Vo" - this word "vo" is seen in the reflexive, accusative, instrumental, dative, genitive, and expletive senses. For in such passages as "But do you, Anuruddha, dwell in unity, being joyful" and so on, it is seen in the reflexive sense. In such passages as "Go, monks, I dismiss you" and so on, in the accusative sense. In such passages as "You should not dwell near me" and so on, in the instrumental sense. In such passages as "I will teach you, monks, the exposition on the deep forest" and so on, in the dative sense. In such passages as "All of yours, Sāriputta, was well spoken" and so on, in the genitive sense. In such passages as "Those of you who are noble ones with pure bodily action" and so on, merely as an expletive. But here it should be seen in the dative sense.

"Monks" is the addressing again of those who had turned to face him through their assent. "I will teach" is the undertaking to teach. This is what is meant: monks, I will expound to you the root cause of all phenomena; by the second method, I will expound the teaching to you on the cause. "Listen to that" means: listen to that meaning, that cause, that teaching being spoken by me. As for "pay close attention" (sādhukaṃ manasi karoṭha), here "sādhukaṃ" and "sādhu" have the same meaning. And this word "sādhu" is seen in the senses of requesting, accepting, gladdening, beautiful, strengthening, and so on. For in such passages as "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, it is seen in the sense of requesting. In passages such as "Sādhu, bhante - that

monk, having delighted in and given thanks for what the Blessed One had said" and so on, in the sense of accepting. In such passages as "Good, good, Sāriputta" and so on, in the sense of gladdening.

"Good is a king who delights in the teaching, good is a man possessed of wisdom;

Good is not betraying friends, happiness is the non-doing of evil."

In such passages and so on, in the sense of beautiful. In passages such as "If so, brahmin, listen well" and so on, the word "sādhuka" itself is in the sense of strengthening; it is also called command. Here too, this meaning should be understood in the sense of strengthening and command right here. It also applies in the sense of beautiful. For in the sense of strengthening: listen firmly to this teaching, grasping it rightly. In the sense of command: listen by my command. In the sense of beautiful: listen to this beautiful, excellent teaching - thus it is explained.

"Pay attention" means reflect, collect your thoughts - the meaning is; having become undistracted in mind, attend, bring it to mind - this is the intention. Now here, "listen to that" is for the prevention of distraction of the ear-faculty. "Pay close attention" - by the application of strengthening to attention, is for the prevention of distraction of the mind-faculty. And here, the former is for the prevention of wrongly grasping the phrasing; the latter is for the prevention of wrongly grasping the meaning. And by the former he urges to the hearing of the Teaching; by the latter, to the retention and examination and so on of the teachings heard. And by the former he explains: this teaching has phrasing, therefore it should be heard. By the latter: it has meaning, therefore it should be attended to. Or, connecting the word "sādhuka" with both terms: because this teaching is profound in its nature and profound in its exposition, therefore listen well; because it is profound in meaning and profound in penetration, therefore pay close attention - thus the explanation should be understood.

"I will speak" means I will teach. By "listen to that," here the promised teaching will not be taught only in brief, but rather I will also speak it in detail - this is what is said; for these terms express both conciseness and detail. As the Elder Vaṅgīsa said -

"He teaches in brief, he also speaks in detail;

Like the call of a myna-bird, he utters inspiration."

When this was said, having become filled with enthusiasm, "Yes, venerable sir" - those monks assented to the Blessed One; they accepted the Teacher's word, they received it - this is what is said. Then the Blessed One said this to them: he spoke the entire discourse now to be spoken beginning with "Here, monks" and so on. Therein, "here" is an indeclinable particle denoting a place or region. This is sometimes used with reference to the world. As he said - "Here a Truth-finder arises in the world." Sometimes the Dispensation. As he said - "Here only, monks, is an ascetic, here is a second ascetic." Sometimes a place. As he said -

"While standing right here, being a god, mindful;

Life has been obtained by me again, know this, sir."

Sometimes it is merely an expletive particle. As he said: "Here, I - monks, suppose I had eaten, having been invited to admonish." But here it should be understood as stated with reference to the world.

2. "Monks" - in order to teach the teaching as promised, he again addresses the monks. "By both, monks, in this world" is what is meant. "An ignorant worldling" - here, however, due to the absence of scriptural learning and achievement, he should be understood as "ignorant." For one who, due to being devoid of learning, interrogation, and judgment regarding the aggregates, elements, sense bases, truths, conditions, modes, establishments of mindfulness and so on, has indeed no scriptural learning that could counteract imagination, and due to not having attained what is to be attained through practice, has indeed no achievement. He, due to the absence of scriptural learning and achievement, should be understood as "ignorant." This one -

By reasons such as generating manifold defilements, one is a worldling;
Because of being included among worldlings, this one is a manifold person,
thus.

For he is a worldling by reasons such as generating manifold defilements of various kinds and so on. As he said - They generate manifold defilements, thus they are worldlings; they have manifold undestroyed identity views, thus they are worldlings; they look to the faces of manifold teachers, thus they are worldlings; they have not emerged from all destinations, thus they are worldlings; they generate manifold various volitional activities, thus they are worldlings; they are carried away by manifold various mental floods, thus they are worldlings; they are tormented by manifold various torments, thus they are worldlings; they are burnt by manifold various fevers, thus they are worldlings; they are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure, thus they are worldlings; they are hindered, obstructed, covered over, shut, concealed, covered by the five mental hindrances, thus they are worldlings. Or they are worldlings because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities. Or this manifold one has gone to a separate reckoning, disconnected from noble persons endowed with virtues such as morality and learning - thus too he is a worldling. Thus by these two terms "an ignorant worldling," those which -

Two kinds of worldlings were declared, by the Buddha, the Kinsman of the Sun;
One is a blind worldling, one is a good worldling. -

Two kinds of worldlings were declared. Among them, it should be understood that the blind worldling is the one spoken of. In "who does not see the noble ones" and so on, "noble ones" - because of being far from mental defilements, because of not proceeding to calamity, because of proceeding to welfare, and because of being worthy of reverence by the world including the gods - Buddhas and Individually Enlightened Ones and disciples of the Buddha are called thus; or here "noble ones" means Buddhas alone. As he said: "In the world with its gods, monks, etc. the Truth-finder is called a noble one." "Good persons" - here, however, Individually Enlightened Ones and disciples of the Truth-finder should be understood as "good persons." For they are good persons because they are persons who are resplendent

through the connection with supramundane qualities. Or all of these are spoken of in both ways. For Buddhas too are both noble ones and good persons, as are Individually Enlightened Ones and disciples of the Buddha. As he said -

"Whoever indeed is grateful and thankful, wise,
A good friend and of firm devotion;
Attentively does the function for one who is suffering,
Such a one they call a good person."

"A good friend and of firm devotion" - by this much a disciple of the Buddha is indicated; by gratitude and so on, Individually Enlightened Ones and Buddhas. Now, whoever is habitually not seeing those noble ones, and is not one who approves of seeing them, he should be understood as "one who does not see the noble ones." And he is twofold: one who does not see with the eye and one who does not see with knowledge; among these, one who does not see with knowledge is what is intended here. For even noble ones seen with the physical eye or with the divine eye are as if unseen. Because those eyes grasp only colour, not the domain of noble status. Even dogs, jackals, and so on see noble ones with the eye. Yet they are not seers of the noble ones.

Herein is this story - It is said that the attendant of an elder who was one who had eliminated the mental corruptions, dwelling on Cittala Mountain, one who had gone forth in old age, one day, having walked for almsfood together with the elder, having taken the elder's bowl and robes and coming along behind, asked the elder: "What are noble ones like, venerable sir?" The elder said: "Here a certain old man, having taken the bowl and robes of noble ones, having performed the duty practice, even while living together with them, does not even recognise the noble ones. Thus difficult to know, friend, are the noble ones." Even when this was said, he indeed did not understand. Therefore, seeing with the eye is not seeing; only seeing with knowledge is seeing. As he said: "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me." Therefore, even though seeing with the eye, one who does not see the characteristic of impermanence and so on seen by the noble ones with knowledge, and who does not attain the teaching attained by the noble ones, because of not having seen the teachings that make one noble and the state of being noble, should be understood as "one who does not see the noble ones."

"Not skilled in the noble teaching" means unskilled in the noble teaching classified as the establishments of mindfulness and so on. "Undisciplined in the noble teaching" - here, however:

Discipline is twofold by name, each herein is fivefold;
Because of the absence of that, this one is called "undisciplined."

For this discipline is twofold: the discipline of restraint and the discipline of abandoning. And here, in the twofold discipline, each discipline is divided into five. For the discipline of restraint is also fivefold: restraint by morality, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy.

The discipline of abandoning is also fivefold: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by subsidence, and abandoning by escape.

Therein, "one is endowed, fully endowed with this Pātimokkha restraint" - this is restraint by morality. "One guards the eye-faculty, one commits to restraint of the eye-faculty" - this is restraint by mindfulness.

"Whatever streams there are in the world,
Mindfulness is the warding off of them;
I speak of the restraint of streams,
By wisdom they are closed."

This is restraint by knowledge. "One is patient with cold and heat" - this is restraint by patience. "One does not accept an arisen sensual thought" - this is restraint by energy. And all this restraint is called "restraint" because of the restraining, and "discipline" because of the removal, of bodily misconduct and so on that are to be respectively restrained and removed. Thus, for now, the discipline of restraint should be understood as being divided into five.

Likewise, whatever abandoning of each particular harm by each particular insight knowledge among the insight knowledges beginning with the discernment of mentality-materiality, by being the opposite, just as the light of a lamp is to darkness, this is the abandoning. As follows: by the determination of mentality-materiality, of identity view; by the discernment of conditions, of the views of no cause and wrong cause; by its own later stage, the overcoming of uncertainty, of the state of doubt; by the comprehension of material groups, of the grasping "I" and "mine"; by the determination of the path and the non-path, of the perception of the path in what is not the path; by the seeing of rise, of the annihilationist view; by the seeing of fall, of the eternalist view; by the seeing of danger, of the perception of safety in what is dangerous; by the seeing of danger, of the perception of gratification; by the observation of disenchantment, of the perception of delight; by the knowledge of desire for liberation, of the lack of desire for liberation; by the knowledge of equanimity, of the lack of equanimity; by conformity, of the state of being contrary to the stability of phenomena and to Nibbāna; by change-of-lineage, the abandoning of grasping at the sign of activities - this is called abandoning by substitution of opposites.

But whatever abandoning of those various mental hindrances and other phenomena by concentration, distinguished as access and absorption, through the prevention of their occurrence, just as moss on the surface of water is removed by the blow of a pot - this is called abandoning by suppression.

Whatever abandoning of the group of mental defilements belonging to the side of origin, stated in the manner beginning with "for the abandoning of wrong views," through the absolute non-occurrence in one's own continuity of one who possesses each respective path, because of the development of the four noble paths - this is called abandoning by eradication. But whatever subsiding of mental defilements at the moment of fruition - this is called abandoning by subsiding. Whatever Nibbāna, from which all the conditioned has been abandoned because of being free from all

that is conditioned - this is called abandoning by escape. And all of this abandoning, since it is abandoning in the sense of relinquishing, and removal in the sense of removing, therefore it is called "abandoning-removal." Or because of the origination of each respective removal for one who possesses each respective abandoning, this too is called "abandoning-removal." Thus the abandoning-removal too should be understood as being divided fivefold.

Thus this removal, which is twofold in brief and tenfold by division, since it does not exist for this ignorant worldling because of the broken state of restraint and because of the non-abandoning of what should be abandoned, therefore because of its absence, he is called "undisciplined." This same method applies also here to "who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons." For this is without difference in meaning. As it is said: "Just those who are noble ones, those are good persons. Just those who are good persons, those are noble ones. Whatever is the teaching of the noble ones, that very same is the teaching of good persons. Whatever is the teaching of good persons, that very same is the teaching of the noble ones. Just those that are the disciplines of the noble ones, those are the disciplines of good persons. Just those that are the disciplines of good persons, those are the disciplines of the noble ones. Whether 'noble one' or 'good person,' whether 'noble teaching' or 'teaching of good persons,' whether 'noble discipline' or 'discipline of good persons' - these are the same, of one meaning, equal, of equal share, of the same kind, just that."

"But why did the Blessed One, having said 'I will teach you, monks, an exposition on the root cause of all phenomena,' without teaching that, describe the worldling thus: 'Here, monks, an ignorant worldling, who does not see the noble ones'?" In order to make clear that meaning through a proclamation of the Teaching based on the standpoint of persons. For the Blessed One's teaching is fourfold by way of Teaching and persons alone, to begin with: proclamation of the Teaching with the Teaching as standpoint, teaching about persons with the Teaching as standpoint, teaching about persons with persons as standpoint, and proclamation of the Teaching with persons as standpoint.

Therein, "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These, monks, are the three feelings" - such should be understood as proclamation of the Teaching with the Teaching as standpoint. "This person has six elements, six bases of contact, eighteen mental examinations, and four determinations" - such is teaching about persons with the Teaching as standpoint. "Monks, there are these three persons existing and found in the world. Which three? The blind, the one-eyed, and the two-eyed. And which, monks, is the blind person?" Such is teaching about persons with persons as standpoint. "And what, monks, is fear of an unfortunate realm? Here, monks, a certain one considers thus: 'Bodily misconduct indeed has an evil result in the future life' etc. He maintains himself in purity. This is called, monks, fear of an unfortunate realm" - such is proclamation of the Teaching with persons as standpoint.

This one here, since the worldling is one whose subject matter is not fully understood, and since imagination, which is rooted in the absence of full understanding, is the root of all phenomena intended here, therefore, having shown the worldling, in order to make clear that meaning through a teaching based on the standpoint of the

person, he indicated the worldling thus: "Here, monks, an ignorant worldling, who does not see the noble ones" - this should be understood.

The commentary on the setting forth of the discourse is concluded.

Explanation of the Earth Section

Having thus indicated the worldling, now showing the imagination generated by all identity phenomena regarding the subject matters of earth and so on, he said beginning with "perceives earth as earth." Therein, earth is fourfold: characteristic earth, earth with its constituents, object earth, and conventional earth. Among those, "And what, friend, is the internal solid element? Whatever internally, individually, is hard, solidified" - the characteristic earth is stated in such passages as these. "Should dig the earth or have it dug" - the earth with its constituents is stated in such passages as these. And the twenty portions beginning with head hairs, and the external ones beginning with iron and copper. For that together with its constituents such as colour and so on is called earth - thus it is earth with its constituents. But the object earth that has come in such passages as "one perceives the earth kasiṇa" is also called sign earth. One who has attained the meditative absorption of the earth kasiṇa, having been reborn in the heavenly world, obtains the name "earth deity" by virtue of the means of coming. This should be understood as conventional earth. All of that is applicable here. Among those, this worldling perceives whatever earth as earth, perceives it as "earth," perceives it by way of the earth portion, perceives it as "earth" having taken up worldly convention through the illusion of perception. Or else, while not releasing the earth portion in this way, he perceives it by the method beginning with "a being" or "of a being." It should not be asked why he perceives thus. For the worldling is like a mad man. He grasps whatever by whatever manner. Or the reason here is just the distinction beginning with "who does not see the noble ones." Or that which was stated by the Blessed One himself later, saying "it is not fully understood by him."

"Having perceived earth as earth" means having perceived that earth with such distorted perception, because of the statement "for the terms of obsession have perception as their source," at a later stage, through the obsessions of craving, conceit, and wrong view that have reached strength, here spoken of by the name of imagination, he imagines, construes, misconstrues, and grasps otherwise in various ways. Therefore it was said "he imagines earth." And to show those imaginations of one who thus imagines by the gross method, the internal earth of twenty divisions was stated by the method beginning with "that which is head hairs, body hairs." And that which in the Vibhaṅga: "Therein, what is the external solid element? Whatever externally is hard, solidified, hardness, the state of being hard, externally not clung-to. As follows: iron, copper, tin, lead, silver, pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, cat's eye gems, grass, wood, gravel, potsherds, ground, rocks, mountains" - thus the external earth was stated. And the sign earth in the internal object triad - having taken that, this interpretation of the meaning is stated.

"He imagines earth" means by three imaginations he imagines "I am earth," he imagines "earth is mine," he imagines "another is earth," he imagines "earth is another's"; or else he imagines internal earth through imagination due to craving, he

imagines through imagination due to conceit, he imagines through imagination due to wrong view. How? For this one generates desire and lust regarding head hairs and so on; he enjoys head hairs, delights in them, asserts them, and remains grasping them. Body hairs, nails, teeth, skin, or else any other object arousing lust. Thus he imagines internal earth through imagination due to craving. "May such head hairs be mine in the future period of time." Or else by the method beginning with "thus body hairs," therein he pursues delight. "By this morality or etc. or by this holy life I shall have such smooth, soft, subtle, dark hair" - or else by the method beginning thus, one directs the mind towards the attainment of what has not been attained. Thus too he imagines internal earth through imagination due to craving.

Likewise, in dependence on the success or failure of one's own head hair and so on, one generates conceit, "I am superior" or "I am equal" or "I am inferior." Thus one imagines internal earth through imagination due to conceit. But by the method given as "the soul is the same as the body," one clings to head hair as "the soul." This same method applies to body hair and so on. Thus one imagines internal earth through imagination due to wrong view.

Or alternatively, by the method contrary to this occurrence - "But, friend, both the internal solid element and the external solid element are just the solid element. That is not mine" - one clings to earth classified as head hair and so on thus: "this is mine, this I am, this is my self." In this way too one imagines internal earth through imagination due to wrong view. Thus, for now, one imagines internal earth through the three imaginations.

And just as with internal, so too with external. How? For this one generates desire and lust towards iron, copper, and so on. One enjoys iron, copper, and so on, delights in them, asserts them, and remains grasping them. By the method of "my iron, my copper" and so on, one cherishes iron and so on, protects and guards them. Thus one imagines external earth through imagination due to craving. "Thus may iron, copper, and so on be mine in the future period of time" - or else therein one pursues delight; "by this morality or by this ascetic practice or by this austerity or by this holy life I shall become one accomplished with iron, copper, and other requisites" - one directs the mind towards the attainment of what has not been attained. In this way too one imagines external earth through imagination due to craving.

Likewise, in dependence on the success or failure of one's own iron, copper, and so on, one generates conceit - "by this I am superior" or "I am equal" or "I am inferior" - thus one imagines external earth through imagination due to conceit. But having perceived iron as having a soul, this one clings to it as "the soul." This same method applies to copper and so on. Thus one imagines external earth through imagination due to wrong view.

Or alternatively, "here a certain one regards the earth kasiṇa as self. Whatever is the earth kasiṇa, that is I. Whoever is I, that is the earth kasiṇa" - he regards the earth kasiṇa and self as non-dual - by the very method stated in the Paṭisambhidā, one clings to the sign-earth as "self." Thus one imagines external earth through imagination due to wrong view. In this way too one imagines external earth through

the three imaginations. Thus, for now, in the phrase "he imagines earth," the three imaginations also should be understood. From here onwards we shall speak only in brief.

"He imagines in earth" - here "in earth" is a locative expression. Therefore, "I am in earth," he imagines; "my possession, my impediment is in earth," he imagines; "another is in earth," he imagines; "another's possession, another's impediment is in earth," he imagines - this is the meaning here.

Or alternatively, that which is stated: "How does one regard self as in matter? Here a certain one regards feeling... perception... activities... consciousness as self; it occurs to him thus: 'This is my self, but this self of mine is in this matter' - thus one regards self as in matter" - the method of meaning of this has been stated. By this very method, having taken feeling and other phenomena as self, then having conceived any earth whatsoever among internal and external earths as a location for that, imagining "but this self of mine is in this earth," one imagines in earth. This is his imagination due to wrong view. But when he generates affection towards that very self and conceit based thereon, imagination due to craving and imagination due to conceit should also be understood. But when by that very method one imagines "but his self is in earth," then only imagination due to wrong view is fitting. But others wish for the other too.

"He imagines from earth": here, however, "from earth" is an ablative expression. Therefore, one who imagines the arising or departure of oneself or another, together with one's requisites, from earth according to the aforesaid classification, or imagining "the self is other than earth," imagines from earth - this should be understood; this is his imagination due to view. But when, regarding that very object imagined through his imagination due to view, he generates affection and conceit, imagination due to craving and imagination due to conceit should also be understood. Others say: having developed the earth kasiṇa as limited, and having taken a self that is other than that, as immeasurable, imagining "my self is even outside of earth," he imagines from earth.

"He imagines 'earth is mine'": but here, it should be understood that since one cherishes the entire great earth through the influence of craving, only one imagination due to craving, occurring in this manner, is obtained. And this should be connected with all earth, both internal and external, according to the aforesaid classification, thus: "my head hairs, my body hairs, my iron, my copper."

"He delights in earth": he delights in earth of the aforesaid kind through craving and so on, enjoys it, and fondles it - this is what is meant. If one asks: since this meaning is already established by "he imagines earth" itself, why was this stated? This was not examined by the ancients. But this is one's own opinion: either because of the beauty of instruction or because of showing the danger. For that element of phenomena, through the thorough penetration of which one is endowed with the beauty of instruction varied with diverse methods - that was thoroughly penetrated by the Blessed One. Therefore, having previously shown the arising of mental defilements by way of imagination, now showing it by way of delighting, he said this either because of the beauty of instruction. Or whoever imagines earth, imagines in earth, imagines from earth, imagines "earth is mine," since he is unable to abandon craving or wrong

view dependent on earth, therefore he indeed delights in earth. And whoever delights in earth, he delights in suffering, and suffering is a danger - he said this also from the perspective of showing the danger. And this was said by the Blessed One: "Whoever, monks, delights in the solid element, he delights in suffering. Whoever delights in suffering, he is not released from suffering, I say."

Having thus spoken of imagination and delight based on earth, now making manifest the reason by which he imagines and delights, he said: "What is the reason for this? 'It is not fully understood by him', I say." Its meaning is: if one asks, for what reason does that worldling imagine that earth, by what cause does he imagine, does he delight? "'It is not fully understood by him', I say" - what is meant is: because that object is not fully understood by him, therefore. For whoever fully understands earth, 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 fully understands the solid element: "this solid element is internal, this is 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 the solid element as impermanent, as suffering, as a disease, and so on, in forty-two ways - this is full understanding as judgement. What is full understanding as abandoning? Having thus judged, one abandons desire and lust for the solid element by the highest path - this is full understanding as abandoning.

Or the defining of mentality-materiality is full understanding as the known. Full understanding as judgement ends with conformity, beginning with the exploration of material groups and so on. Knowledge in the noble path is full understanding as abandoning. Whoever fully understands earth, he fully understands with these three full understandings, and this worldling does not have those full understandings; therefore, because of not fully understanding, he imagines earth and delights in it. Therefore the Blessed One said - "Here, monks, an ignorant worldling... etc. he imagines earth, he imagines in earth, he imagines from earth, he imagines 'earth is mine', he delights in earth. What is the reason for this? 'It is not fully understood by him', I say."

The commentary on the earth section is concluded.

Commentary on the Water Section and So On

"Water as water" - here too water is fourfold by way of characteristic, with constituents, object, and conventional. Among these, "Therein, what is the internal liquid element? Whatever internally, individually, is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the binding quality of matter, internally grasped" - in such passages and so on, what is stated is characteristic-water. "One learning the water kasiṇa takes the sign in water" - in such passages and so on, what is stated is water-with-constituents. All the remainder is exactly the same as what was said regarding earth. Only in the method of interpretation, however, the internal liquid element stated by the method beginning with "bile, phlegm" and so on is of twelve divisions; "Therein, what is the external liquid element? Whatever externally is liquid, having the nature of liquid, cohesion, having the nature of cohesion, the

binding quality of matter, externally not clung-to. As follows: root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, milk, curds, ghee, butter, oil, honey, molasses, or terrestrial waters or those in the sky" - thus stated, the external liquid element should be known, and also the sign-water in the internal-object triad.

"Fire as fire" - in this section on fire too, the elaboration should be understood by the method already stated. In the method of interpretation here, however, "that by which one is warmed, that by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested" - thus stated is the internal heat element of four divisions. "Therein, what is the external heat element? Whatever externally is heat, having the nature of heat, warmth, having the nature of warmth, hotness, having the nature of hotness, externally not clung-to. As follows: wood fire, straw fire, grass fire, cow-dung fire, chaff fire, refuse fire, lightning, heat of fire, heat of the sun, heat of an accumulation of wood, heat of an accumulation of grass, heat of an accumulation of grain, heat of an accumulation of goods" - thus stated, the external heat element should be known.

"Air as air" - for this section on air too, in the method of interpretation, however, "upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, cutting winds, razor winds, lotus-plucking winds, in-breath, out-breath" - thus stated is the internal air element. "Therein, what is the external air element? Whatever externally is air, having the nature of air, the state of obstinacy of matter, externally not clung-to. As follows: eastern winds, western winds, northern winds, southern winds, dusty winds, dust-free winds, cold winds, hot winds, slight winds, exceeding winds, dark winds, high-altitude winds, wing winds, supañña winds, palm-fan winds, fanning winds" - thus stated, the external air element should be known. The remainder is just by the method already stated. And to this extent, this -

"When one phenomenon is stated, whatever phenomena have the same characteristic by that;
All become stated - thus stated is the guide named Characteristic."

Thus in the Netti the guide named Characteristic is stated; by its power, since when the four primary elements are grasped, derivative materiality too is grasped as well, because it does not go beyond the characteristic of matter. And whatever is primary-element-and-derivative materiality, that is the aggregate of matter. Therefore, by one saying "the ignorant worldling imagines earth, water, fire, air," in meaning it is also said that he regards matter as self. By one saying "he imagines in earth, in water, in fire, in air," it is also said that he regards self as in matter. By one saying "he imagines from earth, from water, from fire, from air," since it is established that self is other than matter, it is also said that he regards self as possessing matter, or matter as in self. Thus these four imaginations of identity view founded on matter should be known. Therein, one is annihilationist view, three are eternalist views - thus there are just two views. This distinction of meaning too should be known.

The commentary on the water section and so on is concluded.

Commentary on the Primary Elements Section and So On

3. Having thus spoken of imagination founded on activities by way of materiality, now since beings are designated with reference to activities, and since the worldling engages in imagination regarding those activities and regarding beings too, therefore, indicating those beings, he said beginning with "he perceives beings as beings." Therein, this word "bhūta" is seen in the senses of the five aggregates, nonhuman spirits, elements, existing, one who has eliminated the mental corruptions, beings, trees and so on. For in such passages as "Do you regard this, monks, as 'this has come to be'" and so on, it is seen in the sense of the five aggregates. In "Whatever beings have assembled here," here it is in the sense of nonhuman spirits. In "The four primary elements, monk, are the cause," here it is in the sense of elements. In such passages as "When factual, an offence requiring expiation," it is in the sense of existing. In "And whoever has become a consumer of time," here it is in the sense of one who has eliminated the mental corruptions. In "All beings in the world will lay down the body," here it is in the sense of beings. In "The destruction of growing plants," here it is in the sense of trees and so on. But here it is used in the sense of beings, yet not without distinction. For beings below the gods ruled by the four great kings are here intended as "beings."

Therein, "he perceives beings as beings" and so on is according to the method already stated. But in the passages beginning with "he imagines beings," the three imaginations also should be applied. How? For this one, according to the method stated as "he sees a householder or a householder's son endowed and furnished with the five types of sensual pleasure," having taken beings as beautiful and happy, finds pleasure in them; having seen them too he finds pleasure, having heard too, having smelled too, having tasted too, having touched too, having cognised too. Thus he imagines beings through imagination due to craving. Or else, by the method beginning with "Oh, may I be reborn in the company of wealthy warriors," he directs the mind towards the attainment of what has not been attained; thus too he imagines beings through imagination due to craving. But in dependence on the success and failure of oneself and of beings, he considers himself as superior. And among beings, whatever being is inferior, or himself as inferior; whatever being is superior. Or he considers himself as equal to a being, or a being as equal to himself. As it is said: "Here a certain one, through birth or etc. through some subject matter or other, at a former time considers himself equal to others. At a later time he considers himself superior. He considers others as inferior. Whatever such conceit etc. this is called conceit and arrogance." Thus he imagines beings through imagination due to conceit.

But imagining beings as "permanent, stable, eternal, not subject to change," or imagining "all beings, all living things, all creatures, all souls are without control, without power, without energy, transformed by destiny, circumstance, and nature, and they experience pleasure and pain in the six classes of rebirth," he imagines through imagination due to view. Thus he imagines beings through the three imaginations.

How does he imagine in beings? He wishes for his own rebirth or for the arising of happiness among those various beings. Thus, for now, he imagines in beings through imagination due to craving. Or, wishing for rebirth among beings, he gives gifts, takes upon himself morality, performs the Observance practice. Thus too he imagines in beings through imagination due to craving. But having grasped beings collectively,

therein he considers some beings as superior, some as equal or as inferior. Thus he imagines in beings through imagination due to conceit. Likewise, he imagines some beings as permanent and stable. Some as impermanent and unstable, or he imagines "I too am a certain one among beings." Thus he imagines in beings through imagination due to view.

"He imagines from beings": but here, one who imagines the arising of oneself or another, together with one's requisites, from any being whatsoever, imagines from beings - this should be understood; this is his imagination due to view. But when, regarding that very object imagined through his imagination due to view, he generates affection and conceit, imagination due to craving and imagination due to conceit should also be understood. "He imagines 'beings are mine'": but here only one imagination due to craving is obtained. And this should be understood as occurring through cherishing by the method beginning with "my sons, my daughters, my goats and sheep, chickens and pigs, elephants, cattle, horses, and mares." "He delights in beings": this is the same as the method already stated. "It is not fully understood by him": but here, it should be understood that since the activities with reference to which beings are described are not fully understood, beings are not fully understood. The explanation, however, should be made by the method already stated.

Having thus shown in brief the basis for imagination by way of activities and by way of beings, now showing it also in detail by the classification of distinction of plane and so on, he said beginning with "gods as gods." Therein, they sport with the five types of sensual pleasure or with their own supernormal power, thus they are gods; the meaning is they play and shine. They are threefold: conventional gods, rebirth gods, and purification gods. Conventional gods are kings, queens, and princes. Rebirth gods are the gods from the gods ruled by the four great kings and above. Purification gods are Worthy Ones who have eliminated the mental corruptions. But here rebirth gods should be seen, though not without distinction. Setting aside Māra together with his following in the Paranimmitavasavatti god realm, the remaining six sensual-sphere gods are intended here as gods. Therein, all the explanation of meaning should be understood by the method stated in the section on beings.

"Pajāpati": but here Māra should be understood as Pajāpati. Some, however, say: "This is a designation for the lords of those various gods, the great kings and so on." That was rejected in the Great Commentary as inappropriate, since they are already included by the term gods; but it is Māra himself who is intended here as Pajāpati, by virtue of being the lord of the generation reckoned as beings. Where does he dwell? In the Paranimmitavasavatti god realm. For there the Vasavatti king exercises kingship. They say that Māra, exercising supremacy over his own following in one region, dwells like a rebel prince on the border of the kingdom. And here, by the inclusion of Māra, the inclusion of Māra's following should also be understood. The method of explanation here is that, having seen or heard that Pajāpati is beautiful, long-lived, and abounding in happiness, being attached, one imagines through imagination due to craving. Or else, by the method beginning with "Oh, may I be reborn in the company of Pajāpati," even one who directs the mind towards the attainment of what has not been attained imagines Pajāpati through imagination due to craving. But having attained the state of Pajāpati, generating conceit thus "I am the

lord, the ruler of the generation," one imagines Pajāpati through imagination due to conceit. But one who imagines "Pajāpati is permanent, stable," or "he will be annihilated, he will be destroyed," or "he is without control, without power, without energy, transformed by destiny, circumstance, and nature, and experiences pleasure and pain in the six classes of rebirth" - he should be understood as imagining Pajāpati through imagination due to view.

"In Pajāpati": but here only one imagination due to view is fitting. Its occurrence should be understood thus. Here a certain one imagines: "Whatever phenomena are found in Pajāpati, all those are permanent, stable, eternal, not subject to change." Or else he imagines: "In Pajāpati there is no evil, no evil actions are found in him."

"From Pajāpati": here the three imaginations also are obtained. How? Here a certain one imagines the arising or departure of oneself or another, together with one's requisites, from Pajāpati; this is his imagination due to view. But when, regarding that very object imagined through his imagination due to view, he generates affection and conceit, imagination due to craving and imagination due to conceit should also be understood. "Pajāpati is mine": but here only one imagination due to craving is obtained. And this should be understood as occurring through cherishing by the method beginning with "Pajāpati is my Teacher, my master." The remainder is according to the method already stated.

"Brahmā as Brahmā": here, "Brahmā" means one who is developed by those various distinguished qualities. Furthermore, "Brahmā" is said of the Great Brahmā, also of the Truth-finder, also of a brahmin, also of mother and father, and also of the foremost. For in such passages as "the Thousandfold Brahmā, the Twofold-thousandfold Brahmā" and so on, the Great Brahmā is called "Brahmā." In "Brahmā, monks, is a designation for the Truth-finder," here it means the Truth-finder.

"The dispeller of darkness, the Buddha, the all-seeing one,
One who has reached the end of the world, who has gone beyond all
existence;
Without mental corruptions, who has abandoned all suffering,
Truly named, O brahmin, he is attended by me."

Here it means a brahmin.

"Mother and father are called Brahmā, and first teachers."

Here it means mother and father. In "sets in motion the divine wheel," here it means the foremost. But here, the Brahmā who was first reborn and whose life-span is a cosmic cycle is intended. And by the taking of that, the Brahmā's Ministers and Brahmā's Retinue are also taken - this should be understood. The explanation of the meaning here, however, should be understood according to the method stated in the Pajāpati section.

In the Radiant section: like the flame of a torch, the radiance from their bodies, breaking off again and again, as if falling, flows and spreads forth - thus they are "radiant." By the taking of them, the entire plane of the second meditative absorption is taken; they are all dwellers on one level, and all of them should be understood as the gods of Limited Radiance, of Immeasurable Radiance, and the Radiant.

In the section on the gods of Streaming Radiance: strewn over and scattered with beauty, compact with the beautiful radiance and colour of the body, having the splendour of a blazing mass of gold placed in a golden casket - thus they are "of streaming radiance." By the taking of them, the entire plane of the third meditative absorption is taken. They are all dwellers on one level, and all of them should be understood as the gods of Limited Beauty, of Immeasurable Beauty, and of Streaming Radiance.

In the section on the gods of Great Fruit: "extensive fruit" means the gods of Great Fruit. They are called the Brahmā gods of the plane of the fourth meditative absorption. The interpretation of meaning and method, however, in these three sections also, should be understood according to the method stated in the section on beings.

In the section on the Overlord, "one who overcomes" is the Overlord. What did it overcome? The four immaterial aggregates. This is a designation for non-percipient existence. The non-percipient being gods dwell together with the gods of Great Fruit on the very same level, in one place, and in whatever posture they were reborn, in that very posture they remain as long as life lasts, having become like figures produced by the art of painting. All of them here are included by the term "Overlord." Some explain that the Overlord is the Thousandfold Brahmā, and by such a method they describe the presiding Brahmās in each place. But since he is already included by the taking of Brahmā, it should be understood that this is inappropriate. The method of interpretation here is: having heard that the Overlord is beautiful and long-lived, one who generates desire and lust therein imagines the Overlord through imagination due to craving. But also by the method beginning with "Oh, may I be reborn in the company of the Overlord," one who directs the mind towards the attainment of what has not been attained also imagines the Overlord through imagination due to craving. But one who regards oneself as inferior and the Overlord as superior imagines the Overlord through imagination due to conceit. One who adheres by the method beginning with "the Overlord is permanent, stable" should be understood as one who imagines the Overlord through imagination due to view. The remainder is by the same method as stated in the section on Pajāpati.

The commentary on the primary elements section and so on is concluded.

Commentary on the Plane of Infinite Space Section and So On

4. Thus, even while the Blessed One was showing the heavenly worlds in succession, having shown the unconscious sphere by the term "Overlord," now because this is a talk on the round of rebirths, and the Pure Abodes are established on the side of the end of the round of rebirths, for those gods are indeed non-returners who have eliminated the mental corruptions. Or because those gods, having a life span of only several thousand cosmic cycles, exist only at the time of the arising of a Buddha. But Buddhas do not arise even in incalculable cosmic cycles, and then that plane is also empty. For the Pure Abode existence is for the Buddhas like a king's camp. And for that very reason they were not included even by way of the stations of consciousness and the abodes of beings, but these imaginations are present at all times. Therefore, showing the plane that is always existing for those, having passed beyond the Pure Abodes, he said beginning with "the plane of infinite space." Therein, "the plane of

infinite space" means the four wholesome, resultant, and functional aggregates belonging to that plane. And they should be seen as only those reborn there, taking it that the discussion of the delimitation of existence applies. This same method applies to the plane of infinite consciousness and so on. The interpretation of meaning, however, in all four of these sections should be understood according to the method stated in the Overlord section. And imagination due to conceit here is also fitting according to the method stated in the Pajāpati section.

The commentary on the plane of infinite space section and so on is concluded.

Commentary on the Seen and Heard Section and So On

5. Having thus shown the basis for imagination in detail also by the classification of distinction of plane and so on, now showing the classification of three-plane phenomena included in identity, which constitutes the basis for all imagination, by collecting them under the four beginning with the seen, he said beginning with "the seen as seen."

Therein, "the seen" means what is seen even with the physical eye, and what is seen even with the divine eye. This is a designation for the visible form sense base. Therein, "he imagines the seen" means he imagines the seen through the three imaginations. How? Seeing the visible form sense base with the perception of beauty and the perception of pleasure, one generates desire and lust therein, one enjoys it and delights in it. For this too was said by the Blessed One: "Monks, beings are lustful, greedy, bound, infatuated, and attached regarding a woman's form; they grieve for a long time, subject to the control of a woman's form." Thus he imagines the seen through imagination due to craving. "Thus may matter be mine in the future period of time" - or else therein one pursues delight; "or else, wishing for accomplishment of beauty, one gives a gift" - this is the elaboration. Thus too he imagines the seen through imagination due to craving. But in dependence on the success and failure of beauty of oneself and of another, one generates conceit. "By this I am superior" or "I am equal" or "I am inferior" - thus he imagines the seen through imagination due to conceit. But one imagines the visible form sense base as permanent, stable, and eternal; one imagines it as self and as belonging to a self; one imagines it as a blessing or as a non-blessing - thus he imagines the seen through imagination due to view. Thus he imagines the seen through the three imaginations. How does he imagine in the seen? Imagining by the method of regarding self as in matter, he imagines in the seen. Or just as in wealth and grain. Thus, imagining that lust and so on are in matter, one also imagines in the seen. This is his imagination due to view. But when, regarding that very object imagined through his imagination due to view, he generates affection and conceit, imagination due to craving and imagination due to conceit should also be understood. Thus he imagines in the seen. The remainder should be understood by the method stated in the section on earth.

"The heard" means what is heard even with the physical ear, and what is heard even with the divine ear; this is a designation for the sound sense base.

"The sensed" means what is apprehended by having sensed and known; the meaning is having contacted and approached; what is meant is that it is cognised through the mutual contact of faculties and objects; this is a designation for the odour, flavour,

and touch sense bases.

"The cognised" means cognised with the mind; this is a designation for the remaining seven sense bases, or for the mind-object. But here only what is included in identity is applicable. The elaboration here, however, should be understood by the method stated in the section on the seen.

The commentary on the seen and heard section and so on is concluded.

Commentary on the Unity Section and So On

6. Having thus shown the entire classification of identity by the four beginning with the seen, now showing that very same in two ways by the section on the attained and the section on the not attained, he said beginning with "unity, diversity."

"Unity": by this indeed he shows the section on the attained. "Diversity": by this, the section on the not attained. The meaning of the words of these is: the state of oneness is unity. The state of diversity is diversity. The explanation here, however, should be understood by dividing the section on the attained by four aggregates and the section on the not attained by five aggregates, and by investigating as appropriate according to the method of the teaching beginning with "one regards matter as self" and according to the method of the commentary stated in the sections on earth and so on. Some, however, say "unity" means the method of unity, and "diversity" means the method of diversity. Others say it is adherence to views thus: "The self has unified perception, is healthy after death; the self has diverse perception." All that is indeed inappropriate since it is not intended here.

Having thus shown the entire identity in two ways, now showing that very same combined in one way, he said beginning with "all, as all." The method of explanation here is that one who relishes all imagines all through imagination due to craving. Imagining as created by oneself by the method beginning with "These beings were created by me," one imagines all through imagination due to conceit. Imagining by the method beginning with "All is due to past action, all is due to the creation of a lord, all is without cause and without condition, all exists, all does not exist," one should be understood as imagining all through imagination due to view. How does one imagine in all? Here a certain one holds this view: "My self is great." Having conceived the entire world-habitation as a location for that, he imagines "but this self of mine is in all." This is his imagination due to view. But when he generates affection towards that very self and conceit based thereon, imagination due to craving and imagination due to conceit should also be understood. The remainder should be understood by the method stated in the section on earth.

Having thus shown the entire identity in one way, now showing that in one way by yet another method, he said "Nibbāna, as Nibbāna." Therein, "Nibbāna" should be understood as the supreme Nibbāna in this present life that has come in five ways by the method beginning with "When, good sir, this self is endowed and furnished with the five types of sensual pleasure, and indulges itself. At this point, good sir, this self has attained supreme Nibbāna in this present life" - by this method, the supreme Nibbāna in this present life that has come in five ways should be understood. Therein, one who relishes Nibbāna imagines through imagination due to craving. Generating conceit through that Nibbāna thus "I have attained Nibbāna," one imagines through

imagination due to conceit. Though it is indeed not Nibbāna, one who grasps it as Nibbāna and as permanent and so on should be understood as imagining through imagination due to view.

But having taken a self other than Nibbāna, imagining "but this self of mine is in this Nibbāna," one imagines in Nibbāna. This is his imagination due to view. But when he generates affection towards that very self and conceit based thereon, imagination due to craving and imagination due to conceit should also be understood. This same method applies to imagining from Nibbāna as well. For there too, having taken a self other than Nibbāna, imagining "this is Nibbāna, this is the self, but this self of mine is other than this Nibbāna," one imagines from Nibbāna. This is his imagination due to view. But when he generates affection towards that very self and conceit based thereon, imagination due to craving and imagination due to conceit should also be understood. But one who imagines "Oh, what happiness is my Nibbāna" should be understood as imagining "Nibbāna is mine." The remainder is according to the method already stated. Here, however, this is the recapitulation -

Whatever this identity is like, for one not understanding it thus,
In a worldling's identity, all imaginations arise.

Loathsome and brittle is this, painful and without a guide;
The fool, grasping it as the opposite, grasps imagination.

For one contemplating identity as beautiful and as pleasant,
Like a moth in a fire, there is imagination due to craving.

Having determined the perception of permanence, for one seeing success therein,
Like a dung-beetle in dung, there is imagination due to conceit.

For the unwise one seeing it as self, as belonging to a self, as mine,
Like a fool in a mirror, there is imagination due to wrong view.

And this called imagination is a subtle bondage of Māra,
Loose yet difficult to escape, by which the worldling is bound.

Even though struggling greatly, he does not transcend identity,
Like one bound by a leash to a raised, firm post.

He, that one, soiled by identity, by birth and by ageing,
And by sufferings beginning with disease, is constantly afflicted severely.

This I say to you, venerable ones: contemplate identity
As disagreeable, as foul, as subject to dissolution, and as non-self.

For this is its intrinsic nature; the wise one seeing it thus,
Having abandoned all imaginations, is freed from all suffering.

The commentary on the unity section and so on is concluded.

The treatise on the first method with twenty-four sections regarding worldlings is concluded.

Commentary on the Learner Section, Second Method

7. Thus, having shown the occurrence of the worldling, which is the root of all identity phenomena, regarding the subject matters of earth and so on, now showing the occurrence of the trainee regarding those very same subject matters, he said beginning with "Whatever monk, monks, is a trainee." Therein, "whatever" is a term of synopsis. "He" is a term of analytic explanation. The particle "pi" serves the purpose of combining, as in "this too is an undetermined rule" and so on. And by that he combines the person by similarity of object, not by similarity of person, for the persons below are those failing in right view, here they are those accomplished in right view; there is no similarity between them. But the object is the same for the persons below and the same for these ones too. Therefore it was said "he combines the person by similarity of object, not by similarity of person." But by this complete expression "whatever he," it should be understood that he indicates the trainee who is now to be spoken of. "Monks, monk" - this is the same as the method already stated.

"Trainee" - in what sense is one a trainee? One is a trainee by the attainment of trainee states. For this was said: "In what respect, venerable sir, is one a trainee?" "Here, monks, a monk is endowed with the right view of a trainee, etc. one is endowed with the right concentration of a trainee. To this extent, monk, is one a trainee." Furthermore, one is a trainee because one trains. For this was said: "'He trains', monk, therefore he is called a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, he trains in higher wisdom. 'He trains', monk, therefore he is called a trainee."

Even a good worldling who is one who fulfils the conforming practice, accomplished in morality, with guarded doors in the sense faculties, knowing moderation in food, devoted to the pursuit of wakefulness, in the first and last watches of the night devoted to the pursuit of development of the qualities conducive to enlightenment, dwells - "Today or tomorrow I shall attain one or another fruit of asceticism" - he too is called a trainee because he trains. But in this meaning, only one who has attained penetration is intended as a trainee, not a worldling.

"One by whom the goal has not been attained" - thus "one who has not attained his goal." "Goal" means lust, or consciousness, or arahantship. In "The snare that moves through the sky, that which prowls connected with the mind" - here "goal" means lust. In "Consciousness, mind, mental state" - here it means consciousness. In "A trainee who has not attained his goal, should he die while renowned among people" - here it means arahantship. Here too, arahantship alone is intended. Therefore what is meant is "one who has not attained arahantship."

"Unsurpassed" means foremost; the meaning is incomparable. "Freedom from bondage" means secure from the four mental bonds, not yoked to them; arahantship itself is intended. "Aspiring" - there are two kinds of aspiration: aspiration due to craving and aspiration due to desire. "For one who is desiring there are mutterings, and trembling too regarding what is imagined" - here it is aspiration due to craving.

"The stream of the Evil One has been cut, demolished, rendered useless;
Be abundant in gladness, you have attained security, monks."

Here it is the desire to do, the aspiration of wholesome desire. This alone is intended here. Therefore "aspiring" should be understood as wishing to attain that freedom from bondage, wishing to achieve it, slanting towards that, sloping towards that, inclining towards that. "Dwells" means he cuts off the suffering of one posture with another posture and carries on the body without letting it fall. Or alternatively, the meaning here should be seen also by the method of the analytical explanation beginning with "resolving 'all activities are impermanent,' he dwells with faith." "He directly knows earth as earth" means he directly knows earth by way of the nature of earth; he does not perceive it with a perception distorted in every aspect, like a worldling. Furthermore, he knows with most excellent knowledge; thus resolving upon this nature of earth as "this is earth," he directly knows it as impermanent, as suffering, and as non-self - this is what is said. And having thus directly known it, "let him not imagine earth" - this is what is said. "He imagines" means one who imagines. But this one should not be called either one who imagines or one who does not imagine. It should be understood that this term was used as an indeclinable particle in this meaning. But what is the intention here? It is said: firstly, the worldling is said to imagine because all imaginations have not been abandoned by him. One who eliminated the mental corruptions does not imagine because they have been abandoned. But for the trainee, imagination due to wrong view has been abandoned, while the others have gone to a state of diminution; therefore he should not be called "one who imagines" like a worldling, nor should he be called "one who does not imagine" like one who eliminated the mental corruptions.

"It is to be fully understood by him" means that basis for imagination of that trainee is to be fully understood by the three full understandings, because he has entered the fixed course and because he is headed for the highest enlightenment; and it is not something that cannot be fully understood and has not been fully understood, like for a worldling, nor is it already fully understood, like for one who eliminated the mental corruptions. The remainder is the same as the method stated everywhere.

The treatise on the second method regarding learners is concluded.

Commentary on the One Who Has Eliminated the Mental Corruptions Section, Third and Other Methods

8. Having thus shown the occurrence of the trainee regarding the subject matters of earth and so on, now showing the occurrence of one who has eliminated the mental corruptions, he said beginning with "Whatever monk, monks, is a Worthy One." Therein, "whatever indeed" - the particle "pi" serves the purpose of combining. By that he shows that here both kinds of commonality are also obtained. For a trainee is common with one who has eliminated the mental corruptions because of being a noble person; on account of that, commonality of person is obtained; but commonality of object is just as the method already stated. "Worthy One" means one whose mental defilements are far away, one whose mental defilements are distant, one whose mental defilements are abandoned - this is the meaning. And this was said by the Blessed One: "And how, monks, is a monk a Worthy One? For him evil unwholesome mental states are far away, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a Worthy One." "One who has eliminated the mental

corruptions" means the four mental corruptions: the mental corruption of sensuality, etc. The mental corruption of ignorance - these four mental corruptions of the Worthy One are eliminated, abandoned, completely destroyed, tranquillised, incapable of arising, burnt by the fire of knowledge; therefore he is called "one who has eliminated the mental corruptions."

"One who has lived the holy life" means he has dwelt, lived under, stayed, and completed his stay in the communion with the venerable ones, in the communion of the noble path, and in the ten noble abodes; he has completed his dwelling, accomplished his conduct - thus he is one who has lived the holy life. "One who has done what had to be done" means with reference to the good worldling, the seven trainees perform what is to be done by the four paths; for one who has eliminated the mental corruptions, all that was to be done has been done and completed; there is nothing further to be done for the achievement of the elimination of suffering - thus he is one who has done what had to be done. For this too was said -

"For that monk rightly liberated, with peaceful mind;
There is no adding to what has been done, nothing to be done is found."

"One who has laid down the burden" means there are three burdens - the burden of aggregates, the burden of mental defilements, the burden of volitional activities; for him these three burdens have been laid down, lowered, put aside, cast down; therefore he is called "one who has laid down the burden." "One who has attained his own welfare" means he has attained his own welfare; what is meant is "his own welfare." The letter "da" has been substituted for the letter "ka"; and by "his own welfare" arahantship should be understood. For that is called one's own welfare because it is bound to oneself in the sense of being connected to oneself, in the sense of not leaving oneself, and in the sense of being the supreme welfare of oneself.

"One who has utterly eliminated the fetter of becoming" means the fetters of becoming are the ten mental fetters: the mental fetter of sensual lust, the mental fetter of aversion, conceit, wrong view, sceptical doubt, adherence to moral rules and austerities, lust for existence, envy, stinginess, and the mental fetter of ignorance. For these bind beings in existences, tie them down, or they bind existence with existence; therefore they are called "fettters of becoming." These fetters of becoming of the Worthy One are completely destroyed, abandoned, burnt by the fire of knowledge; therefore he is called "one who has utterly eliminated the fetter of becoming." "One completely liberated through final knowledge" - here "sammadaññā" means having perfectly understood. What is meant? The meaning of aggregate of the aggregates, the meaning of sense base of the sense bases, the meaning of element of the elements, the meaning of oppression of suffering, the meaning of production of the origin, the meaning of peace of cessation, the meaning of seeing of the path, or the classification beginning with "all activities are impermanent" - having rightly understood as it really is, having known, having judged, having weighed, having made clear, having made manifest.

"Liberated" means there are two kinds of liberation - the liberation of consciousness and Nibbāna. The Worthy One is liberated by the liberation of consciousness too, because his consciousness is liberated from all mental defilements. He is liberated in Nibbāna too, because he is inclined towards Nibbāna. Therefore he is called "one

completely liberated through final knowledge." "It is fully understood by him" means that basis for imagination of that Worthy One is fully understood by the three full understandings. Therefore, what is meant is that he does not imagine that subject matter, or he does not imagine that imagination; the remainder is the same as the method already stated.

But in the Nibbāna section, three occasions beginning with "through the elimination of lust" were stated. Those should be expanded in the earth section and so on as well. And this fully understood occasion should also be expanded in the Nibbāna section. And when expanding, having connected "it is fully understood by him" with all the terms, it should then be connected with "because of being without lust through the elimination of lust." This same method applies to the others. But the Teaching is summarised, since what is stated in one place is stated everywhere.

Regarding "because of being without lust through the elimination of lust" - here, since an outsider is without lust towards sensual pleasures, he is not without lust through the elimination of lust. But a Worthy One is so through elimination only; therefore it was said "because of being without lust through the elimination of lust." This same method applies to hate and delusion as well. And just as even when it is said "it is fully understood by him, I say," the meaning is that because of full understanding he does not imagine that subject matter or that imagination, so too here it should be seen that because of being without lust he does not imagine that subject matter or that imagination.

And here, "it is fully understood by him" - this occasion was stated for the purpose of showing the fulfilment of path development. But the others should be understood as being for the purpose of showing the fulfilment of fruition realisation. Or, for two reasons a Worthy One does not imagine: because of the full understanding of the subject matter and because of the eradication of the unwholesome roots. Therefore, by the fully understood occasion he explains the full understanding of the subject matter as subject matter, and by the others the eradication of the unwholesome roots. Therein, in the last three occasions this distinction should be known: for in the three occasions, having seen the danger in lust, dwelling observing suffering, liberated through desireless deliverance, one is without lust through the elimination of lust. Having seen the danger in hate, dwelling observing impermanence, liberated through signless deliverance, one is without hate through the elimination of hate. Having seen the danger in delusion, dwelling observing non-self, liberated through deliverance through emptiness, one is without delusion through the elimination of delusion.

If it be said that, this being so, since one person does not become liberated through three deliverances, two occasions should not be stated - that is not so. Why? Because it is unspecified. For it was stated in an unspecified manner: "Whatever monk, monks, is a Worthy One." But it was not stated "liberated through desireless deliverance or through the other"; therefore whatever is applicable to a Worthy One, all that is indeed to be stated.

Or, without distinction, any Worthy One whatsoever, even regarding the elimination of lust and so on, because of the full understanding of the suffering due to change, is called without lust through the elimination of lust; because of the full understanding

of the suffering due to suffering, without hate through the elimination of hate. Because of the full understanding of the suffering due to activities, without delusion through the elimination of delusion. Or, because of the full understanding of a desirable object, without lust through the elimination of lust. Because of the full understanding of an undesirable object, without hate through the elimination of hate. Because of the full understanding of a neutral object, without delusion through the elimination of delusion. Or, because of the eradication of the underlying tendency to lust regarding pleasant feeling, without lust through the elimination of lust; in the other feelings, because of the eradication of the underlying tendencies to aversion and delusion, without hate and without delusion. Therefore, showing that distinction, he said "because of being without lust through the elimination of lust, etc. because of being without delusion."

The treatise on the third, fourth, fifth, and sixth methods regarding those who have eliminated the mental corruptions is concluded.

Commentary on the Truth-finder Section, Seventh Method

12. Having thus shown the occurrence of one who has eliminated the mental corruptions regarding the subject matters of earth and so on, now showing his own occurrence, he said beginning with "The Truth-finder too, monks." Therein, "Truth-finder": the Blessed One is called "Truth-finder" for eight reasons - He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as the former Perfectly Enlightened Ones who had undertaken zeal for the welfare of the entire world came, just as the Blessed One Vipassī came, just as the Blessed One Sikhī, just as the Blessed One Vessabhū, just as the Blessed One Kakusandha, just as the Blessed One Koṇāgamana, just as the Blessed One Kassapa came. What is meant? By whatever resolution those Blessed Ones came, by that very same resolution our Blessed One too came.

Or just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, having fulfilled the perfection of giving, having fulfilled the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity, having fulfilled these ten perfections, ten secondary perfections, and ten ultimate perfections - thus thirty perfections, having relinquished these five great relinquishments - the relinquishment of limbs, the relinquishment of eyes, wealth, kingdom, sons, and wife, having fulfilled the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, having reached the summit of the conduct of higher intelligence, came; in the same way our Blessed One too came.

And just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, having developed and cultivated the four establishments of mindfulness, the right strivings, the bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path, came; in the same way our Blessed One

too came - thus he is a Truth-finder.

"Just as in the world Vipassī and the others,
Sages who attained the state of omniscience came here;
So too this Sage of the Sakyans has come,
Therefore the One with Vision is called the Truth-finder."

Thus he is a Truth-finder in the sense of "he who has thus come."

How is "one who has thus gone" the Truth-finder? Just as the Blessed One Vipassī, just born, went... etc. the Blessed One Kassapa went. And how did he go? For he, just born, having stood firmly on even feet on the earth, facing north, went with seven strides. As he said - "Just born, Ānanda, the Bodhisatta, having stood firmly on even feet on the earth, facing north, walks with seven strides while a white umbrella is held over him, and surveys all directions, and speaks a bold speech: 'I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth.'

And that going of his was true, unerring, by being an advanced sign of many specific attainments. For that he, just born, stood firmly on even feet - this was the advanced sign of his attainment of the four bases for spiritual power. The state of facing north, however, was the advanced sign of the state of being entirely supramundane. The seven strides were of the attainment of the jewel of the seven factors of enlightenment. "Chowries with golden handles fly up and down" - the waving of chowries mentioned here was of the crushing of all heretical teachers. The holding of the white umbrella was of the attainment of the excellent, stainless white umbrella of liberation through arahantship. The surveying of all directions was of the attainment of the unobstructed knowledge of omniscience. The speaking of the bold speech was the advanced sign of the setting in motion of the excellent, irreversible Wheel of the Teaching. Likewise this Blessed One too went. And that going of his was true, unerring, by being an advanced sign of those very same specific attainments. Therefore the ancients said:

"Just as a lord of cattle, born but a moment,
With even feet he touched the earth;
He, Gotama, strode seven steps,
And the gods held over him a white umbrella.

Having gone seven steps, he, Gotama,
He looked at the directions evenly all around;
He uttered a word endowed with eight factors,
Like a lion standing on a mountain peak."

Thus "gone thus" means Truth-finder.

Or just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, this Blessed One too likewise, having abandoned sensual desire through renunciation, went forth. Anger through non-anger; sloth and torpor through perception of light; restlessness and remorse through non-distraction; having abandoned sceptical doubt through defining of phenomena; having shattered ignorance through knowledge; having dispelled discontent through gladness; having opened the door panel of the mental

hindrances through the first meditative absorption; having appeased the smoke of applied and sustained thought through the second meditative absorption; having removed rapture through the third meditative absorption; having abandoned pleasure and pain through the fourth meditative absorption; having transcended perceptions of material form, perceptions of sensory impingement, and perceptions of diversity through the attainment of the plane of infinite space; having transcended the perception of the plane of infinite space through the attainment of the plane of infinite consciousness; the perception of the plane of infinite consciousness through the attainment of the plane of nothingness; having transcended the perception of the plane of nothingness through the attainment of the plane of neither-perception-nor-non-perception, he went forth.

Having abandoned the perception of permanence through observation of impermanence; the perception of happiness through observation of suffering; the perception of self through observation of non-self; delight through observation of disenchantment; lust through observation of dispassion; origin through observation of cessation; grasping through observation of relinquishment; the perception of compactness through observation of destruction; accumulation through observation of fall; the perception of stability through observation of change; the sign through observation of the signless; aspiration through observation of the desireless; adherence through observation of emptiness; the adherence to grasping at substance through insight into phenomena through higher wisdom; the adherence to confusion through knowledge and vision of things as they really are; the adherence to attachment through observation of danger; non-reflection through observation of reflection; the adherence to bondage through observation of turning away; having destroyed the mental defilements standing together with views through the path of stream-entry; having abandoned the gross mental defilements through the path of once-returning; having uprooted the mental defilements having a residuum through the path of non-returning; having completely cut off all mental defilements through the path of arahantship, he went forth. In this way too, "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? The characteristic of hardness of the solid element is true, unerring. The characteristic of trickling of the liquid element. The characteristic of heat of the heat element. The characteristic of distension of the air element. The characteristic of non-contact of the space element. The characteristic of cognition of the consciousness element.

The characteristic of being deformed of matter. The characteristic of being felt of feeling. The characteristic of perceiving of perception. The characteristic of volitional activity of activities. The characteristic of cognition of consciousness.

The characteristic of application of applied thought. The characteristic of stroking of sustained thought. The characteristic of pervading of rapture. The characteristic of comfort of happiness. The characteristic of non-distraction of unified focus of mind. The characteristic of touching of contact.

The characteristic of decision of the faith faculty. The energy faculty has the characteristic of exertion. The characteristic of establishing of the mindfulness faculty. The characteristic of non-distraction of the concentration faculty. The characteristic of understanding of the wisdom faculty.

The characteristic of unshakeability regarding faithlessness of the power of faith. Of the power of energy regarding idleness. Of the power of mindfulness regarding forgetfulness. Of the power of concentration regarding restlessness. The power of wisdom has the characteristic of unshakeability regarding ignorance.

The enlightenment factor of mindfulness has the characteristic of establishing. The enlightenment factor of investigation of phenomena has the characteristic of investigation. The enlightenment factor of energy has the characteristic of exertion. The enlightenment factor of rapture has the characteristic of pervading. The enlightenment factor of tranquillity has the characteristic of peace. The enlightenment factor of concentration has the characteristic of non-distraction. The enlightenment factor of equanimity has the characteristic of reflection.

Right view has the characteristic of seeing. Right thought has the characteristic of application. Right speech has the characteristic of discernment. Right action has the characteristic of origination. Right livelihood has the characteristic of cleansing. Right effort has the characteristic of exertion. Right mindfulness has the characteristic of establishing. Right concentration has the characteristic of non-distraction.

Ignorance has the characteristic of not knowing. Activities have the characteristic of volition. The characteristic of cognition of consciousness. Mentality has the characteristic of bending towards. The characteristic of being deformed of matter. The six sense bases have the characteristic of being a sense base. The characteristic of touching of contact. The characteristic of being felt of feeling. Craving has the characteristic of being a cause. Clinging has the characteristic of grasping. Becoming has the characteristic of accumulation. Birth has the characteristic of production. Ageing has the characteristic of decaying. Death has the characteristic of passing away.

The elements have the characteristic of emptiness. The sense bases have the characteristic of being a sense base. The establishments of mindfulness have the characteristic of establishing. The right strivings have the characteristic of striving. The bases for spiritual power have the characteristic of succeeding. The faculties have the characteristic of predominance. The powers have the characteristic of being unshakeable. The factors of enlightenment have the characteristic of leading out. The path has the characteristic of being a cause.

The characteristic of the truths is actuality. The characteristic of serenity is non-distraction. The characteristic of insight is observation. The characteristic of serenity and insight is single function. The characteristic of the yoked pair is not surpassing one another.

The characteristic of purification of morality is restraint. The characteristic of purification of mind is non-distraction. The characteristic of purification of view is seeing.

The characteristic of the knowledge of elimination is eradication. The characteristic of knowledge of non-arising is tranquillity. The characteristic of desire is root. The characteristic of attention is origination. The characteristic of contact is combination. The characteristic of feeling is convergence. The characteristic of concentration is chief. The characteristic of mindfulness is authority. The characteristic of wisdom is that which is beyond. The characteristic of liberation is essence. The characteristic of Nibbāna grounded upon the Deathless is final goal - this is true, unerring. Thus, he who has arrived at the true characteristics by the course of knowledge, without failing, having attained, having reached - he is the Truth-finder. Thus, he who has arrived at the true characteristics is the Truth-finder.

How is it that he who has fully awakened to the true phenomena as they really are is the Truth-finder? The true phenomena are namely the four noble truths. As he said: "There are these four things, monks, that are true, unerring, not otherwise. What four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail. And the Blessed One has fully awakened to them; therefore, because of having fully awakened to the true, he is called 'Truth-finder'. For here the word "gata" has the meaning of "fully awakened to". Furthermore, the meaning of ageing and death having arisen and come about with birth as condition is actual, unerring, not otherwise... etc. The meaning of activities having arisen and come about with ignorance as condition is actual, unerring, not otherwise. Likewise, the meaning of ignorance being the condition for activities. The meaning of activities being the condition for consciousness... etc. the meaning of birth being the condition for ageing and death is actual, unerring, not otherwise. The Blessed One has fully awakened to all that; therefore too, because of having fully awakened to the true phenomena, he is called 'Truth-finder'. Thus, he who has fully awakened to the true phenomena as they really are is the Truth-finder.

How is he a Truth-finder by virtue of true seeing? The Blessed One, whatever in the world with its gods, etc. among the generation with its gods and humans, in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-door of immeasurable beings. That he knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies also to sounds and so on coming into the range of the ear-door and the other doors. And this was said by the Blessed One: "Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, ...that I have directly known, that has been understood by the Truth-finder, to that the Truth-finder has not clung." Thus he is a Truth-finder by virtue of true seeing. Therein, the derivation of the term "Truth-finder" in the sense of "one who sees truly" should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the three Māras, fully awakened to the unsurpassed perfect enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees, in the intervening period of forty-five years, during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever was spoken by the Blessed One - discourse, mixed prose and verse, etc. catechism - all that, both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, crushing the intoxication of hate and delusion; there is not even a hair-tip's worth of stumbling therein; all that, as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, is just so, unerring. Therefore he said - "And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'." For here the word "gata" has the meaning of "speech." Thus he is a Truth-finder by virtue of true speaking. Furthermore, speaking is "āgata"; the meaning is "utterance." His utterance is true, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" in this meaning should be understood.

How is he a Truth-finder by virtue of true acting? For the Blessed One's body is in accordance with his speech, and his speech also with his body. Therefore he speaks as he acts, and acts as he speaks. For one who is such, as is his speech, so too his body has gone forth in action - this is the meaning. And as is his body, so too his speech has gone forth in action - thus he is a Truth-finder. Therefore he said: "Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks; therefore he is called 'Truth-finder'." Thus he is a Truth-finder by virtue of true acting.

How is he a Truth-finder in the sense of overcoming? Making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; unequalled, immeasurable, unsurpassed, king above kings, god of gods, a Sakka above Sakkas, a Brahmā above Brahmās. Therefore he said: "In the world with its gods, monks, etc. among the generation with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power. Therefore he is called 'Truth-finder'."

Therein the derivation of the term should be understood thus: like a medicine, it is a medicine. But what is this? The beauty of instruction and the accumulation of merit. For by that, this physician of great might overcomes all proponents of other doctrines and the world including the gods, as if with a divine medicine against snakes. Thus, in the overcoming of the entire world, the beauty of instruction and the accumulation of merit are true, not distorted, and are a medicine - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder." Thus he is a Truth-finder in the sense of overcoming.

Furthermore, he is a Truth-finder as one who has gone to truth, and he is a Truth-finder as one who has gone truly. "Gone" means understood, transcended, attained, practised - this is the meaning. Therein, he is a Truth-finder as one who has gone to truth, having understood the entire world through the full understanding by investigation. He is a Truth-finder as one who has gone to truth, having transcended the origin of the world through the full understanding by abandoning. He is a Truth-finder as one who has gone to truth, having attained the cessation of the world through realisation. He is a Truth-finder as one who has truly gone, having practised the practice leading to the cessation of the world. Therefore, what was said by the Blessed One: "The world, monks, has been fully awakened to by the Truth-finder; the Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder; the origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder; the cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder; the practice leading to the cessation of the world has been developed by the Truth-finder. Whatever, monks, in the world with its gods, etc. all that has been fully awakened to by the Truth-finder, therefore he is called 'Truth-finder.'" Its meaning should be understood thus too. And this too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder.

As for the pair of terms "the Worthy One, the Perfectly Enlightened One," he should be understood as the Worthy One for these reasons to begin with: 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.

But he is the Perfectly Enlightened One because of having perfectly and by himself awakened to all phenomena. This is the summary here. But in detail, this pair of terms has been made known in the Visuddhimagga in the description of the recollection of the Buddha.

As for "it is fully understood to the end by the Truth-finder," here the meaning should also be understood as "that basis for imagination has been fully understood by the Truth-finder." "Fully understood to the end" means the far shore of full understanding, the conclusion of full understanding; what is meant is that it has been fully understood without remainder. For although there is no distinction between the Buddhas and the disciples in the abandoning of mental defilements by each respective path, there is a distinction in full understanding. For disciples attain Nibbāna having comprehended only a portion of the four elements. But for the Buddhas, there is nothing pertaining to activities, even of the most minute measure, that has not been seen, weighed, spoken of, or realised by knowledge.

The commentary on the Truth-finder section, seventh method, is concluded.

Commentary on the Truth-finder Section, Eighth Method

13. In "Delight is the root of suffering" and so on, "delight" means former craving. "Suffering" means the five aggregates. "Root" and so on. "Thus having understood" means having known that former delight in becoming as "the root of this suffering." "From becoming" means from kammic becoming. "Birth" means the resultant aggregates. For since they are born, therefore they are called "birth." Or this is a teaching with birth as the heading. This too should be connected with "thus having understood." For the meaning here is "and having known thus that from kammic becoming there is the becoming of rebirth." "For what has come to be" means for a being. "Ageing and death" means ageing and death. This is what is meant - and having known thus that for a being who has come to be through that becoming of rebirth, there is ageing and death of the aggregates.

To this extent, showing the cause of the absence of imaginations through the penetration of that very dependent origination which he penetrated having comprehended while seated on the unconquered divan at the foot of the Bodhi tree and attained omniscience, he shows that very dependent origination with four abridgements, three connections, three periods, and twenty aspects.

But how is this entire dependent origination shown to this extent? Here, "delight" is one abridgement. From the statement "of suffering," suffering is the second; from the statement "from becoming there is birth," becoming is the third; birth, ageing and death is the fourth. Thus, for now, four abridgements should be understood; the meaning is "portions." But the interval between craving and suffering is one connection, the interval between suffering and becoming is the second, the interval between becoming and birth is the third. Thus, like the spaces between four fingers, the three connections between the four abridgements should be understood.

Therein, "delight" is the past period, birth, ageing and death is the future, and suffering and becoming are the present - thus three periods should be understood. But among the five aspects in the past, by the word "delight" only craving has come; by that, even though not explicitly stated, ignorance, activities, clinging, and becoming are taken as well by the characteristic of conditionality. But by the word "birth, ageing and death," the aggregates whose birth, ageing and death that is - those are stated as well; and by making it so, in the future, consciousness, mentality-materiality, the six sense bases, contact, and feeling are taken as well.

Thus these: "In the former kammic becoming, delusion is ignorance, accumulation is activities, attachment is craving, undertaking is clinging, volition is existence - thus these five phenomena in the former kammic becoming are conditions for conception here. Here, conception is consciousness, descent is mentality-materiality, sensitive matter is sense base, what is touched is contact, what is felt is feeling - thus these five phenomena in the becoming of rebirth here are conditions for the action done before. Here, due to the maturity of the sense bases, delusion is ignorance, accumulation is activities, attachment is craving, undertaking is clinging, volition is existence - thus these five phenomena in the kammic becoming here are conditions for conception in the future. In the future, conception is consciousness, descent is mentality-materiality, sensitive matter is sense base, what is touched is contact, what is felt is feeling - thus these five phenomena in the becoming of rebirth in the future are conditions for the action done here" - thus twenty aspects with indicated characteristics should be understood here. Thus, by "Delight is the root of suffering -

thus having understood, from becoming there is birth, for what has come to be there is ageing and death" - to this extent, it should be understood that this entire dependent origination with four abridgements, three connections, three periods, and twenty aspects has been shown.

Now, "therefore, monks, etc. has fully awakened to" - here, having made the explanation of the previously unexplained terms, we shall bring the meaning to conclusion by connecting the terms. "Therefore" (tasmā tiha) - this means simply "therefore" (tasmā). For "ti," "ka," "ra," and "ha" are indeclinable particles. "In every respect" (sabbaso) - this is an expression meaning without remainder. "Of cravings" (taṇhānaṃ) - of all cravings that were stated thus as "delight" (nandī). "Through the elimination" (khayā) - through the absolute elimination by the supramundane path. "Dispassion" and the rest are merely synonyms for "elimination." For whatever cravings are eliminated, those are also dispassionate, also ceased, also given up, also relinquished. Or "through the elimination" - this is common to the function of the four paths. Then it should be connected thus: through dispassion by the first path, through cessation by the second, through giving up by the third, through relinquishment by the fourth. Or, through the elimination of those cravings by which one would perceive earth as earth. Through the dispassion of those by which one would imagine earth. Through the cessation of those by which one would imagine in earth. Through the giving up of those by which one would imagine from earth. Through the relinquishment of those by which one would imagine "earth is mine." Or, through the elimination of those by which one would imagine earth, etc. through the relinquishment of those by which one would delight in earth - thus the explanation here should be made; nothing is contradicted.

"Unsurpassed" (anuttara) - devoid of anything higher, the foremost of all. "Perfect enlightenment" (sammāsambodhi) - the enlightenment that is correct and by oneself. Or alternatively, the enlightenment that is praiseworthy and beautiful.

"Enlightenment" (bodhi) - means a tree, a path, the knowledge of omniscience, and also Nibbāna. In the passages where it says "newly fully enlightened at the foot of the Bodhi tree" and "between the Bodhi tree and Gayā," a tree is called "bodhi." In the passage where it says "knowledge of the four paths," it means the path. In the passage where it says "he attains enlightenment, one of excellent, abundant wisdom," it means the knowledge of omniscience. In the passage where it says "having attained enlightenment, the Deathless, the unconditioned," it means Nibbāna. But here, the knowledge of the path of arahantship of the Blessed One is intended. Others say it is the knowledge of omniscience.

Is the path of arahantship of the disciples the unsurpassed enlightenment or not? It is not. Why? Because it does not bestow all qualities. For the path of arahantship gives to some only the fruition of arahantship, to some the three true knowledges, to some the six direct knowledges, to some the four analytical knowledges, to some the knowledge of the perfections of a disciple. Even for the Individually Enlightened Ones, it gives only the knowledge of individual enlightenment. But for the Buddhas, it gives the achievement of all qualities, just as a consecration gives a king sovereignty over the entire world. Therefore, the unsurpassed enlightenment does not exist for anyone else whatsoever.

"Has fully awakened to" means he directly knew, penetrated, attained, obtained - this

is what is meant. "I say" means I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate. Herein this is the construction - The Truth-finder too, monks, etc. he does not imagine earth, etc. he does not delight in earth. What is the reason for this? "Delight is the root of suffering, from becoming there is birth, for what has come to be there is ageing and death" - thus having understood. Therein, in "thus having understood," the word "thus" has the meaning of cause. By that, what is meant is: because of having known and penetrated this dependent origination. And what is more - because, having thus understood this dependent origination, the craving spoken of as "delight" belonging to the Truth-finder, of every kind, has been abandoned, and through the complete elimination of those cravings the Truth-finder, etc. has fully awakened to the unsurpassed perfect enlightenment. Therefore he does not imagine earth, etc. "he does not delight in earth", I say - what is meant is: thus because of having fully awakened, he does not imagine and does not delight, I say.

Or alternatively, because having understood dependent origination by the method beginning with "delight is the root of suffering," cravings have altogether gone to elimination, therefore, monks, the Truth-finder, through the complete elimination of cravings, etc. has fully awakened, I say. He, because of having thus fully awakened, does not imagine earth, etc. does not delight. For wherever "because" is not stated but "therefore" is said, there "because" should be brought in and connected; this is the fitness of the Teaching. This same method applies everywhere.

"This the Blessed One said" means this entire discourse, from the end of the introduction up to "has fully awakened, I say," the Blessed One said while showing the knowledge of omniscience - supremely profound, whose support cannot be obtained by the wisdom of others - by one section on the worldling, one section on the trainee, four sections on one who eliminated the mental corruptions, and two sections on the Truth-finder - thus by eight great sections, and having adorned each section with twenty-four sub-sections beginning with earth and so on, he spoke by a passage measuring two recitation portions.

Yet even though he was speaking this discourse, endowed with the beauty of teaching in various methods, with a divine voice as sweet as the call of the Indian cuckoo, pleasant to the ear, like a consecration of the Deathless upon the hearts of wise people - "Those monks did not delight in what the Blessed One had said" means those five hundred monks did not give thanks for this word of the Blessed One. Why? Through not knowing. It is said that they did not know the meaning of this discourse, therefore they did not delight. For at that time, for them, even this discourse endowed with the beauty of teaching in various methods was like delightful food placed in front with a thick, coarse cloth bandage tied over the mouth. But did not the Blessed One, having fulfilled the perfections over four incalculable aeons plus a hundred thousand cosmic cycles in order to make others understand the Teaching taught by himself, attain omniscience? Then why did he teach in such a way that they did not understand? This was already stated in the examination of the laying down of this discourse itself: "For the purpose of crushing conceit, he began the teaching called an exposition on the root cause of all phenomena." Therefore there is nothing more to be said here about that. But having heard this discourse taught for the purpose of crushing conceit, those monks, it is said, thinking that very earth - even one gone to wrong views perceives it, a trainee too perceives it, a Worthy One too

perceives it, the Truth-finder too perceives it. Thinking "What indeed is this? How indeed is this?" - "Previously we quickly knew whatever was spoken by the Blessed One, but now we neither know nor see the end or the limit of this exposition on the root" - "Oh, Buddhas are indeed immeasurable and incomparable!" - like snakes with their fangs drawn, becoming free from vanity, they came to attend upon the Buddha and to hear the Teaching attentively.

Now at that time monks seated together in the Teaching hall raised up this discussion: "Alas, the power of the Buddhas! Those who had gone forth as brahmins, so intoxicated with the vanity of conceit, were made prideless by the Blessed One through the teaching of the Root Exposition." And this discussion among those monks was not finished. Then the Blessed One, having come out from the perfumed chamber, having sat down on the excellent Buddha-seat prepared in the Teaching hall by a wonder suitable to that moment, addressed those monks - "Monks, what discussion were you having as you sat together here?" They reported that matter to the Blessed One. The Blessed One said this - "Not only now, monks; in the past too I made these ones, who were going about with heads held high with conceit, prideless." Then, from this occasion, he brought forth this story of the past -

Once upon a time, monks, a certain world-famed brahmin was dwelling at Bārāṇasī, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man; he taught the sacred verses to about five hundred young men. The wise young men learnt much and learnt quickly, and retained well, and what they had learnt did not slip from their memory. That brahmin too, without keeping a closed fist of a teacher, as if pouring water into a pot, having taught them all the craft, said this to those young men: "This much is the craft, beneficial for this life and the next." Those young men - Having aroused conceit thinking "What our teacher knows, we too know that; we too are now teachers indeed," from then on they dwelt disrespectful towards the teacher, having laid aside their duties. The teacher, having known this, thought: "I shall make a refutation of their conceit." He, one day, having come to attend upon them, said to those young men who had paid homage and were seated: "Dear ones, I shall ask a question; are you able? Speak." They said immediately "Ask, teacher, ask, teacher," as is fitting for those intoxicated with the vanity of learning. The teacher said -

"Time consumes beings, all indeed together with oneself;
And whoever has become a consumer of time, he cooked the cooker of
beings."

Answer, dear ones, this question.

They, having thought, not knowing, were silent. The teacher said "Enough, dear ones, go today; you may answer tomorrow" and dismissed them. They, having gathered together in groups of ten and twenty, could not see the beginning or the end of that question. Having come, they reported to the teacher: "We do not understand the meaning of this question." The teacher, for the purpose of their refutation, spoke this verse -

"Many human heads, hairy and large;
Fastened on necks, but who here has ears?"

The meaning of the verse - Many heads of men are seen, and all of them are hairy and all are large and are placed upon the neck itself, not held in the hand like a palmyra fruit; there is no difference between them in these qualities. But here "who indeed has ears" - he said with reference to himself. "One who has ears" means one who is wise. But there is no one who does not have an ear-hole. Having heard that, those young men, downcast, with drooping shoulders, with faces cast down, scratching the ground with their fingers, were silent.

Then, having seen their shamelessness, the teacher answered the question, saying "Learn the question, dear ones." "Time" means the time before the meal, the time after the meal, and so on. "Beings" - this is a designation for beings. For time does not eat the skin, flesh, and so on of beings, but rather, by exhausting their life span, beauty, and strength, by crushing their youth, and by destroying their health, it is said to consume and eat them. "All indeed together with oneself" means that thus consuming, it excludes nothing; it consumes all indeed. And not only beings alone, but rather together with oneself it consumes even itself. For the time before the meal does not reach the time after the meal. This same method applies to the time after the meal and so on. "And whoever has become a consumer of time" - this is a designation for one who has eliminated the mental corruptions. For he, because of having stood firm after having exhausted and consumed the time of future conception, is called "a consumer of time." "He cooked the cooker of beings" means that craving which cooks beings in the realms of misery - he cooked that with the fire of knowledge, burnt it, and reduced it to ashes; therefore it is said "he cooked the cooker of beings." "Pajani" is also a reading. The meaning is "the producer, the originator."

Then those young men, having seen the meaning of the question made manifest by the teacher's answer, as if the night's unevenness were illuminated by the light of a thousand lamps, thinking "Now we shall dwell in the teacher's residence for as long as we live; great indeed are teachers; for we, having produced conceit of being very learned, do not know even the meaning of a four-line verse," with their conceit humbled, having performed the duties and practice towards the teacher just as before, became destined for heaven.

I, monks, was at that time their teacher; these monks were the young men. Thus formerly too I made these ones, who were going about with their heads held high by conceit, become humbled in their conceit.

And having heard this Jātaka, those monks, thinking "Even formerly we were afflicted by conceit itself," becoming exceedingly humbled in their conceit, became devoted to their own helpful meditation subject.

Then the Blessed One, on one occasion, while wandering on a journey through the country, having arrived at Vesālī, while dwelling at the Gotamaka shrine, having known the maturity of knowledge of these five hundred monks, spoke this Gotamaka Discourse -

"Having directly known, monks, I expound the Teaching, not without having directly known. With a source, I... etc. I expound the Teaching with the wondrous effect of liberation, monks, not without the wondrous effect of liberation. Since I expound the Teaching having directly known, monks... etc. not without the wondrous effect of liberation. Exhortation is to be done, instruction is to be done. And it is enough for you, monks, for contentment, enough for gladness, enough for pleasure. The Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practising well. This the Blessed One said, and while this explanation was being spoken, the ten-thousand world-system trembled."

And having heard this discourse, those five hundred monks, on that very seat, together with the analytical knowledges, attained arahantship. Thus this teaching reached its conclusion at this point.

The commentary on the Truth-finder section, eighth method, is concluded.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mūlapariyāya Sutta is concluded.

2. Explanation of the Discourse on All the Mental Corruptions

14. Thus have I heard... etc. "at Sāvattthī" - this is the Discourse on All Mental Corruptions. Herein this is the explanation of terms not previously explained - "Sāvattthī" - the city that was the dwelling place of the sage Savattha, just as Kākandī, Mākandī, Kosambī - thus, for now, according to the grammarians. But the commentary teachers say: "Whatever articles of use and enjoyment for human beings - all of that exists here, thus Sāvattthī. And when a caravan arrives and it is asked 'What goods are there?', with reference to the statement 'Everything is here' - thus Sāvattthī.

"Always all provisions are gathered together in Sāvattthī;
Therefore, with reference to 'everything', it is called Sāvattthī.

The charming city of the Kosalans, beautiful to behold, delightful;
Not free from ten sounds, well-supplied with food and drink.

Having attained growth and expansion, prosperous, flourishing, delightful;
Like Āḷakamandā of the gods, the excellent city of Sāvattthī."

In that Sāvattthī. "Jeta's Grove" - here, "he conquers his own adversaries," thus Jeta; or "born when his own adversaries were conquered by the king," thus Jeta; or "out of desire for an auspicious blessing, that very name was given to him," thus Jeta; the grove of Jeta is Jeta's Grove. For that was planted, nurtured, and maintained by Prince Jeta, and he was its owner. Therefore it is called "Jeta's Grove"; in that Jeta's Grove. "Anāthapiṇḍika's park" - here, that householder was named Sudatta by virtue of the name given by his mother and father. But because of his accomplishment in all desirable things, because of the absence of the stain of stinginess, and because of being endowed with virtues such as compassion, he constantly gave almsfood to the destitute; on account of that he came to be known as "Anāthapiṇḍika." "They delight" (āramanti) - here, living beings, or particularly those gone forth, thus it is a park

(āṛāmo); the meaning is that, because of its splendour of flowers, fruits, and so on, and because of its possession of the five factors of lodging such as being neither too far nor too near, coming from here and there they delight, find pleasure, and dwell without discontent. Or, by the aforementioned kind of excellence, even those who have gone here and there, having brought them into its own interior, it gives delight - thus it is a park (āṛāmo). For that was purchased by the householder Anāthapiṇḍika from the hand of Prince Jeta for eighteen crores of gold by covering the ground with gold coins, having had lodgings built for eighteen crores of gold, having completed the monastery festival for eighteen crores of gold, and thus, with the bestowal of fifty-four crores of gold, it was dedicated to the Community headed by the Buddha. Therefore it is called "Anāthapiṇḍika's park." In that park of Anāthapiṇḍika.

And here, the word "Jeta's Grove" is the declaration of the former owner. "Anāthapiṇḍika's park" is the declaration of the latter owner. What is the purpose of declaring these? It is for those desirous of merit to follow the example of what they have seen. For therein, the relinquishment of Jeta was the eighteen crores of gold obtained from the sale of the land for the construction of the gateway porch and mansion, and the trees worth many crores; fifty-four crores were Anāthapiṇḍika's. Thus, by the declaration of those two, showing that "those desirous of merit perform meritorious deeds in this way," the Venerable Ānanda urges others also who are desirous of merit to follow their example.

"I will teach you, monks, the exposition on the restraint of all mental corruptions" - why did he speak this discourse? For the purpose of showing the practice for the elimination of mental corruptions, having made the purification of mental impurities the starting point, for those monks. Therein, "the exposition on the restraint of all mental corruptions" means the cause of restraint of all mental corruptions, the cause that is restraint itself, by which cause they, being restrained and closed, go to elimination reckoned as cessation through non-arising, are abandoned, and do not proceed - that cause; this is the meaning. Therein, "they flow" thus they are mental corruptions (āsavā); from the eye too, etc. from the mind too they stream and proceed - this is what is said. Or, mental corruptions because they flow from phenomena as far as change-of-lineage, from location as far as the highest existence - the meaning is that they proceed having made these phenomena and this location their interior. For this prefix (ā) has the meaning of making interior. In the sense of having long been dwelling, liquor and so on are mental corruptions (āsavā); also mental corruptions because they are like mental corruptions (āsavā). For in the world, liquor and so on that have long been dwelling are called mental corruptions (āsavā). And if mental corruptions in the sense of having long been dwelling, these very ones deserve to be so. For this was said: "A first point, monks, is not discerned of ignorance: 'Before this, ignorance did not exist'" and so on. Or, mental corruptions also because they flow and produce the extended suffering of the round of rebirths (saṃsāra). And here the former etymologies are applicable where mental defilements come as mental corruptions; the last applies to action as well. And not only action and mental defilements alone are mental corruptions, but also misfortunes of many kinds. For in the discourses, in the passage "I do not expound the Teaching, Cunda, only for the restraint of mental corruptions pertaining to the present life," here mental defilements that are the root of contention have come as mental corruptions.

"By which there would be rebirth among gods, or a gandhabba, a sky-farer;
By which I might go to the condition of a demon, and attain human existence;
Those mental corruptions of mine are eliminated, demolished, rendered
useless."

Here, action pertaining to the three planes and the remaining unwholesome mental states. In the passage "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life," here are censure by others, remorse, murder, imprisonment, and so on, as well as misfortunes of many kinds that constitute the suffering of the realms of misery. But those mental corruptions should be understood in each case according to where and how they have come.

For these, first in the monastic discipline, have come in two ways as "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life." In the six sense bases, they have come in three ways as "there are these three mental corruptions, friends: the mental corruption of sensuality, the mental corruption of existence, the mental corruption of ignorance." And in other discourses and in the Abhidhamma, those very same together with the mental corruption of wrong view have come in four ways. In the Nibbedhika exposition - "There are, monks, mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the sphere of ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the world of gods" - they have come in five ways. In the Book of Sixes - "There are, monks, mental corruptions to be abandoned by restraint" - by this method and so on, they have come in six ways. But in this discourse, those very same together with those to be abandoned by seeing have come in seven ways. This, for now, is the meaning of the word and the classification regarding the term "mental corruption."

Regarding the term "restraint," "it restrains" thus it is "restraint"; the meaning is: it shuts, it prevents, it does not allow to occur. For thus in such passages as "I allow, monks, for one going into seclusion during the day, to go into seclusion having closed the door" and "I speak of the restraint of streams, by wisdom they are closed," he spoke of restraint in the sense of closing. This restraint is fivefold: restraint by morality, by mindfulness, by knowledge, by patience, and by energy. Therein, "endowed with this Pātimokkha restraint" - this is restraint by morality. For here Pātimokkha morality is said to be the restraint. In such passages as "one commits to restraint of the eye-faculty," there is restraint by mindfulness. For here mindfulness is said to be the restraint. "I speak of the restraint of streams, by wisdom they are closed" - this is restraint by knowledge. For here knowledge "closes" - by this, in the sense of closing, it is said to be restraint. "One is patient with cold, etc. By the method beginning with "one does not accept an arisen sensual thought," restraint by patience and restraint by energy have come right here. And since those are included by this synopsis "the exposition on the restraint of all mental corruptions," their nature as restraint should be understood.

Furthermore, even this fivefold restraint has come right here; therein, restraint by patience and restraint by energy have already been stated. "He that improper seat and that improper resort" - this, however, is here restraint by morality. "Having reflected wisely, restrained with the restraint of the eye-faculty" - this is restraint by mindfulness. Everywhere "having reflected" is restraint by knowledge. But by the taking up of what was not taken up, seeing, using, and development are restraint by knowledge. "They go by way of this" - thus phenomena, hence it is an "exposition"; what is meant is that they go to arising or to cessation. By this much, what should be said regarding "the exposition on the restraint of all mental corruptions" has been said.

15. Now, in "for one who knows, I say" and so on, "for one who knows" means for one who is knowing. "For one who sees" means for one who is seeing. Both terms have the same meaning; only the phrasing is different. Even this being so, "for one who knows" indicates the person with reference to the characteristic of knowledge, for knowledge has the characteristic of knowing. "For one who sees" is with reference to the power of knowledge, for knowledge has the power of seeing. A person endowed with knowledge, just as one with eyes sees visible forms with the eye, sees phenomena laid open with knowledge. Furthermore, for one who knows how to produce wise attention, for one who sees how unwise attention does not arise - this is the essence here. Some teachers, however, speak many obsessions; they are not fitting in this meaning.

"Elimination of mental corruptions" means the abandoning of mental corruptions, the arising of the absolute elimination of mental corruptions, the state of being eliminated, the state of non-existence. For this alone is the meaning of the elimination of mental corruptions both in this discourse and in such passages as "with the elimination of the mental corruptions, the liberation of mind without mental corruptions" and so on. Elsewhere, however, the path, fruition, and Nibbāna too are called the elimination of mental corruptions. For thus -

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after."

In such passages, the path is stated as the elimination of mental corruptions,

In such passages as "with the elimination of the mental corruptions, he is an ascetic," it is fruition.

"For one who observes the faults of others, constantly intending on finding fault;
His mental corruptions grow, he is far from the elimination of mental corruptions."

In such passages, Nibbāna is stated as "the elimination of mental corruptions."

"Not for one who does not know, not for one who does not see" means: but whoever does not know, does not see, for him I do not say - this is the meaning. By this, those who speak of purity through restraint and so on alone, even for one who does not

know and does not see, are rejected. Or by the former pair of terms the means is stated; by this, the negation of the non-means. And here, in brief, it has been shown that knowledge is an exposition of the restraint of mental corruptions.

Now, wishing to show that knowing which leads to the elimination of mental corruptions, he began the question "And what, monks, knowing what"; therein, knowing is of many kinds. For indeed a certain monk of intelligent nature knows how to make an umbrella, another knows how to make one or another of robes and so on; it should not be said that for one performing such tasks, standing at the head of the duty, that knowing is not a proximate cause for path and fruition. But whoever, having gone forth in the Dispensation, knows how to perform medical treatment and so on, for one knowing thus, mental corruptions only increase; therefore, showing precisely that knowing and seeing by which there is elimination of mental corruptions, he said "wise attention and unwise attention."

Therein, wise attention is skilful attention, path-attention; regarding the impermanent as "impermanent" and so on, by just that method, or in conformity with the truths, the adverting of consciousness, the turning towards, reflective attention, attentiveness, attention - this is called wise attention.

"Unwise attention" means unskilful attention, wrong-path attention. Regarding the impermanent as "permanent," regarding suffering as "happiness," regarding non-self as "self," regarding the unattractive as "beautiful" - this is unwise attention, wrong-path attention. Or, contrary to the truths, the adverting of consciousness, the turning towards, reflective attention, attentiveness, attention - this is called unwise attention. Thus, for one who knows how to produce wise attention, and for one who sees how unwise attention does not arise, there is elimination of mental corruptions.

Now, showing the fitness of this very meaning, he said "Unwisely, monks, etc. are abandoned." What is meant by that? Since for one attending unwisely mental corruptions arise, and for one attending wisely they are abandoned, therefore it should be known that for one who knows how to produce wise attention, and who sees how unwise attention does not arise, there is elimination of mental corruptions. This is the brief explanation here for now.

But this is the detailed explanation - Therein, by these two terms "wisely" and "unwisely," to begin with, the entire discourse above is bound. For the entire discourse above is stated by way of the round of rebirths and the end of the round of rebirths. And the round of rebirths is rooted in unwise attention, and the end of the round of rebirths is rooted in wise attention. How? For unwise attention, when growing, fulfils two mental states: ignorance and craving for existence. And when there is ignorance, "with ignorance as condition, activities, etc. there is the origin of the mass of suffering. When there is craving, with craving as condition, clinging, etc. there is the origin." Thus this person abundant in unwise attention, like a boat destroyed by the impact of the force of the wind, like a herd of cattle fallen into a whirlpool of the Ganges, and like an ox yoked to a wheel-machine, again and again revolves and turns around in the existences, modes of generation, destinations, stations of consciousness, and abodes of beings. Thus, for now, is the round of rebirths rooted in unwise attention.

But wise attention, when growing - from the statement "For a monk accomplished in

wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path," fulfils the eightfold path headed by right view. And that which is right view, that is true knowledge; from the arising of his true knowledge comes the cessation of ignorance. "From the cessation of ignorance comes the cessation of activities, etc. thus is the cessation of this whole mass of suffering." Thus the end of the round of rebirths rooted in wise attention should be known. Thus by these two terms the entire discourse above is bound.

And when thus bound, here, since having shown the abandoning of mental corruptions first and then speaking of arising afterwards is not fitting. For what has been abandoned does not arise again. But the abandoning of what has arisen is fitting; therefore, even in reverse order to the synopsis, he said beginning with "Monks, for one attending unwisely."

Therein, "for one attending unwisely" means for one producing unwise attention of the aforesaid manner. "Unarisen mental corruptions arise" - here, those who, having formerly obtained a requisite such as robes and so on not previously obtained, or one or another delightful subject matter of attendants, co-resident pupils, or pupils, attending unwisely to that as beautiful and pleasant; or else, attending unwisely in one way or another to one or another object not previously experienced - mental corruptions arise. Those should be understood as unarisen ones that arise, for otherwise in the round of rebirths without discernible beginning there are no mental corruptions called unarisen. And even regarding a previously experienced subject matter or object, for one in whom, by reason of either natural purity or any one among recitation, interrogation, study of the Scriptures, new construction work, and wise attention, they did not arise before but afterwards suddenly arise through such a condition - these too should be understood as unarisen ones that arise. But those arising again and again regarding those very subject matters and objects are called arisen ones that increase. For apart from this, there is no growth whatsoever of those that have arisen for the first time.

As for "But wisely indeed, monks" - here, for one in whom mental corruptions do not arise either through natural purity, just as for the Venerable Mahākassapa and Bhaddā Kāpilānī, or through such causes as recitation and interrogation and so on, and he knows "Indeed my mental corruptions have not gone to uprooting by the path; come, let me practise for their uprooting." Then through path development he uproots them all. His mental corruptions are called unarisen ones that do not arise. But for one who, while being a practitioner himself, through lapse of mindfulness mental corruptions suddenly arise, and then, having attained a sense of urgency, wisely striving, he cuts off those mental corruptions - his are called arisen ones that are abandoned, like those of the Elder Mahātissa Bhūta, the dweller at Maṇḍalārāma. He, it is said, was taking up recitation at that very monastery, and then, while walking for almsfood in the village, a mental defilement arose regarding a dissimilar object. He, having suppressed it through insight, went to the monastery. Even in a dream that object did not present itself to him. He, having generated a sense of urgency thinking "This mental defilement, having grown, leads to the realm of misery," having asked permission from his teacher, having departed from the monastery, having taken the meditation subject of foulness as the counterpart of lust in the presence of the Elder Mahāsaṅgharakkhita, having entered into the midst of a thicket, having

spread out a rag-robe, having sat down, having cut off lust for the five strands of sensual pleasure by the path of non-returning, having risen, having paid homage to his teacher, on the following day he reached the course of recitation. But as for those presently arisen, there is no abandoning of them whatsoever through practice.

16. Now, having taken this very passage "and arisen mental corruptions are abandoned," expanding the Teaching in order to reveal yet another cause of abandoning according to the various kinds of those mental corruptions that are abandoned, he said beginning with "There are, monks, mental corruptions to be abandoned by seeing" - as is fitting for the King of the Teaching, skilled in the varieties of teaching. Therein, "to be abandoned by seeing" means to be abandoned through seeing. This same method applies everywhere.

Commentary on the Mental Corruptions to Be Abandoned through Vision

17. Now, wishing to explain those terms in sequence, having posed the question "And what, monks, are the mental corruptions to be abandoned through seeing?" he began the teaching based on the standpoint of a person, "Here, monks, an ignorant worldling," by the very method stated in the commentary on the Mūlapariyāya. Therein, "does not understand things that should be attended to" means he does not understand things that should be reflected upon and given attentiveness to. "That should not be attended to" means the opposite of those. This same method applies to the remaining terms as well. But since there is no fixed rule according to phenomena that "these phenomena should be attended to, these should not be attended to," there is however a fixed rule according to the manner. In whatever manner, when attended to, they become the proximate cause for the arising of unwholesome states, they should not be attended to in that manner. In whatever manner they become the proximate cause for the arising of wholesome states, they should be attended to in that manner. Therefore he said beginning with "Whatever things, monks, when attended to by him, the unarisen mental corruption of sensuality."

Therein, "whatever of his" means whatever of this ignorant worldling. "When attending to" means for one reflecting upon, for one giving attentiveness. "The unarisen or the mental corruption of sensuality" - here the word "or" has the meaning of conjunction, not of alternative. Therefore, just as when it is said "As far as there are beings, monks, whether footless or two-footed" etc. "The Truth-finder is declared the foremost among them" - when this is said, the meaning is footless and two-footed; and just as when it is said "for the presence of beings or for the support of those seeking birth," the meaning is of beings and of those seeking birth; and just as when it is said "from fire or from water or from breaking of alliance," the meaning is from fire and from water and from breaking of alliance; so too here the meaning should be seen as: the unarisen mental corruption of sensuality arises, and the arisen mental corruption of sensuality increases. Thus in the remaining ones.

And here, "the mental corruption of sensuality" means lust for the five strands of sensual pleasure. "The mental corruption of existence" means desire and lust for fine-material and immaterial existence, and attachment to meditative absorption, accompanied by eternalist and annihilationist views. Thus the mental corruption of wrong view also goes into combination with the mental corruption of existence itself. "The mental corruption of ignorance" means not knowing regarding the four truths.

Therein, for one attending to the types of sensual pleasure as gratification, the unarisen mental corruption of sensuality arises, and the arisen one increases. For one attending to exalted states as gratification, the unarisen mental corruption of existence arises, and the arisen one increases. For one attending to phenomena in the three planes by way of being the proximate cause for the four illusions, the unarisen mental corruption 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.

But why were only three mental corruptions stated here? Because they are opposed to the deliverances. For the mental corruption of sensuality is opposed to the desireless deliverance. The others are opposed to the signless and emptiness deliverances. Therefore, those who produce these three mental corruptions are not partakers of the three deliverances, and those who do not produce them are partakers - it should be understood that only three were stated by the one showing this meaning. Or the mental corruption of wrong view is also stated here as well - this has been explained.

"Through his attention to things that should not be attended to" means because of attention; what is meant is: because he attends to those things, therefore. This same method applies to the second term as well. "Unarisen mental corruptions arise, and arisen mental corruptions increase" - this is the conclusion without distinction of the very mental corruptions stated above.

18. To this extent, this ignorant worldling who was stated in the teaching based on the standpoint of the person in order to indicate the mental corruptions to be abandoned through vision, since he is also the foundation for the mental corruption of sensuality and so on, which are conditioned by unwise attention, stated in general terms thus: "Monks, for one attending unwisely, unarisen mental corruptions arise," therefore, having shown those mental corruptions too by that very person, now showing the mental corruptions to be abandoned through vision, he said beginning with "He thus unwisely attends - 'Did I exist indeed?'" And here he began this teaching in order to show the mental corruption of wrong view also under the heading of sceptical doubt.

Its meaning is: for whom those mental corruptions arise by this stated method, that worldling, and whoever was stated by the method beginning with "ignorant," that worldling thus unwisely, by wrong means, by a side road, attends. How? "Did I exist indeed?" etc. "Where will he be going?" What is meant? He thus unwisely attends, such that the sixteenfold sceptical doubt arises for him by the method beginning with "Did I indeed exist?"

Therein, "Did I exist indeed, or did I not?" - in dependence on the mode of eternalism and the mode of fortuitous arising, he is uncertain about his own existence and non-existence in the past. "What is the reason?" - this should not be asked. For the foolish worldling, like a mad man, proceeds in one way or another. But further, unwise attention itself is the cause here. But what is the cause of such unwise attention? That very state of being a worldling, or the not seeing of the noble ones and so on. But does not a worldling too wisely attend? Or who indeed says he does not attend? But there the state of being a worldling is not the cause; hearing the Good Teaching, good

friends, and so on are the causes there. For fish, meat, and so on are not fragrant by their own nature, but through the condition of volitional activity they become fragrant too.

"What was I indeed?" - in dependence on birth, characteristic, and rebirth, he is uncertain whether "Was I indeed of the warrior caste, or one among brahmins, merchants, workers, householders, those gone forth, gods, or human beings?"

"How was I indeed?" - in dependence on shape and appearance, he is uncertain whether "Was I indeed tall, or one among the short, fair, dark, of proper measure, of improper measure, and so on?" Some, however, say that in dependence on the creation by a lord and so on, he is uncertain as to the cause, thinking "By what reason indeed did I come to be?"

"Having been what, what did I become?" - in dependence on birth and so on, "Having been of the warrior caste, was I indeed a brahmin?" etc. "Having been a god, a human being" - he is uncertain about his own succession. But "period of time" everywhere is a designation for time.

"Shall I exist indeed, or shall I not?" - in dependence on the mode of eternalism and the mode of annihilation, he is uncertain about his own existence and non-existence in the future. The remainder here is the same as the method already stated.

"Or regarding the present period of time at this moment" means now, or having taken conception as the beginning and death as the end, taking the entire present time. "He is internally doubtful" means he has sceptical doubt regarding his own aggregates.

"Am I indeed?" - he is uncertain about his own existence. But is this proper? Whether proper or improper - what reflection is there here about that? But further, here they also cite this story. The son of the younger mother was, it is said, shaven-headed, and the son of the elder mother was not shaven-headed; they shaved that son. He, having risen, thought: "Am I indeed the son of the younger mother?" Thus there is uncertainty as "Am I indeed?"

"Am I not" - he is uncertain about the absence of himself. Here too this is the story - It is said that a certain man, while catching fish, having stood in the water for a long time, thinking his own thigh which had become cold was a fish, struck it. Another, guarding a field beside a cemetery, lay down frightened and curled up. He, having woken up, thinking his own two knees were two demons, struck them. Thus he is uncertain "am I not."

"What am I" - while being a warrior himself, he is uncertain about his own warrior status. The same method applies in the remaining ones. But there is no one who, while being a god, does not know his own god status. He too, however, is uncertain by the method beginning with "am I material or am I immaterial." If it is asked: why do warriors and others not know? Their birth in this or that family is not directly perceived by them. And even householders such as Potthalikā and others perceive themselves as gone forth. Even those gone forth perceive themselves as householders by the method beginning with "is my action perhaps invalid." And even humans, like kings, perceive themselves as gods.

"How am I" - this is the same as the method already stated. Only here, it should be understood that, having grasped that there is inside a soul, in dependence on its

shape and form, being uncertain whether "am I tall, or of one of the types such as short, four-sided, six-sided, eight-sided, sixteen-sided, and so on," he is uncertain "how am I." But there is no one who does not know the present bodily form.

"Where has he come from, where will he be going" - he is uncertain about the place of coming and going of individual existence.

19. Having thus shown sceptical doubt with its sixteenfold classification, now this teaching was begun in order to show the mental corruption of wrong view under this heading of sceptical doubt. Showing that, he said beginning with "For one thus attending unwisely, of six views." Therein, what is meant is that for that person, just as this sceptical doubt arises, thus for one attending unwisely, because of the strengthening of that very unwise attention of one with sceptical doubt, one of six views arises. Therein, in all terms the word "or" has the meaning of alternative; what is meant is that either this or that view arises. "There is a self for me" - here this is the eternalist view; it grasps the existence of self at all times. "As true and reliable" means as factual and as firm; what is meant is "this is true" - factually, well, with firm conviction. "There is no self for me" - but this is the annihilationist view, because of grasping the non-existence of an existing being here and there. Or alternatively, the former too is an eternalist view because of grasping "it exists" in the three times; one who grasps "it exists only in the present" holds the annihilationist view. The latter too is an annihilationist view because of grasping "it does not exist" in the past and future, like those who hold the view "the oblation ends in ashes." One who grasps "it does not exist only in the past" holds the eternalist view of one who holds fortuitous arising.

"I perceive self by means of self" - having grasped the aggregates as self with the aggregate of perception as the lead, for one who perceives the remaining aggregates by means of perception, it becomes "by means of this self I perceive this self." "By means of self, non-self" - having grasped the aggregate of perception itself as self, and having grasped the other four as non-self, for one who knows them by means of perception, it is thus. "By means of non-self, self" - the aggregate of perception as non-self. Having grasped the other four as self, for one who knows them by means of perception, it is thus. All of these are just eternalist and annihilationist views.

But "speaks" and "experiences" and so on are modes of adherence to the eternalist view itself. Therein, "one who speaks" means a speaker; what is meant is the doer of verbal action. "One who experiences" means one who experiences; what is meant is one who knows and undergoes. "What does one experience?" - one experiences here and there the result of good and bad actions. "Here and there" means in those various modes of generation, destinations, states of duration, abodes, and orders of beings, or in those various objects. "Permanent" means devoid of arising and passing away. "Stable" means firm, having substance. "Eternal" means existing at all times. "Not subject to change" means having the nature of not abandoning one's own natural state; like a chameleon, it does not undergo diversity. "For eternity" - the moon, sun, ocean, great earth, and mountains are called "eternities" in popular expression. "Equal to eternities" means equal with the eternities. For one who grasps "as long as the eternities endure, so long will it remain just so," such a view arises.

Regarding "This is called, monks, wrong view" and so on: "This" is a direct indication of what is now to be spoken. And "this" is said in connection with wrong view, not in connection with right view. And here, view itself is wrong view, like a heap of dung. Or this seeing that has gone among views is also wrong view because of being included within the sixty-two views. Or what has gone by view is wrong view. For this beginning with "there is a self for me" is merely the going of view; what is meant is that there is no self or anything permanent here. And this view is a thicket in the sense of being difficult to emerge from. It is a wilderness in the sense of being difficult to cross over and in the sense of being fearful, like a famine wilderness, a fierce wilderness, and so on. It is a wriggling in the sense of being pierced through by right view, or in the sense of being contrary. Because of sometimes grasping eternalism and sometimes annihilationism, it is a deformed writhing, thus a writhing. It is a mental fetter in the sense of binding. Therefore he said "thicket of views, etc. mental fetter of wrong view." Now, showing that very meaning of bondage, he said beginning with "bound by the mental fetter of wrong view." The meaning of this in brief is as follows. A worldling bound by this mental fetter of wrong view is not released from these beginning with birth. Or what need is there of saying much? He is not released even from the suffering of the entire round of rebirths.

20. Having thus shown the mental corruption of wrong view with its sixfold classification, since adherence to moral rules and austerities has been shown by the very statement of the mental corruption of sensuality and so on. For, overpowered by ignorance, ascetics and brahmins outside of here adhere to moral rules and austerities for the purpose of sensual happiness and for the purpose of the happiness of existence and purification of existence; therefore, without showing that separately, or also because it is included by the inclusion of wrong view, without showing that separately, now, having shown the person who abandons the mental corruptions to be abandoned through vision, in order to show the abandoning of those mental corruptions, having previously shown the arising of those for the worldling who attends unwisely, now in order to show the abandoning for one who is the opposite of that, he said beginning with "But a learned, monks."

Its meaning, up to where it reaches "He understands: 'This is suffering'," should be understood by the method stated below and by the opposite of what was stated. And by way of the opposite, as the opposite in every way of one not skilled and undisciplined in the noble teaching, this one should be understood as "a learned noble disciple, skilled in the noble teaching, well disciplined in the noble teaching." Furthermore, from the peak-reached insight onwards up to change-of-lineage, this one should be understood as a noble disciple in a meaning conforming with that.

21. Now, in "He attends wisely: 'This is suffering'" and so on, this is the explanation of the meaning. That noble disciple who practises the meditation subject of the four truths - the aggregates of the three planes, which are the domain of craving, are suffering; craving is the origin of suffering; the non-continuance of both is cessation; the path is what leads to cessation - thus, having previously learnt the meditation subject of the four truths in the presence of a teacher, at a later time, having ascended the path of insight, he attends wisely to those aggregates of the three planes as "This is suffering," and by means of the method he collects together and sees with insight. For here, up to the path of stream-entry, insight is stated under the

heading of attention alone. But whatever craving is the producer and originator of that very suffering, he attends wisely: "This is the origin." But since suffering and origin, having reached this state, cease and do not proceed, therefore that which is called Nibbāna, he attends wisely: "This is the cessation of suffering." He attends wisely to the eightfold path that leads to cessation as "This is the practice leading to the cessation of suffering," and by means of the method he collects together and sees with insight.

Therein this is the means: adherence exists in the round of rebirths; in the end of the round of rebirths there is not. Therefore, by the method beginning with "There is in this body the solid element, the liquid element," having comprehended in one's own continuity the four primary elements and, following that, the derivative materiality, one defines: "This is the aggregate of matter." For one thus defining that, one defines the consciousness and mental factor phenomena arisen taking that as object as "These are the four immaterial aggregates." Then one defines: "These five aggregates are suffering." But those, in brief, are just two portions: mentality and materiality. And this mentality-materiality arises with cause and with condition. One defines the cause-conditions such as ignorance, craving for existence, action, and nutriment thus: "This is its cause, this is its condition." Then, having defined the actual individual characteristic of those conditions and the conditionally arisen phenomena, one applies the characteristic of impermanence thus: "These phenomena, not having been, come to be"; one applies the characteristic of suffering thus: "They are suffering because of being oppressed by rise and fall." One applies the characteristic of non-self thus: "They are non-self because of not being subject to control." Having thus applied the three characteristics, carrying on insight in succession, one attains the path of stream-entry.

At that moment, one penetrates the four truths by a single penetration and fully realises them by a single full realisation. One penetrates suffering through the penetration of full understanding, the origin through the penetration of abandoning, cessation through the penetration of realisation, the path through the penetration of development. And one fully realises suffering through full realisation of full understanding, etc. One fully realises the path through full realisation of development, but not by mutually different knowledge. For by one single knowledge, this one penetrates and fully realises cessation by way of object, and the remaining ones by way of function. For it does not occur to him at that time thus -"I fully understand suffering," or etc. "I develop the path," or. Moreover, for one realising cessation by making it the object through the power of penetration, that knowledge indeed performs the function of full understanding of suffering, the function of abandoning the origin, and the function of developing the path. For one thus attending wisely by means of the method, three mental fetters are abandoned: identity view with twenty bases, sceptical doubt with eight bases, and adherence to moral rules and austerities - because of the adherence to moral rules and austerities thus: "By morality there is purification, by ascetic practice there is purification." Therein, among the four mental corruptions, identity view and adherence to moral rules and austerities, being included by the mental corruption of wrong view, are both mental corruptions and mental fetters. Sceptical doubt is only a mental fetter, not a mental corruption. But because of being included in the passage "mental corruptions to be abandoned by seeing," it is called a mental corruption.

"These are called, etc. To be abandoned" - showing that these, beginning with identity view, are mental corruptions called "to be abandoned by seeing," he said. Or alternatively, identity view was analysed in its own form thus: "One of six views arises." With reference to that, he said "These are called, monks." And that is abandoned together with those that share the same function of consciousness and of abandoning. For when the mental corruption of wrong view is being abandoned, the mental corruption of sensuality and the mental corruption of ignorance that are concomitant with it in the four consciousnesses associated with wrong view are also abandoned. But that which shares the same function of abandoning is the mental corruption of existence arising in the four consciousnesses dissociated from wrong view by way of aspiring for the prosperity of serpents, *supaṇṇas*, and so on. The mental corruption of ignorance associated with that very same, and the mental corruption of ignorance that produces killing of living beings and so on in the two consciousnesses of displeasure, and likewise the mental corruption of ignorance associated with the consciousness of sceptical doubt - thus in every way the remaining three mental corruptions too are abandoned. Therefore, the description was made in the plural. Thus the meaning here should be understood. This is the intention of the ancient teachers.

"To be abandoned by seeing" means seeing is the path of stream-entry; the meaning is "to be abandoned by that." Why is the path of stream-entry called seeing? Because it is the first seeing of *Nibbāna*. Does not the change-of-lineage see it first of all? No, it does not see. But having seen, it does not perform the function that ought to be done, because of the non-abandoning of the mental fetters. Therefore it should not be said "it sees." A villager who, even having seen the king somewhere and having given a present, because of the non-accomplishment of his purpose, says "Even today I have not seen the king" - this is an example here.

The commentary on the mental corruptions to be abandoned through vision is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Restraint

22. Having thus shown the mental corruptions to be abandoned through vision, now in order to show those to be abandoned by restraint, indicated immediately after that, he said "And what, monks, are the mental corruptions to be abandoned by restraint?" Thus the connection should be understood everywhere. For from here onwards we shall explain only the meaning.

But is there not any mental corruption that is not to be abandoned by these two, namely by vision and by meditative development? Then why does he show separately those to be abandoned by restraint and so on? The mental corruptions suppressed in the preliminary stage by restraint and so on go to uprooting by the four paths; therefore, showing the abandoning by suppression in these five ways in the preliminary stage of those paths, he said thus. Therefore, that which was stated as the first path of vision itself, and the three paths that will now be called by the name of meditative development - this should be understood as the preliminary practice for all of them.

Therein, "here" means in this Dispensation. "Paṭisaṅkhā" means having reflected. Therein, this word "saṅkhā" is seen in the senses of knowledge, portion, description, and counting. For in such passages as "After reflection, one uses one thing," it is seen in the sense of knowledge. In such passages as "The terms of obsessive perceptions occur," it is used in the sense of portion. In such passages as "The term, designation of those various phenomena," it is used in the sense of description. In such passages as "It is not easy to reckon," it is used in the sense of counting. But here it should be seen in the sense of knowledge.

For "having reflected wisely" means having reflected by means of the method, the path, having known, having reviewed - this is the meaning. And here, "having reflected wisely" should be understood as reflection on the danger in non-restraint. And this should be understood by the method of the Āditta exposition, beginning with "Better, monks, for the eye-faculty to be destroyed by a red-hot iron rod, blazing, in flames, aglow, than grasping the sign by features regarding forms cognisable by the eye." In "dwells restrained with the restraint of the eye-faculty," here the eye itself is the faculty, thus "eye-faculty"; restraint is because of restraining, meaning shutting, closing - this is what is said. This is a designation for mindfulness. Restraint of the eye-faculty is eye-faculty-restraint. Like the crow at the ford, the tortoise in the pit, the buffalo in the forest, and so on.

Therein, although there is neither restraint nor non-restraint in the eye-faculty itself. For neither mindfulness nor forgetfulness arises in dependence on the eye-sensitivity. But further, when a visual object comes into the range of the eye, then, when the life-continuum has arisen twice and ceased, the functional mind-element, accomplishing the adverting function, arises and ceases; then eye-consciousness accomplishes the seeing function; then the resultant mind-element accomplishes the receiving function; then the resultant rootless mind-consciousness element accomplishes the investigating function; then the functional rootless mind-consciousness element, accomplishing the determining function, arises and ceases. Immediately after that, impulsion runs.

Therein too, neither at the time of the life-continuum nor at any one time of the adverting and so on is there restraint or non-restraint. But at the moment of impulsion, if immorality or forgetfulness or not knowing or impatience or idleness arises, this is non-restraint. Even though being thus, it is called non-restraint in the eye-faculty. Why? For when that exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the four gates of a city are unrestrained, although the houses, porches, inner rooms and so on inside are well restrained, nevertheless all the goods inside the city are unprotected and unguarded. For having entered through the city gate, thieves could do whatever they wish. Just so, when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too.

But when morality and so on have arisen at the impulsion, the door too is guarded, the life-continuum too, the adverting and so on, and the consciousnesses of the cognitive process too. Like what? Just as when the city gates are well-restrained, even though the houses and so on inside are unrestrained, nevertheless all the goods within the city are well-protected and well-guarded. For when the city gates are

closed, there is no entry for thieves; just so, when morality and so on have arisen at the impulsion, the door too is well-guarded, the life-continuum too, the advertent and so on, and the consciousnesses of the cognitive process too. Therefore, even though arising at the moment of impulsion, it is said to be restraint of the eye-faculty. And here it should be understood that restraint by mindfulness is intended. "Restrained by the restraint of the eye-faculty" means restrained with the restraint of the eye-faculty; what is meant is "endowed with." For thus, in the analysis of "restrained by the restraint of the Pātimokkha," it is said "one is endowed with this Pātimokkha restraint, etc. possessed of." Having combined that together, the meaning should be understood as "restrained by the restraint of the eye-faculty."

Or alternatively, "restrained" means he restrained; what is meant is "he closed, he shut." "Restrained with the restraint of the eye-faculty" means restrained with the restraint of the eye-faculty; what is meant is that he restrained, closed, shut the door panel of mindfulness called the restraint of the eye-faculty at the eye-door, like a door panel at a house-door. And this indeed is the more beautiful meaning here. For thus, in the passages "the restraint of the eye-faculty, of one dwelling unrestrained, of one dwelling restrained," this very meaning is seen.

"Dwells" means thus restrained with the restraint of the eye-faculty, one dwells with whatever posture or mode of dwelling. In the passage beginning with "yañhissā," the meaning should be understood as: whatever restraint of the eye-faculty, for this monk who is unrestrained, dwelling without closing, without shutting. Or alternatively, "yaṃ" is the substitution for the syllable "ye." And the syllable "hi" is an expletive particle; the meaning is "whatever there would be for him."

"Would arise" means would be produced. "Mental corruptions, vexations, and fevers" means the four mental corruptions and other mental defilements that cause vexation, fevers of defilement and fevers of result. For at the eye-door, when a desirable object has come into range, for one who relishes and delights in it by way of gratification of sensual pleasure, the mental corruption of sensuality arises; for one who relishes it with longing for existence, thinking "I shall obtain such a thing in another fortunate existence too," the mental corruption of existence arises; for one who grasps it as "a being" or "of a being," the mental corruption of wrong view arises; the not knowing that is co-arisen with all of them is the mental corruption of ignorance - thus the four mental corruptions arise. Other mental defilements associated with them are the vexations and fevers, or their results in the future. For those too are said to arise only for one dwelling unrestrained.

"Evaṃsa te" means "thus for him those." What is meant is: thus, by this method, they do not exist, and not otherwise. This same method applies in the passages beginning with "restrained with the restraint of the ear-faculty, having reflected wisely."

"These are called, monks, mental corruptions to be abandoned by restraint" means these, making four in each of the six doors, twenty-four mental corruptions are said to be to be abandoned by restraint. And here, in every case, it should be understood that restraint by mindfulness alone is the restraint.

The commentary on the mental corruptions to be abandoned through restraint is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Using

23. Regarding what should be said concerning "having reflected wisely, the robe" and so on, all that has been stated in the Visuddhimagga in the treatise on morality. "For whatever" means whatever among robes, almsfood, and so on there might be. "For one not using" means for one thus not using wisely. The remainder is according to the method already stated. But here only, for one desiring robes and so on not obtained, or for one relishing what has been obtained, the arising of the mental corruption of sensuality should be understood. For one who relishes with longing for existence, thinking "I shall obtain such a thing in another successful existence, in a fortunate existence too," the arising of the mental corruption of existence should be understood; for one who establishes the perception of self thinking "I obtain" or "I do not obtain" or "this is mine," the arising of the mental corruption of wrong view should be understood. But the mental corruption of ignorance is co-arisen with all of them - thus the arising of the four mental corruptions should be understood also from the fevers of result and the production of new feeling.

"These are called, monks, mental corruptions to be abandoned by using" means these, making four in each requisite, sixteen mental corruptions are said to be to be abandoned by reviewing and using, which is termed restraint by knowledge.

The commentary on the mental corruptions to be abandoned through using is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Endurance

24. "Having reflected wisely, one is patient with cold" means having reviewed by means of the method, one is patient with cold, one endures cold, one bears it; one does not, like a man without courage, waver or tremble even with a trifling cold and abandon the meditation subject. But further, like the Elder Lomasanāga, even when touched by no small cold, one does not waver, does not tremble, but attends only to the meditation subject. The Elder, it is said, while dwelling at Cetiyaṇṇabata in the Piyaṇṇu Cave in the meditation house, during the coldest eight days of the winter at the time of snowfall, having reviewed the inter-world hells, without abandoning the meditation subject, spent the time in the open air. Thus the interpretation of meaning should be understood regarding heat and so on as well.

However, whatever monk endures even exceeding heat, just like that elder - this one should be understood as "patient with heat." The Elder, it is said, in the hot season, after the meal, sat down on the walking path outside. While attending to the meditation subject, sweat emits from his armpits. Then his pupil said to him: "Sit here, venerable sir, it is a cool place." The Elder, having reviewed the great hell of Avīci, sat down just there, saying: "It is because of the fear of heat, friend, that I am seated here." "Heat" here should be understood as just the torment of fire. But this story was told by way of the heat of the sun.

And whoever, even when not obtaining food or drinking water for two or three occasions, having reviewed his own rebirth in the sphere of ghosts in the round of rebirths without discernible beginning, without trembling, does not abandon the meditation subject at all. And even when touched by exceeding contact of gadflies, mosquitoes, wind, and sun, having reviewed rebirth as an animal, without trembling, does not abandon the meditation subject at all. And even when touched by the contact of creeping creatures, having reviewed the state of having been turned about

on many occasions in the mouths of lions, tigers, and so on in the round of rebirths without discernible beginning, without trembling, does not abandon the meditation subject at all, like the Elder Padhāniya. This one should be understood as "patient with hunger" etc. the contact of creeping creatures."

The Elder, it is said, at the Khaṇḍacela Monastery, in the Kaṇikāra meditation house, while listening to the noble lineage, a snake of terrible venom bit him. The Elder, even though knowing, with a confident mind, seated, listened only to the Teaching. The force of the venom was obstinate. The Elder, making the full ordination ceremony the starting point, having reviewed his morality, generated rapture thinking "I am one of pure morality." Together with the arising of rapture, the venom, having turned back, entered the earth. The Elder, right there, having obtained unified focus of mind, having developed insight, attained arahantship.

But whoever, having heard ways of speech that are ill-spoken by way of reviling, and ill-expressed precisely because of being ill-expressed, even those designated as concerning the final subject matter, having reviewed only the virtue of patience, does not tremble, like the Elder Abhaya the Dīghabhāṇaka. This one should be understood as "patient with ill-spoken and ill-expressed ways of speech."

The Elder, it is said, through his delight in contentment with requisites and meditative development, taught the great practice of the noble lineage; the whole great village comes. Great honour arises for the Elder. A certain great elder, being unable to accept that, reviled the Dīghabhāṇaka with such words as "Saying 'I teach the noble lineage,' you make an uproar the whole night" and so on. And both, going to their own respective monasteries, went by one path for the distance of a league. For the entire league he reviled him just so. Then, where the road to the two monasteries divides, standing there, the Elder Dīghabhāṇaka, having paid homage to him, said: "This, venerable sir, is your road." He went as if not hearing. The Elder too, having gone to the monastery, having washed his feet, sat down. His pupil said to him: "What, venerable sir, while he was abusing you for the entire league, did you not say anything?" The Elder said: "Patience alone, friend, is my burden, not impatience. Even in the lifting of a single step, I do not see separation from the meditation subject." And here, "way of saying" should be understood as just the word itself.

But whoever endures arisen bodily feelings that are painful in the sense of afflicting the mind, sharp in the sense of being intense, rough in the sense of being harsh, severe in the sense of being acute, disagreeable due to the absence of gratification, unpleasant due to not increasing the mind, and life-threatening due to the ability to take away life - he just endures them and does not tremble. One is of such intrinsic nature, like the striving elder at Cittala Mountain. This one should be understood as "of arisen, etc. one who by nature endures."

It is said that for the elder, after spending the night in striving, while standing, a wind in the belly arose. He, being unable to endure it, turned back and forth and rolled about. An elder who subsisted on almsfood, standing beside the walking path, said to him: "Friend, one gone forth is by nature of enduring disposition." He, saying "Good, venerable sir," having endured, lay down motionless. The wind splits from the navel up to the heart. The elder, having suppressed the feeling, seeing with insight, in a moment, having become a non-returner, attained final nibbāna.

"For whatever" means among cold and so on, whatever even a single phenomenon there might be. "For one not enduring" means for one who does not endure, who does not bear it. The remainder is according to the method already stated. But the arising of mental corruptions here should be understood thus. For one touched by cold, desiring heat, the mental corruption of sensuality arises; thus everywhere. For one desiring existence, thinking "There is no cold or heat for us in a successful existence, in a fortunate existence," the mental corruption of existence. The grasping "My cold, my heat" is the mental corruption of wrong view. The mental corruption of ignorance is associated with all of them.

"These are called, etc. to be abandoned by endurance" - the meaning is that these many mental corruptions, making four for each one among cold and so on, are said to be to be abandoned by this endurance reckoned as restraint by patience. And here, since this patience endures phenomena such as cold and so on, having placed them upon oneself, it just bears them. It does not, being unable to endure, cast them off; therefore it should be understood that it is called "endurance."

The commentary on the mental corruptions to be abandoned through endurance is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Avoidance

25. "Having reflected wisely, one avoids a fierce elephant": thinking "I am an ascetic," one should not stand near a fierce elephant. For on account of that there could be death or suffering like death - thus having reviewed by means, by path, by reason, one avoids the fierce elephant, one withdraws. This same method applies everywhere. "Fierce" means wicked, and "malicious" is what is meant. "A stump" means an acacia stump and so on. "A thorny place" means a place of thorns, where thorns are found; what is meant is that place. "A pit" means one with banks cut away on all sides. "A precipice" means one with a bank cut away on one side. "A cesspool" means a place for discarding leftover water, womb-filth, and so on. "A sewer" means a place where those very muddy substances and so on flow. That is filled with impurity even up to knee-deep, and both these places are corrupted by non-human spirits. Therefore those should be avoided. As for "improper seat," here an inappropriate seat is an improper seat; that should be understood in meaning as a concealed seat in a secret place with an undetermined basis. As for "improper resort," here too an inappropriate resort is an improper resort; that is fivefold by the classification beginning with prostitutes. "Evil friends" means inferior, immoral, false friends, or enemies. "Associating with" means frequenting. "Wise fellow monks" means wise, accomplished in higher intelligence, fellows in the holy life; this is a designation for monks. For they practise this holy life in common, since they have common legal act, common recitation, and same training; therefore they are called "fellows in the holy life." "In evil matters" means in inferior matters. "Would have confidence" means would believe, would resolve upon: "Surely this venerable one has done or will do such a thing."

"For whatever" means whatever single one among elephants and so on there might be. The remainder is according to the method already stated. But the arising of mental corruptions here should be understood thus. For one touched by suffering on account of elephants and so on, desiring happiness, the mental corruption of sensuality arises. For one desiring existence, thinking "There is no such suffering for

us in a successful existence, in a fortunate existence," the mental corruption of existence. The grasping "An elephant crushes me, a horse crushes me" is the mental corruption of wrong view. The mental corruption of ignorance is associated with all of them.

These are called, etc. "To be abandoned by avoidance" - this should be understood as meaning that these many mental corruptions, making four for each one among elephants and so on, are said to be to be abandoned by this avoidance reckoned as restraint by morality.

The commentary on the mental corruptions to be abandoned through avoidance is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Removal

26. "Having reflected wisely, does not accept an arisen sensual thought" means having wisely reviewed the danger in sensual thoughts by the method beginning with "thus this thought is unwholesome, thus it is blameable, thus it has painful results, and it leads to affliction of oneself," one does not accept the sensual thought that has arisen, born, produced in regard to each and every object; one does not establish it by placing it upon the mind, or the meaning is also that one does not let it dwell within.

Not accepting it, what does one do? One abandons it, throws it away.

Like rubbish with a basket? Not so, but rather one dispels it, prods it, pierces it, drives it out.

Like an ox with a goad? Not so, rather one puts an end to it, makes it gone to its end. One does it in such a way that not even a trace of it will remain, not even so much as a fragment.

But how does one do it thus? "Brings it to obliteration" means one brings it gradually to non-existence; what is meant is that one does it so that it is well suppressed by suppression-abandoning. This same method applies to thoughts of anger and violence.

And here, "sensual thought" is stated in the Vibhaṅga as "whatever reasoning, applied thought, wrong thought connected with sensuality." This same method applies to the others. "Whatever have arisen" means each and every one that has arisen; what is meant is just as soon as they have arisen. Having dispelled them once when arisen, one is not indifferent on the second occasion; even a hundred times, whenever they arise, one dispels them just the same. "Evil unwholesome" means evil in the sense of being inferior, unwholesome due to lack of skilfulness. "Mental states" means those very sensual thoughts and so on, or all nine great thoughts. Therein, three have been stated already. The remaining are these six: "thought of relatives, thought of country, thought of immortality, thought connected with sympathy for others, thought connected with material gain, honour and fame, thought connected with not being despised."

"For whatever" means whatever among those thoughts there might be; the remainder is the same as the method already stated. Now here, sensual thought is indeed the mental corruption of sensuality. What is distinct from that is the mental

corruption of existence. What is associated with that is the mental corruption of wrong view. In all thoughts, the mental corruption of ignorance - thus the arising of mental corruptions should also be understood.

These are called, etc. "To be abandoned by removal" - this should be understood as meaning that these mental corruptions of the kind stated by way of sensual thoughts and so on are said to be to be abandoned by this removal reckoned as restraint by energy, together with the reviewing of danger in each and every thought.

The commentary on the mental corruptions to be abandoned through removal is concluded.

Commentary on the Mental Corruptions to Be Abandoned through Meditative Development

27. "Having reflected wisely, he develops the enlightenment factor of mindfulness" means having reviewed the danger in non-development and the benefit in development by means of the method, he develops the enlightenment factor of mindfulness. This same method applies everywhere. And here, although these supramundane factors of enlightenment arisen at the time of the upper three paths are indeed intended, nevertheless, for the purpose of non-confusion regarding the factors of enlightenment for beginners, I shall give the explanation of meaning by their method mixed with mundane and supramundane. But here, having set aside the mundane method, only the supramundane method should be taken. Therein, first, regarding just the seven initial terms stated by the method beginning with "the enlightenment factor of mindfulness" -

The judgment should be understood by the wise one as regards meaning, characteristic and so on, and as regards order;
And also as regards being neither deficient nor excessive.

Therein, first, regarding the enlightenment factor of mindfulness, it is "mindfulness" (sati) in the meaning of remembering (saraṇa). And this has the characteristic of establishing, or the characteristic of non-floating. For this too was said: "Just as, great king, a king's storekeeper keeps afloat the king's property - 'So much, great king, is the unwrought gold, so much the gold, so much the property' - even so, great king, mindfulness when arising keeps afloat mental states that are wholesome and unwholesome, blameworthy and blameless, inferior and superior, dark and bright, and their counterparts. These are the four establishments of mindfulness" - this is the elaboration. Its function is non-floating. For this characteristic was stated by the Elder in terms of function alone. Or its function is non-forgetfulness. Its manifestation is the state of facing the object. Mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness. Therein, a factor of enlightenment (bojjhaṅga) means a factor (aṅga) of enlightenment (bodhi) or of one who is enlightened (bodhi).

What is meant? For this 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 mundane or 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 - this is what is meant. As it was said: "Having developed the seven factors of enlightenment, he has fully awakened to the unsurpassed perfect enlightenment." A factor of that enlightenment termed the concord of mental states is also a factor of enlightenment, 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, a factor of that enlightened one is also a factor of enlightenment, like factors of an army, factors of a chariot, and so on. Therefore the commentary teachers said: "Or factors of the person who awakens are factors of enlightenment." Furthermore: "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment; they awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment" - by this method of the Paṭisambhidā too the meaning should be understood. A praised or beautiful factor of enlightenment is an enlightenment factor (sambojjhaṅga). Thus, mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness. That enlightenment factor of mindfulness. Thus, for now, the judgment regarding one initial term should be understood as regards meaning and characteristic and so on.

Regarding the second and so on, "investigation of phenomena" means it investigates the phenomena of the four truths. It has the characteristic of investigation, the function of illuminating, and the manifestation of absence of confusion. "Energy" is so called because of the state of being heroic and because it is to be exerted in due method. That has the characteristic of exertion, the function of supporting, and the manifestation of non-sinking. "Rapture" means it gladdens. It has the characteristic of pervading, or the characteristic of joy, the function of gladdening body and mind, and the manifestation of elation of those very same. "Tranquillity" is so called because of the calming of bodily and mental disturbance. It has the characteristic of peace, the function of crushing bodily and mental disturbance, and the manifestation of the state of coolness which is non-agitation of body and mind. "Concentration" is so called because of composing. It has the characteristic of non-distraction, or the characteristic of non-wandering, the function of combining consciousness and mental factors, and the manifestation of stability of mind. "Equanimity" is so called because of looking on with indifference. It has the characteristic of reflection, or the characteristic of being evenly established, the function of preventing deficiency and excess, or the function of arresting partiality, and the manifestation of the state of neutrality. The remainder is according to the method already stated. Thus the judgment regarding the remaining terms also should be understood by way of meaning and by way of characteristic and so on.

As to "the order," here, because of the statement "But mindfulness, monks, I say is useful everywhere," the enlightenment factor of mindfulness was stated first because of its being helpful to all the remaining factors of enlightenment. After that, the purpose for the sequential statement of the remaining factors of enlightenment was

stated in the discourse itself by the method beginning with "he, dwelling thus mindful, investigates that Teaching with wisdom." Thus here the judgment regarding the order also should be understood.

As to "neither fewer nor more" - but why did the Blessed One state exactly seven factors of enlightenment, neither fewer nor more? Because of being the opposites of sluggishness and restlessness, and because of being useful everywhere. For here three factors of enlightenment are the opposites of sluggishness. As he said - "But at the time, monks, when the mind is sluggish, it is the right time for the development of the enlightenment factor of investigation of phenomena, it is the right time for the development of the enlightenment factor of energy, it is the right time for the development of the enlightenment factor of rapture." Three are the opposites of restlessness. As he said - "But at the time, monks, when the mind is agitated, it is the right time for the development of the enlightenment factor of tranquillity, it is the right time for the development of the enlightenment factor of concentration, it is the right time for the development of the enlightenment factor of equanimity." But one here is useful everywhere. As he said - "But mindfulness, monks, I say is useful everywhere." "Sabbatthaka" is also a reading; the meaning of both is "to be desired everywhere." Thus, because of being the opposites of sluggishness and restlessness, and because of being useful everywhere, exactly seven factors of enlightenment were stated, neither fewer nor more. Thus here the judgment regarding neither fewer nor more also should be understood.

Thus, for now, having known the explanation of meaning of just the seven initial terms stated by the method beginning with "enlightenment factor of mindfulness," now in "he develops, based upon seclusion" and so on, it should be understood thus. "Develops" means increases; the meaning is that one generates again and again in one's own continuity of consciousness, brings into existence. "Based upon seclusion" means dependent on seclusion. "Seclusion" means the state of being secluded. This is fivefold: seclusion by substitution, seclusion by suppression, seclusion by eradication, seclusion by subsiding, and seclusion by escape. Its diversity should be understood by the method stated in the passage "undisciplined in the noble teaching." For this very thing was there called "removal." Thus, regarding this fivefold seclusion.

"Based upon seclusion" means one should understand this meaning: one develops the enlightenment factor of mindfulness based upon seclusion by substitution, based upon seclusion by eradication, and based upon seclusion by escape. For thus this meditator engaged in the development of enlightenment factors develops the enlightenment factor of mindfulness based upon seclusion by substitution by function at the moment of insight, based upon seclusion by escape by disposition, but at the time of the path, based upon seclusion by eradication by function, and based upon seclusion by escape by way of object. Some say "based upon fivefold seclusion," for they extract the enlightenment factors not only at the moments of strong insight, path, and fruition, but also in the kasiṇa meditative absorptions, breathing meditative absorptions, foulness meditative absorptions, and divine abiding meditative absorptions that serve as the basis for insight. And this was not rejected by the commentary teachers. Therefore, according to their view, at the moment of occurrence of those meditative absorptions, it is based upon seclusion by suppression by function alone. And just as it was said "at the moment of insight, based upon

seclusion by escape by disposition," so too it is proper to say that one also develops based upon seclusion by subsiding. This same method applies to "based upon dispassion" and so on. For dispassion and so on are indeed of the same meaning as seclusion.

Only here, release is twofold: release by relinquishment and release by springing forward. Therein, "release by relinquishment" means the abandoning of mental defilements by way of substitution at the moment of insight, and by way of eradication at the moment of the path. "Release by springing forward" means the springing forward towards Nibbāna by the state of inclining towards it at the moment of insight, but by making it the object at the moment of the path. Both of those are applicable in this method of explanation of meaning that is a mixture of mundane and supramundane. For thus this enlightenment factor of mindfulness relinquishes mental defilements in the aforesaid manner, and springs forward towards Nibbāna. "Maturing in release" - but by this complete expression, it means: maturing towards the state of release, and matured; ripening, and fully ripened. This is what is meant: "For this monk engaged in the development of enlightenment factors develops it in such a way that the enlightenment factor of mindfulness ripens towards the state of release by relinquishment of mental defilements and the state of release by springing forward towards Nibbāna, and in such a way that it becomes fully ripened." This same method applies to the remaining enlightenment factors.

But here, Nibbāna itself is called seclusion because of being secluded from all that is conditioned, dispassion because of being the state of dispassion for all, and cessation because of being the state of cessation. And the path alone is maturing in release; therefore one develops the enlightenment factor of mindfulness, having made seclusion the object, based upon seclusion by its occurrence. Likewise based upon dispassion, based upon cessation. And this very meaning should be seen: that it is matured and fully ripened through the eradication of mental defilements by the arising of the moment of the noble path, by way of relinquishment and by way of springing forward towards Nibbāna. This same method applies to the remaining enlightenment factors.

"For whatever" means whatever among those enlightenment factors there might be. The remainder is according to the method already stated. But here, regarding the arising of mental corruptions, because of the undevelopment of these enlightenment factors associated with the higher three paths, whatever would arise - the mental corruption of sensuality, the mental corruption of existence, and the mental corruption of ignorance - these three mental corruptions, for one developing, those mental corruptions thus do not exist - this method should be understood.

These are called, etc. "To be abandoned by meditative development" - this should be understood as meaning that these three mental corruptions are said to be to be abandoned by this development of enlightenment factors associated with the three higher paths.

28. Now, praising the monk whose mental corruptions have been abandoned by these seven aspects, showing the benefit of the abandoning of mental corruptions for him, and by these very reasons generating zeal in beings for the abandoning of mental corruptions, he said: "Since, monks, etc. he has made an end of suffering."

Therein, "since" - the syllable "to" is in the genitive case; the meaning is "for whom." But the ancients explain it as "at the time when." "Those mental corruptions to be abandoned by seeing" means those mental corruptions that are to be abandoned by seeing are abandoned by seeing itself; one does not perceive as abandoned what has not been abandoned. Thus is the elaboration everywhere.

"Restrained with the restraint of all mental corruptions" means closed by all the coverings of mental corruptions, or closed by the coverings of all mental corruptions. "He has cut off craving" means he cut, thoroughly cut, and utterly cut off all craving. "Turned back the mental fetters" means he turned back and made stainless the tenfold mental fetter. "Completely" means by cause, by reason. "Through the full realisation of conceit" means through the full realisation of seeing conceit and the full realisation of abandoning conceit. For the path of arahantship sees conceit by way of function; this is its full realisation of seeing. But that which is seen by it is abandoned at that very moment, like the life of beings who have seen poison that has been seen. This is its full realisation of abandoning.

"He has made an end of suffering" means thus, because conceit has been rightly seen and abandoned by the path of arahantship, these "within the waistband it decays." Or "the edge of green vegetation" - thus the end as the ultimate boundary as stated; and "this is the lowest, monks, of livelihoods" - thus the end as the inferior as stated; and "identity is one extreme" - thus the end as a portion as stated; and "this itself is the end of suffering through the elimination of all conditions" - thus the end as the limit as stated - thus there are four kinds of end. Among these, he made the end of all the suffering of the round of rebirths, reckoned as the fourth limit, reckoned as the final limit; he made a delimitation, a boundary. The meaning is that he made suffering remain only to the extent of the final bodily frame.

"Those monks were delighted" means being joyful in mind, satisfied in mind, or having become with minds associated with joy and pleasure. "Rejoiced in what the Blessed One had said" means they gave thanks, accepting with approval from the summit, saying "So it is, Blessed One, so it is, Fortunate One," regarding this saying of the Blessed One, well spoken, well uttered, having as its goal the making an end of suffering.

The remainder here that was not stated was not stated because it has been stated before and because it is easily understood. Therefore everything should be reviewed word by word in accordance with what has been stated.

The commentary on the mental corruptions to be abandoned through meditative development is concluded.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sabbāsava Sutta is concluded.

3. Commentary on the Discourse on the Heirs of the Dhamma

29. "Thus have I heard": this is the Discourse on Heirs of the Teaching. But since its laying down is arising from an occasion, therefore, having shown that, we shall make the explanation of its previously unexplained terms. And on which occasion was this laid down? On the occasion of material gain and honour. It is said that great material

gain and honour arose for the Blessed One. As is fitting for one who had fulfilled the accumulation of the perfection of giving over four incalculable periods. Just as a twin great cloud having arisen in all directions produces a great flood, so all the perfections, as if combined together thinking "We shall give result in one individual existence," produced a great flood of material gain and honour. From here and there, warriors, brahmins, and others, with hands bearing food, drink, vehicles, cloth, garlands, scents, ointments, and so on, having come - "Where is the Buddha? Where is the Blessed One? Where is the god of gods, the lord of men, the lion among men?" - they sought the Blessed One. Even having brought requisites with hundreds of carts, not finding space, for a distance of a league all around, they stood with cart-shaft touching cart-shaft and followed along. Like the brahmins of Andhakavinda and others. All this should be understood according to the method that has come in the chapter and in those various discourses. And just as for the Blessed One, so too for the community of monks.

And this too was said - "Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick; the community of monks too was honoured, etc. requisites." Likewise - "As far as, Cunda, any monastic community or group has now arisen in the world, I do not, Cunda, perceive any other single community that has attained such heights of material gain and fame, just as, Cunda, the community of monks."

This material gain and honour that had arisen for the Blessed One and the community of monks, having become one, was immeasurable, like the water of two great rivers. Gradually the monks became ones who held requisites as weighty and ones living in abundance of requisites. Even after the meal, when oil, honey, molasses, and so on were brought, having struck the gong, they made loud noise and great noise, saying "Give to our teacher, give to our preceptor." And that conduct of theirs was well known even to the Blessed One. Then the Blessed One, having aroused a sense of religious urgency thinking "This is unsuitable," reflected -

"It is not possible to lay down a training rule saying 'Requisites are not allowable.' For the practice of the ascetic's duty by sons of good family is dependent on requisites. Come, let me teach the practice of heirs of the Teaching. That will be like a regulation of training rules for sons of good family who are eager to train, and like a full-length mirror placed at the city gate. For just as when a full-length mirror is placed at the city gate, the four castes, having seen their own reflection, abandoning faults, become faultless, just so sons of good family who are eager to train, wishing to adorn themselves with the adornment of practice, having reflected upon this teaching comparable to a full-length mirror, having avoided the practice of heirs of material gains, fulfilling the practice of heirs of the Teaching, will quickly make an end of birth, ageing, and death." On this occasion he spoke this discourse.

Therein, "Be my heirs in the Teaching, monks, not heirs in material gains" means "Be heirs of my Teaching, monks, not of material gains." The meaning is: "Whatever is my Teaching, be recipients of that; but whatever is my material gains, do not be recipients of that." Therein, the Teaching too is twofold - the Teaching in the direct sense and the Teaching in the indirect sense. Material gains too are twofold - material gains in the direct sense and material gains in the indirect sense. How? For the

supramundane Teaching, ninefold as divided into path, fruition, and Nibbāna, is the Teaching in the direct sense, the Teaching in the established sense, not the Teaching by any indirect method, reason, or pretext whatsoever. But whatever wholesome is based upon the end of the round of rebirths - as follows: here a certain person, aspiring for the end of the round of rebirths, gives gifts, takes upon himself morality, performs the Observance practice, makes material offerings with scents, garlands, and so on, hears and expounds the Teaching, produces meditative absorptions and attainments - thus doing, gradually he obtains the Teaching in the direct sense, the Deathless, Nibbāna. This is the Teaching in the indirect sense. Likewise, the four requisites beginning with robes are material gains in the direct sense only, not material gains by any other indirect method, reason, or pretext. But whatever wholesome leads to the round of rebirths - as follows: here a certain person, aspiring for the round of rebirths, wishing for a fortunate existence, gives gifts, etc. produces attainments - thus doing, gradually he obtains the success of gods and humans. This is called material gains in the indirect sense.

Therein, the Teaching in the absolute sense also belongs only to the Blessed One. For because it was spoken by the Blessed One, monks attain the path, the fruition, and Nibbāna. And this too was said: "For, brahmin, the Blessed One is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path. And now the disciples dwell following the path, having become endowed with it afterwards." And - "For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder." And - The Teaching in the figurative sense also belongs only to the Blessed One. For because it was spoken by the Blessed One, they know thus: "One aspiring for the end of the round of rebirths, giving gifts, etc. producing meditative attainments, gradually obtains the Deathless, Nibbāna." And material gains in the absolute sense also belong only to the Blessed One. For only because it was allowed by the Blessed One, monks obtained superior robes, beginning with the case of Jīvaka. As he said: "I allow, monks, a robe given by a householder. Whoever wishes, let him be a wearer of rag-robes; whoever wishes, let him consent to a robe given by a householder. But I praise just contentment with whatsoever."

And formerly monks did not obtain superior almsfood. They were ones who ate only morsels of almsfood collected successively from house to house. For them, by the Blessed One dwelling at Rājagaha - "I allow, monks, a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal" - thus, only because it was allowed, superior food was obtained. Likewise with lodgings. For formerly monks had only unmade lodgings such as overhanging rocks, tree-roots, and so on. They, because it was allowed by the Blessed One thus: "I allow, monks, five kinds of rock cells" - obtained these lodgings: a dwelling, a lean-to, a mansion, a long building, and a cave. And formerly they used only urine and yellow myrobalan as medicine. They, by the Blessed One himself - "I allow, monks, five medicines, as follows: ghee, butter, oil, honey, molasses" - because it was allowed by such a method and so on, obtained various medicines.

Material gains in the figurative sense also belong only to the Blessed One. For only because it was spoken by the Blessed One, they know - "One aspiring for a fortunate existence, having given gifts, morality, etc. having produced meditative attainments, gradually obtains material gains in the figurative sense - divine success and human success." That being so, since the Teaching in the absolute sense, the Teaching in the figurative sense, material gains in the absolute sense, and material gains in the figurative sense all belong only to the Blessed One, therefore, showing his own mastership therein, he said - "Be my heirs in the Teaching, monks, not heirs in material gains."

Be heirs of that twofold Teaching which belongs to me. And whatever material gains belong to me alone, do not be heirs of that. Be owners only of the portion of the Teaching, not of the portion of material gains. For whoever, having gone forth in the Conqueror's Dispensation, dwells with requisites as the highest goal, being seen among the four bases for the arising of craving, having laid down the responsibility in the practice in conformity with the Teaching - this one is called an heir in material gains. Do not be such as that. But whoever, with regard to the allowed requisites, using them after reflection in dependence on fewness of wishes and so on, dwells with practice as the highest goal, being seen among the four noble lineages - this one is called an heir in the Teaching. What is meant is: be such as that.

Now, in order to show to those for whom it occurred there, or will occur in the future period of time, "Did the Blessed One indeed say this wishing no gain for his disciples?" that "I say this wishing a most sublime gain," he said "There is compassion in me for you, etc. not heirs in material gains."

The meaning of that is as follows - There is compassion in me for you, sympathy, seeking of welfare - by what reason indeed, by what means might disciples become heirs in the Teaching, owners of the share of the Teaching, not heirs in material gains. But this is the intention: the Blessed One sees, it is said, for those who hold material gains as weighty, who have stumbled regarding material gains - first in the past time, the monk Kapila, and by the method beginning with "even the double robe is blazing," the filling up of the realms of misery by many hundreds of evil monks, nuns, female trainees, and so on who had come, and of Devadatta and others who had gone forth in his own Dispensation. But for those who hold the Teaching as weighty, such as Sāriputta, Moggallāna, Mahākassapa, and others, the attainment of qualities such as direct knowledge, analytical knowledge, and so on. Therefore, wishing for their release from the realms of misery and the achievement of all qualities, he said - "There is compassion in me for you - how might my disciples become heirs in the Teaching, not heirs in material gains." And one who holds requisites as weighty, among the fourfold assembly, is like a counterfeit coin, like an extinguished ember - without power and without radiance. One whose mind has turned away from that, who holds the Teaching as weighty, is powerful, like a lion wandering as an overlord; for this reason too he said thus - "There is compassion in me, etc. not heirs in material gains."

Thus, having announced that this statement "Be my heirs in the Teaching, monks, not heirs in material gains" was spoken by one who, out of compassion, wishes a more sublime gain, not by one who wishes no gain, now showing the danger in not carrying

out this exhortation, he said "And if you, monks, etc. not heirs in the Teaching." Therein, "you too would thereby be subject to criticism" means you too would thereby, by the state of being heirs in material gains, not by the state of being heirs in the Teaching, be subject to criticism. To be pointed out, to be set apart, to be designated - what is meant is that you would be blameworthy by the wise. How? "The Teacher's disciples dwell as heirs in material gains, not heirs in the Teaching."

"I too would thereby be subject to criticism" means I too would thereby, by your state of being heirs in material gains, not by the state of being heirs in the Teaching, be blameworthy. How? "Heirs in material gains, etc. heirs." This the Blessed One said for the purpose of making them exceedingly tender. For this is the intention here - If, monks, you were to conduct yourselves greedy for material gains, therein the wise would censure me: "How indeed could one who is omniscient not be able to make his own disciples heirs in the Teaching, not heirs in material gains?" Just as, having seen monks who are not decently attired, they censure the teachers and preceptors: "Whose co-residents are these, whose pupils are these?" Or else, having seen boys of good family or girls of good family who are immoral and of bad character, they censure the mother and father: "Whose sons are these, whose daughters are these?" Just so the wise would censure me: "How indeed could one who is omniscient not be able to make his own disciples heirs in the Teaching, not heirs in material gains?"

Having thus shown the danger in not carrying out this exhortation, showing the benefit in carrying it out, he said beginning with "And if you, monks." Therein, "I too would thereby not be subject to criticism" means just as, having seen young monks who fulfil their duties, accomplished in recitation and interrogation, of good deportment like elders of a hundred rains, and asking "Whose co-residents are these, whose pupils are these?" - "Of so-and-so" - "It is fitting for the elder; he is indeed competent to exhort and instruct" - the teachers and preceptors are not subject to criticism, not blameworthy; just so I too, thereby, by your state of being heirs in the Teaching, not by the state of being heirs in material gains - "Whose disciples are these, practising the Nālaka practice, the Tuvaṭṭaka practice, the Moon-simile practice, the Relay-of-chariots practice, the Great Gosinga Sāla practice, the Great Emptiness practice, having become witnesses in the noble lineages of contentment with the four requisites, meditative development, and delight in seclusion, with minds turned away from greed for requisites, dwelling like the moon freed from a cloud?" - When it is said "Of the ascetic Gotama" - "The Blessed One is indeed omniscient; he was indeed able to make his disciples abandon the practice of being heirs in material gains and make them fulfillers of the practice of being heirs in the Teaching" - he would not be subject to criticism, not blameworthy by the wise. Having thus known the intention in this passage, the remainder should be understood by the opposite of the method stated in the dark side. Having thus shown the benefit in carrying out this exhortation, now delivering that exhortation, he said - "Therefore, monks, be my, etc. not heirs in material gains."

30. Having thus delivered this exhortation, now, in order to praise one who fulfils the practice of being an heir in the Teaching, he said beginning with "Here I, monks." For even having heard the Blessed One's praise, there are indeed those who practise for that purpose.

Therein, "here" is an indeclinable particle. "One who has eaten" means one who has

eaten, what is meant is one who has finished the meal duty. "Invited to admonish" means invited to admonish by the as-much-as-one-likes invitation; what is meant is one who, having eaten as much as one likes, has refused food, or is satisfied. For the invitation is fourfold: the rains-retreat-completion invitation, the requisite invitation, the not-leftover invitation, and the as-much-as-one-likes invitation. Therein, "I allow, monks, for monks who have completed the rains retreat to invite admonishment on three grounds" - this is the rains-retreat-completion invitation. "I wish, venerable sir, to invite the Community with medicine for four months" and "except for a renewed invitation, except for a permanent invitation" - this is the requisite invitation. "Invited to admonish means eating is evident, food is evident, one standing within arm's reach offers, rejecting is evident - this is called invited to admonish" - this is the not-leftover invitation. "With superior solid and soft food, with his own hand, he satisfied and served to their fill" - this is the as-much-as-one-likes invitation. This is what is intended here. Therefore it was said "invited to admonish means invited to admonish by the as-much-as-one-likes invitation."

"Full" means full with food. "Finished" means one whose meal is finished; an elision of the further term should be seen. As much as was to be eaten, that much has been eaten; the meaning is "my act of eating is concluded." "Satisfied" means satiated; or what is meant is happy through the absence of the suffering of hunger. "Having had as much as I liked" means whatever need I had for food, all that has been attained. And here, the latter three are proofs of the former three. For whoever has finished, he is one who has eaten. And whoever is satisfied, he has been invited to admonish by the as-much-as-one-likes invitation. Whoever has had as much as he liked, he is full. Or the former are proofs of the latter. Because he has eaten, therefore he has finished. Because he has been invited to admonish, therefore he is satisfied. Because he is full, therefore he has had as much as he liked. And all this should be understood as stated by way of supposition.

"Might be" is used both in the definite sense and in the alternative sense. "The solid element may be internal, may be external" - in the definite sense. "There might be an offence or a transgression by a certain monk" - in the alternative sense. Here both are applicable. "Left over" is just having the nature of being surplus. Likewise, "subject to being thrown away." It is surplus and should be thrown away, and nothing else is to be done with it - this is the meaning. "Then" means at that time. "Afflicted by hunger and weakness" means afflicted, touched, and beset by hunger and by weakness for even eight or ten days. Therein, some, even though hungry, are not weak; they are able to endure hunger. But to show that these were not like that, he stated both. "To them I" means "to them, I." "If you wish" means if you desire.

"Where there is little green vegetation" means where there is little growing green vegetation; the meaning is "in a place where there are no grasses subject to perishing by the spreading over of almsfood." By that, both a place free of grass and a dense thicket of tall grass, where even if almsfood were thrown away by a cart the grasses would not perish, that place too is included. For this was stated for the purpose of not damaging the training rule concerning growing plants.

"Without living creatures" means in water without living creatures, or in a great mass of water devoid of living creatures that would be killed by the spreading over of almsfood. For indeed in small water, when agitated by the throwing in of food, subtle

living creatures die, but not in great lakes and so on. For this was stated for the purpose of protecting living creatures. "I will drop" means I will cause to sink.

"Therein one" means of one of those two. With reference to whoever, having well heard this proclamation of the Teaching, reflects upon it again and again, he said "But this was said." This word "vutta" is also seen in the sense of hair-removal in such passages as "the young man Kāpaṭika, young, with a shaven head" and so on. Also in the sense of sown, in such passages as "Just as an autumnal seed, sown in a field, grows" and so on. Also in the sense of spoken, in such passages as "This was said by the Blessed One, this was said by the Worthy One" and so on. But here it should be understood in the sense of spoken. "It has been spoken indeed" - this is its meaning. "One of the material gains" means one of the four requisite material gains; the meaning is "one." "Yadidaṃ" is an indeclinable particle; in all genders, case-endings, and numbers, it remains just the same and should be adapted in meaning here and there accordingly. But here its meaning is "which is this." Which is this thing called almsfood. What is meant is "this is one of the material gains." "What if I" means "well indeed, I." "Thus" means just as I now spend this moment, in exactly the same way, night and day. "Might spend" means might pass, might let elapse.

"He, that almsfood" means he, not eating that almsfood which is of such a nature as to be received with the head by the world including the gods, even though it is left over from the Fortunate One, wishing for the state of being an heir in the Teaching, having reviewed as with the simile of one whose head is on fire, might spend that night and day in just that way with that very hunger and weakness.

"Then of the second" - but in this passage this is the summary: if that monk, "What if I" etc. "might spend" - while thinking thus, he might also think: "For one gone forth, just as medicine is difficult to seek in a forest infested with beasts of prey, so too even almsfood is difficult to seek in a village infested with the five types of sensual pleasure as beasts of prey." "But this almsfood" - thus, being freed from the dangers of seeking and so on, and being left over from the Fortunate One, it is on both counts like a well-born prince of the warrior caste; and there are five reasons by which almsfood should not be consumed. As follows: it should not be consumed having reproached the person, thinking "it belongs to a shameless person." It should not be consumed because of impure origin, thinking "it has arisen through the enticement of a nun or through the esteem of one who is not virtuous." It should not be consumed out of compassion for the owner, thinking "the monk who is the owner of the almsfood is hungry." When he is satisfied, it should not be consumed out of compassion for his own pupils and others, thinking "the pupils or others dependent on him are hungry"; and even when they too are satisfied and content, moreover it should not be consumed because of faithlessness, thinking "the monk who is the owner of the almsfood is faithless." And from those reasons this is freed. For the Blessed One is the foremost of those who have shame, the almsfood is of pure origin, and the Blessed One is satisfied and content, there is no other person who might expect a share, and among those in the world who have faith, the Blessed One is their foremost - having thus reflected, he, having eaten that almsfood, etc. might spend. To this extent, whoever, not having eaten, practises the ascetic duty, he too has not eaten almsfood that was indeed fit to be eaten. Whoever, having eaten, practises the

ascetic duty, he too has eaten what was indeed fit to be eaten. There is no distinction in the almsfood. But there is a distinction in the person. Therefore, showing that, he said beginning with "Although he."

Therein, "even though" (kiñcāpi) is an indeclinable particle used in the sense of allowing and praising. What does it allow? That monk's blameless use of it. What does it praise? The performing of the duties of an ascetic after having eaten. This is what is meant: even if that monk, having eaten what was indeed to be eaten, were to do what was indeed to be done. "Yet that former monk is more to me" means: the former monk who, having rejected even that almsfood, performs the duties of an ascetic, he alone, like the more valiant of two valiant ones, like the wiser of two wise ones, is more worthy of respect and more praiseworthy, and is to be venerated and praised in excess of the second monk - this is what is meant.

Now, establishing that meaning by reason, he said beginning with "What is the reason for this?" Its meaning is: therein, it might occur to you, why is that monk more worthy of respect and more praiseworthy to the Blessed One? "For that, of that monk" means: because that rejection of almsfood will conduce for a long time to that monk's fewness of wishes... etc. arousal of energy. How? For if at a later time excessive desire or evil desire or great desire should arise in him regarding requisites. Then he will restrain it with this goad of almsfood-rejection, reviewing thus: "I say, you, having rejected even the almsfood left over by the Fortunate One, gave rise to such a desire." This same method applies to the prevention of discontent and of non-detachment that have arisen. Thus, for the time being, it will conduce to his fewness of wishes, contentment, and detachment.

"Easy supportability" - here this is the exposition: Here a certain one is difficult to support and difficult to maintain both for himself and for his attendants. A certain one is easy to support and easy to maintain both for himself and for his attendants. How? For whoever, having received sour things and so on, seeks for non-sour things and so on, discarding what was received at one house at another house, having wandered through the whole village, enters the monastery with just an empty bowl and lies down - this one is difficult to support for himself. But whoever, even when given bowls filled with rice, meat, and porridge and so on, displays a displeased expression and a discontented demeanour, or right in their presence, disparaging that almsfood saying "What is this that you have given?" gives it even to novices, householders, and others - this one is difficult to support for his attendants. Having seen this, people avoid him from afar, thinking: "A difficult-to-support monk cannot be maintained." But whoever, having received whatever, whether coarse or superior, eats with a contented mind and goes to the monastery and does his own work - this one is easy to support for himself. And whoever, without scorning others' gift, whether little or much, whether coarse or superior, being delighted, with a bright face, eats it right in their presence and goes - this one is easy to support for his attendants. Having seen this, people become very much at ease - "Our venerable sir is easy to support, he is satisfied even with a little; we ourselves will maintain him" - having made this promise, they maintain him.

Therein, if at a later time a thought should arise in him after the manner of being difficult to support for himself or for his attendants. Then he will restrain it with this goad of almsfood-rejection - reviewing thus: "I say, you, having rejected even the

almsfood left over by the Fortunate One, gave rise to such a thought" - thus it will conduce to his easy supportability. But if idleness should arise in him, he will restrain that too with this very same goad - reviewing thus: "I say, you who at that time, having rejected even the almsfood left over by the Fortunate One, even though afflicted by hunger and weakness, performed the duties of an ascetic, today you indulge in idleness" - thus it will conduce to his arousal of energy. Thus this rejection of almsfood by him will conduce for a long time to fewness of wishes... etc. arousal of energy. Thus these five qualities, when fulfilled, will fulfil the ten topics of discussion.

How? Here indeed, in the Pāḷi text itself, three have come by way of fewness of wishes, contentment, and arousal of energy; the remaining ones are included under detachment. For this is just the name of all topics of discussion, namely detachment. As he said - "But that which is this talk, Ānanda, that is conducive to effacement, suitable for freeing the mind from hindrances, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. As follows, talk about fewness of wishes" - in detail. Thus these five virtues being complete will fulfil the ten topics of discussion. The ten topics of discussion being complete will fulfil the three trainings.

How? For among these, talk about fewness of wishes, talk about contentment, talk about aloofness from society, and talk about morality - these four talks are included in the training in higher morality only. Talk about solitude, talk about arousal of energy, and talk about concentration - these three are included in the training in the higher consciousness. Talk about wisdom, talk about liberation, and talk about knowledge and vision of liberation - these three are included in the training in higher wisdom. Thus the ten topics of discussion being complete will fulfil the three trainings. The three trainings being complete will fulfil the five aggregates of states of one beyond training.

How? For the training in higher morality being complete is just the aggregate of morality of one beyond training; the training in the higher consciousness is the aggregate of concentration of one beyond training; the training in higher wisdom is the aggregates of wisdom, liberation, and knowledge and vision of liberation of one beyond training. Thus the three trainings being complete will fulfil the five aggregates of states of one beyond training. The five aggregates of qualities being complete will fulfil the Deathless, Nibbāna. Just as a great rain cloud of the rainy season, having rained upon the upper mountain, fills the mountain grottoes, lakes, and channels. Those being full fill the small pools; the small pools fill the large pools; the large pools fill the rivulets; the rivulets fill the great rivers; the great rivers fill the great ocean and sea. Just so, these five virtues of that monk being complete will fulfil, beginning with the ten topics of discussion, up to the Deathless, Nibbāna. "Thus this monk, having practised the practice of heirs of the Teaching, obtains the supreme inheritance of the Teaching" - seeing this meaning, the Blessed One said beginning with "What is the reason for this? For that, monks, of that monk."

Having thus established by reason the state of being more worthy of respect and more praiseworthy of that monk, now connecting those monks to that very state, he said beginning with "Therefore, monks, be my." What is meant? Because whoever, having eaten that almsfood, would practise the ascetic duty, he is an outsider to these five fundamental virtues. But whoever, not having eaten, would practise, he is

a partaker of these - "Therefore, monks, be my, etc. not heirs in material gains."

"This the Blessed One said" means the Blessed One spoke this passage of the discourse from the end of the introduction up to "not heirs in material gains." "Having said this, the Fortunate One" means having said just this passage of the discourse, the Blessed One indeed reached the designation "the Fortunate One" because of having gone by the beautiful practice. "Rose from his seat and entered the dwelling" means having risen from the excellent prepared seat of the Buddha, he entered the dwelling, his own great Perfumed Chamber, while the assembly was still undispersed. Why? For the purpose of praising the Teaching.

Buddhas, it is said, when entering the dwelling with the teaching not yet completed, enter for two reasons: either for the purpose of praising a person or for the purpose of praising the Teaching. When entering for the purpose of praising a person, he thought thus - "This synopsis has been recited by me in brief, not analysed in detail. The monks who are recipients of the Teaching, having learnt it, will approach Ānanda or Kaccāna and ask them. They, having compared it with my knowledge, will explain it. Then the recipients of the Teaching will ask me again. To them I shall say 'Well spoken, monks, well spoken by Ānanda, well spoken by Kaccāna. If you were to ask me about this very matter, I too would answer it in exactly the same way.' Thus I shall praise those persons. Then, having generated respect towards them, monks will approach them, and they too will urge the monks in meaning and in the Teaching. Those urged by them, fulfilling the three trainings, will make an end of suffering."

When entering for the purpose of praising the Teaching, he thought thus, just as he thought here - "When I have entered the dwelling, censuring that very heir of material gains and praising the heir of the Teaching, Sāriputta, seated in this very assembly, will expound the Teaching. Thus, this teaching, taught by the wisdom of a single intention of us both, will be the highest and weighty, like a stone canopy. It will be like a boat placed at a ford for the purpose of crossing the four floods, and like a chariot yoked with four thoroughbreds for the purpose of travelling the path. And just as when a queen, having established a command in the assembly that 'this is the punishment for one who does thus,' having risen from her seat and ascended to the mansion, the general, seated right there, carries out that command established by the queen; just so, Sāriputta, seated in this very assembly, having praised the teaching established by me, will teach it. Thus, this teaching, taught by the wisdom of us both, being more powerful, will blaze forth like the midday sun." Thus here, for the purpose of praising the Teaching, he rose from his seat and entered the dwelling.

And in such instances, it should be understood that the Blessed One, having vanished while still at his seat, enters the dwelling by the going of the mind. For if he were to go by the going of the body, the entire assembly would go surrounding the Blessed One. That assembly, once dispersed, would be difficult to reassemble again. Therefore the Blessed One entered by the going of the mind alone.

31. But when the Blessed One had thus entered, wishing to praise that Teaching in accordance with the Blessed One's intention, there the Venerable Sāriputta... etc. said this. Therein, "venerable" - this is a term of endearment. "Sāriputta" is that elder monk's name, and that indeed is from the mother's side, not from the father's side. For he was the son of the brahmin woman Rūpasārī, therefore he is called "Sāriputta."

"Not long after he had departed" means not long after he had departed. As for "Friends, monks" - here, Buddhas, Blessed Ones, when addressing disciples, address them as "monks." But disciples, thinking "let us not be equal to the Buddhas," first say "friends" and afterwards say "monks." And the Community of monks, when addressed by Buddhas, gives the reply "venerable sir"; when addressed by disciples, "friend."

As for "In what respect, friends" - here "in what respect" is a word of delimitation; what is meant is "to what extent." The syllable "nu" is used in a question. The syllable "kho" is merely a particle. "When the Teacher dwells secluded" means when the Teacher dwells with the three kinds of seclusion - seclusion of the body, seclusion of the mind, and seclusion from clinging. "Do not train in seclusion" means they do not train in even one of the three kinds of seclusion, and they are merely heirs in material gains - this is the meaning that the Venerable Sāriputta asked the monks. The same method applies to the bright side as well.

When this was said, the monks, wishing to hear that meaning, said beginning with "even from afar" and so on. Therein, "even from afar" means from beyond the country, from beyond the province, from a distance of many yojanas - this is what is meant. "In the presence" means near. "To understand" means to know, to comprehend. "May it occur to the Venerable Sāriputta himself" means let it be the Venerable Sāriputta's own share; but let the Venerable Sāriputta, having made it his own share, analyse it - this is what is meant. For the Venerable One's share is this, namely the explanation of the meaning, while our share is the hearing - this is the intention here; thus it accords with the characteristic of the word. Some, however, say: "'may it occur' means 'may it be seen.'" Others say: "'may it present itself.'" "Will remember" means they will learn, they will master thoroughly. Then, wishing to speak to them, the elder said beginning with "if so" and so on. Therein, "tena" is a word expressing reason. The syllable "hi" is a particle. Because you wish to hear, and because you have placed the burden upon me, therefore listen - this is what is meant. Those monks too accepted the elder monk's word; therefore he said "Yes, friend... etc. assented."

Then, showing to them in three ways the meaning stated by the Blessed One in just one way when censuring the heir in material gains, saying "you too would thereby be subject to criticism," the Venerable Sāriputta said this - "Here, friends, when the Teacher dwells secluded... etc. to this extent, friends, when the Teacher dwells secluded, disciples do not train in seclusion."

To this extent, both what the Blessed One said censuring the practice of being heirs in material gains - "you too would thereby be subject to criticism" - and what he himself asked as a question - "in what respect indeed" etc. "do not train in seclusion" - the meaning of that is well divided in detail. And that indeed without touching upon the Blessed One's state of being subject to criticism. For it is proper only for the Blessed One, who helps the disciples, to say "I too would thereby be subject to criticism," not for the disciples. This same method applies to the bright side also. This, for now, is the interpretation by way of the sequence of connection here.

Now this is the explanation of the meaning. "Here" means in this Dispensation. "Of the Teacher who is secluded" means of the Teacher who is absolutely secluded through the three kinds of seclusion. "Do not train in seclusion" means they do not train in bodily seclusion; what is meant is they do not fulfil it. But if one were to speak with reference to the threefold seclusion, there would be no distinction from the question. For this is the answer side. Therefore, by this term he shows bodily seclusion; by that beginning with "and those mental states of which," mental seclusion; and by that beginning with "luxurious," seclusion from clinging. Thus here the meaning should be understood in brief.

"And those mental states of which" - he said with reference to greed and so on, which he will state later by the method beginning with "therein, friends, greed is evil." "They do not abandon" means they do not give up; what is meant is they do not fulfil mental seclusion. "Luxurious" means practising abundance of robes and so on. "Lax" means those who take the Dispensation loosely. "Forerunners in falling away" - here "falling away" refers to the five mental hindrances in the sense of going downward; thus what is meant is forerunners of the five mental hindrances. "In solitude" means in seclusion from clinging, in Nibbāna. "Having laid down the responsibility" means having put down the responsibility, not making even an effort for the achievement of that. To this extent, what is meant is they do not fulfil seclusion from clinging.

Having spoken to this extent without specification, now specifying the teaching, he said beginning with "therein, friends." Why? For when it is said without specifying, just as "on three grounds," the disciples, thinking "he speaks of someone, methinks, not of us," become even indifferent. But when it is said having specified thus "elders, newly ordained, middling," they pay regard, thinking "he speaks of us." Just as when a king says "the streets of the city should be cleaned by the ministers," thinking "by whom indeed should they be cleaned?" they do not clean; but when the drum goes out proclaiming "each one should clean his own house door," all in a moment clean and decorate. This should be understood in the same way.

Therein, "therein" means among those disciples. "Elders" are so called from ten years of seniority onwards. "On three grounds" means for three reasons. For this word "ground" (ṭhāna) is seen in the senses of sovereignty, duration, moment, and reason. In such passages as "But what action, venerable lord of the gods, did you do to attain this state?" and so on, it is seen in the sense of sovereignty. In such passages as "He is skilled in places, one who shoots as quickly as lightning" and so on, in the sense of duration. In such passages as "This occurs to the Truth-finder spontaneously" and so on, in the sense of moment. In such passages as "The possible as possible and the impossible as impossible" and so on, in the sense of reason. But here it is in the sense of reason only. For since the result stands there in a reason by way of being dependent upon it, therefore it is called "ground" (ṭhāna).

"By this first ground, elder monks are blameworthy" - here "blameworthy" means deserving of blame. It shows that those who are elders by name, yet do not resort to remote forest and woodland lodgings in secluded places, do not give up village-border lodgings, dwell cultivating delight in company, and do not even fulfil bodily seclusion - they are to be blamed thus: "What were they like in the time of being new and middling monks?" - "Friends, they receive this blame." "By the second ground" - here too the explanation should be made thus: "Friends, these who are elders by

name, yet being elders, do not abandon those mental states of which the Teacher has declared the abandoning, do not give up those mental states beginning with greed, and do not obtain unified focus of mind even having sat down to one side for a mere finger-snap - they are to be blamed thus: 'What were they like in the time of being new and middling monks?' - 'Friends, they receive this blame'" - thus it shows. "By the third ground" - here too the explanation should be understood thus: "Friends, these who are elders by name, yet being elders, do not sustain themselves with whatever there is, dwell engaged in the pursuit of adorning robes, bowls, lodgings, and the foul body, not fulfilling seclusion from clinging - they are to be blamed thus: 'What were they like in the time of being new and middling monks?' - 'Friends, they receive this blame'" - thus it shows. This same method applies in the sections on middling and new monks.

But this is the distinction. "Middling" refers to those from five rains retreats up to nine rains retreats. "New" refers to those with less than five rains retreats. And just as there it was said "What were they like in the time of being new and middling monks?", so here it should be connected by saying "What were they like in the time of being new monks?", "What will they be like in the time of being elder monks?", "What will they be like in the time of being middling and elder monks?"

32. And the meaning in the bright side should be understood by the method opposite to what was stated in this dark side. Here, however, this is the summary. "These, though being elders, resort to remote forest and woodland lodgings in secluded places at a distance of a succession of yojanas, and even at a time when it would be proper to approach a village-border lodging, they do not approach it; thus, even with aged bodies, putting forth strenuous energy, they generate confidence in the donors of requisites - what were they like in the time of being new and middling monks?" - by this first ground, elder monks are praiseworthy, they receive praise. Having abandoned greed and so on, they fulfil seclusion of the mind; this great elder too, even at a time when it would be proper to sit surrounded by co-resident pupils and pupils, even at such a stage of life, having done the meal duty, having entered, he comes out in the evening; having entered in the evening, he comes out in the morning; he performs the preliminary work on a circular meditation object, produces meditative attainments, attains the paths and fruits, and in every way fulfils seclusion of the mind - by this second ground, elder monks are praiseworthy, they receive praise. At a time when fine cloth, silk, and other robes of pleasant contact, light robes and so on would be proper for an elder, even at such a time this great elder wears rag-robes, having taken the Dispensation firmly, free from mental hindrances, having attained fruition attainment, he dwells fulfilling seclusion from clinging - "What was he like in the time of being a new and middling monk?" - by this third ground, elder monks are praiseworthy, they receive praise. This same method applies in the sections on middling and new monks.

33. "Therein, friends" - what is the connection? Thus, censuring the practice of being heirs in material gains by nine aspects, praising the practice of being heirs of the Teaching by nine, having completed the Teaching by eighteen aspects, those mental states to be abandoned were stated thus: "And those mental states of which the

Teacher has declared the abandoning, those mental states they do not abandon." In order to show those in their own nature as "these are those," he said beginning with "therein, friends, greed and" etc. This is the connection.

Furthermore, below the Teaching was spoken only by way of exposition. But material gains were spoken of both by way of exposition and without distinction. Now, in order to expound the Teaching in the direct sense, the supramundane path, he said this. This too is the connection here.

Therein, "therein" is an indication of the past Teaching; what is meant is: in the Teaching stated by the method beginning with "when the Teacher dwells secluded, disciples do not train in seclusion." "Greed is evil, hate is evil" - he shows that these two mental states are evil, sinful, and these are to be abandoned. Therein, greed has the characteristic of coveting. Hate has the characteristic of being hostile. Among these, greed arises in the heir of material gains regarding the obtaining of requisites, and hate regarding non-obtaining. Through greed one desires what has not been obtained; through hate, not obtaining, one becomes vexed. And greed arises regarding gifts, and hate regarding non-donors or unpleasant donors. Through greed one fulfils the nine mental states rooted in craving; through hate, the five kinds of stinginess.

Now, showing the means for their abandoning, he said beginning with "for the abandoning of greed" etc. Its meaning is: for the abandoning of that evil greed and hate. "There is a middle practice" - this was said with reference to the path. For the path does not approach, does not go to these two extremes - greed being one extreme, hate being one extreme; it is liberated from these extremes, therefore it is called "the middle practice." Because of being in the middle of these, it is "middle"; and because it should be practised, it is a "practice." Likewise, the pursuit of sensual happiness is one extreme, the pursuit of self-mortification is one extreme, eternalism is one extreme, annihilationism is one extreme - this should be expanded by the former method.

But by "giving vision" and so on, he praises that very practice. For it leads to the seeing of the truths, in the sense of being a guide to seeing - thus it is "giving vision." It leads to the knowledge of the truths, in the sense of making known - thus it is "giving knowledge." And because of the cessation of lust and so on, it leads to peace. Because of showing the nature of what should be directly known regarding all four truths, it leads to direct knowledge. "Enlightenment" means the path; because it leads to the purpose of that, it leads to enlightenment. For the path itself leads to the purpose of the path, because of accomplishing the function to be done by the path. Nibbāna is without condition; but because it leads to the realisation of that, to making it evident, it is said to lead to Nibbāna. This is the essence here. Explanation otherwise than this is mere elaboration.

Now, wishing to show that middle practice in its own form, having asked "And what is that?" he answers by the method beginning with "just this" and so on.

Therein, "just this" is an emphatic expression, for the purpose of rejecting other paths, and for the purpose of showing the common nature for Buddhas, Individually Enlightened Ones, and disciples of the Buddha. And this was said: "This is the very path, there is no other, for the purification of vision." This is noble also because of

being far from mental defilements. It is noble because it leads to the abandoning of enemies, and because it was taught by the Noble One, and because it leads to the attainment of the noble state. It is eightfold because it is endowed with eight factors, and it is not separate from its factors, like a five-part musical instrument and so on. It goes killing mental defilements, or it seeks Nibbāna, or it is sought by those who desire Nibbāna, or it is travelled by them, it is practised - thus it is a path. "As follows" (seyyathidaṃ) is an indeclinable particle; the meaning is "which is that?" or "which are those eight factors?" For each and every factor is itself the path. As it was said: "Right view is both path and cause." The ancients too say: "The path of seeing is right view, the path of fixing upon is right thought, etc. the path of non-distraction is right concentration."

Among these beginning with right view, right view has the characteristic of right seeing. Right thought has the characteristic of right application. Right speech has the characteristic of right discernment. Right action has the characteristic of right origination. Right livelihood has the characteristic of right cleansing. Right effort has the characteristic of right exertion. Right mindfulness has the characteristic of right establishing. Right concentration has the characteristic of right composing. Their etymological derivation too should be understood by this very method, namely "one sees rightly, thus it is right view."

Therein, right view, when arising, abandons wrong view, the mental defilements opposed to it, and ignorance, makes Nibbāna its object, and sees the associated mental states - and that indeed through non-delusion, not by way of object. Therefore it is called "right view."

Right thought abandons wrong thought and the mental defilements opposed to it, makes Nibbāna its object, and rightly applies the associated mental states. Therefore it is called "right thought."

Right speech abandons wrong speech and the mental defilements opposed to it, makes Nibbāna its object, and rightly discerns the associated mental states. Therefore it is called "right speech."

Right action abandons wrong action and the mental defilements opposed to it, makes Nibbāna its object, and rightly originates the associated mental states. Therefore it is called "right action."

Right livelihood abandons wrong livelihood and the mental defilements opposed to it, makes Nibbāna its object, and rightly purifies the associated mental states. Therefore it is called "right livelihood."

Right effort abandons wrong effort, the mental defilements opposed to it, and idleness, makes Nibbāna its object, and rightly exerts the associated mental states. Therefore it is called "right effort."

Right mindfulness abandons wrong mindfulness and the mental defilements opposed to it, makes Nibbāna its object, and rightly establishes the associated mental states. Therefore it is called "right mindfulness."

Right concentration abandons wrong concentration, the mental defilements opposed to it, and restlessness, makes Nibbāna its object, and rightly composes the associated mental states. Therefore it is called "right concentration."

Now, concluding that very practice, he said "This, friends." Its meaning is: this which, combining all four supramundane paths together, was spoken of as the "eightfold path," this, friends, etc. leads to Nibbāna.

Having thus shown greed and hate among the mental states to be abandoned and the means for their abandoning, now showing other mental states to be abandoned and the means for their abandoning, he said beginning with "Therein, friends, wrath." Therein, 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 - "In the earlier time wrath, in the later time hostility" and so on.

Contempt has the characteristic of disparaging others' virtues, the function of destroying them, and the manifestation of 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 displeased at 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. The manifestation of an 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, the heir in 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. 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 the heir in material gains is not released from these evil states and from others of such kind. Thus, for now, the states to be abandoned here should be known. The means of abandoning is without difference everywhere, both in the text and in meaning.

But here, for the purpose of skill through familiarity of knowledge, this distinction, order, and method of meditation development should be known. Therein, as for the distinction first, for this middle practice is sometimes the noble eightfold path, sometimes sevenfold. For this, arising by way of the supramundane first meditative absorption, is the eightfold path; by way of the remaining meditative absorptions, it is sevenfold. But here it is called "eightfold" from the superior description. For beyond this there is no path factor. Thus, for now, the distinction here should be known.

But since right view is the foremost of all wholesome states, as it is said: "For wisdom is foremost, the skilled say." And it is the forerunner in the wholesome occasion, as it is said: "And how, monks, is right view the forerunner? One understands right view as right view, one understands wrong view as wrong view" - this is the elaboration. And as it is said: "True knowledge, monks, is the forerunner for the attainment of wholesome mental states." The remaining factors are produced from its production, as it is said: "For one of right view, right thought is able to arise, etc. for one of right mindfulness, right concentration is able to arise." Therefore these factors were stated in this order - thus here the order should be known.

As for the method of meditation development: someone develops insight meditation preceded by serenity meditation, someone develops serenity meditation preceded by insight meditation. How? Here a certain one first produces either access concentration or absorption concentration - this is serenity; he sees with insight that and the states associated with it by way of impermanence and so on - this is insight.

Thus first serenity, afterwards insight. Therefore it is said: "One develops insight meditation preceded by serenity meditation." For him developing insight meditation preceded by serenity meditation, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end. Thus one develops insight meditation preceded by serenity meditation.

But here a certain one, without having produced serenity of the aforesaid manner, sees with insight the five aggregates of clinging by way of impermanence and so on - this is insight. Through the fulfilment of his insight, unified focus of mind arises for the states arisen therein, by taking release as object - this is serenity. Thus first insight, afterwards serenity. Therefore it is said: "One develops serenity meditation preceded by insight meditation." For him developing serenity meditation preceded by insight meditation, the path arises. He practises that path, etc. cultivates it. For him practising that path, etc. the underlying tendencies come to an end. Thus one develops serenity meditation preceded by insight meditation.

But whether one develops insight meditation preceded by serenity meditation or develops serenity meditation preceded by insight meditation, at the moment of the supramundane path, serenity and insight are just in conjunction. Thus here the method of meditation development should be known.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dhammadāyāda Sutta is concluded.

4. Explanation of the Bhayabherava Sutta

34. "Thus have I heard": this is the Discourse on Fear and Dread. Herein this is the explanation of terms not previously explained - "Then" (atha) is an indeclinable particle used in the sense of continuity. "Kho" is used in the sense of emphasis; what is meant is that the Blessed One was dwelling at Sāvattthī without interruption. "Jāṇussoṇi": this is not the name given to him by his mother and father, but rather it was obtained through the acquisition of a rank. The Jāṇussoṇi position, it is said, is the name for the position of chaplain; that was given to him by the king, therefore he is called "Jāṇussoṇi." One who recites the sacred texts (brahmaṃ aṇaṭi) is a brahmin; the meaning is one who studies the sacred hymns. This indeed is the etymological expression for brahmins by birth. But the noble ones are called brahmins because of having warded off evil.

"He approached the Blessed One" (yena bhagavā tenupasaṅkami): "yena" is an instrumental expression used in the locative sense; therefore the meaning here should be understood thus: where the Blessed One was, there he approached. Or by whatever reason the Blessed One should be approached by gods and humans, by that reason he approached - thus the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit.

"Approached" (upasaṅkami) means he went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this too is what is said. "Exchanged friendly greetings with the Blessed One" (bhagavatā saddhiṃ sammodi): just as the Blessed One, asking him about his health and so on, had equally arisen joy with him, so too he had equally arisen joy with the Blessed One - like cool water mixed with hot water, they came to oneness. And by whatever talk beginning with "Is it bearable for you, Master Gotama? Is it endurable? Are Master Gotama and the disciples of Gotama free from illness, free from affliction, light in rising, strong, dwelling in comfort?" he exchanged friendly greetings - that is pleasant because it produces friendliness reckoned as joy and gladness, and because it is fitting to exchange friendly greetings; and it is memorable because of the sweetness of meaning and phrasing, because it is worthy of being continued without interruption for a long time, and because it is fit to be remembered. And it is pleasant because of the happiness when being heard, and memorable because of the happiness when being recollected. Likewise, it is pleasant because of the purity of phrasing, and memorable because of the purity of meaning - thus, having concluded, completed, and finished the pleasant and memorable talk in many ways, wishing to ask about the purpose for which he had come, he sat down to one side.

"To one side" (ekamantaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." Therefore, the meaning here should be understood thus: just as one who is seated is seated to one side, so he sat down. Or this is an accusative expression used in the locative sense. "Sat down" (nisīdi) means he took a seat. For the wise, having approached one who holds the place of a teacher, sit down to one side through skilfulness in seating; and this one was one of them, therefore he sat down to one side.

But how is one who is seated, seated to one side? By avoiding the six faults of sitting. As follows: too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one seated too far away, if he wishes to speak, he has to speak in a loud voice. One seated too near causes physical contact. One seated upwind afflicts with bodily odour. One seated on a raised place displays disrespect. One seated too directly in front, if he wishes to look, has to look eye to eye. One seated too far behind, if he wishes to look, has to look by stretching out his neck. Therefore this one too, having avoided these six faults of sitting, sat down; therefore it was said "he sat down to one side."

"Yeme" means "ye ime" (these who). "Sons of good family" - sons of good family are twofold: sons of good family by birth and sons of good family by conduct. Therein, those who have come thus: "Now at that time a son of good family named Raṭṭhapāla, a son of the leading family in that very Thullakoṭṭhika" - those born of high family are called sons of good family by birth. But those who have come thus: "Those sons of good family who with faith have gone forth from home into homelessness" - even though born in whatever family, those accomplished in good conduct are called sons of good family by conduct. But here they are sons of good family by both reasons.

"Saddhā" means by faith. "Agārasmā" means from the house. "Anagāriyaṃ" means

the going forth and the state of being a monk. For even the going forth is homelessness since there is no household life therein; the meaning is that the work of ploughing, cow-keeping, and so on which is beneficial for the house does not exist therein. A monk too is one without a house since there is no house for him; the state of being without a house is homelessness. "Gone forth" means entered upon; thus in every way what is meant is that they have entered upon the going forth reckoned as homelessness or the state of being a monk. "Forerunner" means one who goes before, a leader. "Of great service" means very helpful through doing what is beneficial. "Master Gotama is their instigator" means the Venerable Gotama causes those sons of good family to undertake the higher morality and so on, trains them. "That populace" means that multitude of people. "Follows the example" means proceeds following the vision; the meaning is that whatever view Master Gotama holds, whatever acceptance he has, whatever approval he has, they too hold that view, have that acceptance, have that approval.

But why did he speak thus? It is said that he previously saw many sons of good family dwelling in the midst of their homes, being attended upon with the five types of sensual pleasure like young gods, with protection well arranged both inside and outside; and at a later time, having heard the Blessed One's sweet-flavoured proclamation of the Teaching, having gone forth from home through faith, content with the bare minimum of food and clothing, in forest lodgings, though unguarded by anyone, without anxiety or apprehension, joyful and elated, exultant and exuberant, he saw them; and having seen them, reflecting regarding these sons of good family "In dependence on whom has this comfortable abiding arisen?" thinking "the ascetic Gotama," he gained confidence in the Blessed One. He came to the presence of the Blessed One to announce that confidence; therefore he spoke thus.

Then the Blessed One, receiving and rejoicing in his words, said beginning with "So it is, brahmin." For here this indeclinable particle "eva" is just for the purpose of receiving and rejoicing in the words. "Mamaṃ uddissā" means with reference to me. "Saddhā" means by faith indeed. He said this with reference to "not because of debt, not because of fear" and so on. For the Blessed One is the forerunner of only such ones, not of others. "Difficult to endure indeed" means difficult to endure, hard to bear; what is meant is that they cannot be plunged into by those of little influence. "Remote forest and woodland lodgings" means forests and deep forests. Therein, although in the Abhidhamma without qualification it is said "having gone out beyond the gate, all this is forest," nevertheless, what is stated as "the last five hundred bow-lengths" - the lodging that produces the forest-dweller's practice - that alone should be understood as intended here.

"Deep forest" means having gone beyond the village boundary, a place not frequented by people, where there is no ploughing, no sowing. And this too was said: "'Deep forest' is a designation for distant lodgings; 'deep forest' is a designation for lodgings in jungle thickets; 'deep forest' is a designation for those that are dreadful; 'deep forest' is a designation for those that cause hair to stand on end; 'deep forest' is a designation for those at the border; 'deep forest' is a designation for lodgings not in the vicinity of human beings." And here, setting aside this one exposition "at the border," deep forests should be understood by the remaining expositions. "Secluded" means at the border, very distant. "Solitude is difficult to practise" means bodily

seclusion is difficult to practise. "Difficult to delight in" means it is not easy to delight in. "In being alone" means in the state of being alone. What does this show? Even when bodily seclusion has been practised, it is difficult to cause the mind to delight therein. For this world delights in pairs. "Carry away, methinks" means as if they carry away, as if they devour. "Mano" means the mind. "Of one who has not attained concentration" means of one who does not obtain either access concentration or absorption concentration. What does this show? For such a monk, the forests disturb the mind, he thinks, by the sounds of grass, leaves, deer, and so on, and by various frightful things - all this the brahmin said, astonished at the forest dwelling of sons of good family who had gone forth through faith.

Treatise on the Bodily Action Section

35. Then the Blessed One, by the former method, having received and rejoiced in each of his words with "So it is, brahmin" and so on, since in the sixteen instances such lodgings are difficult to endure only for those devoid of discernment of the object, not for those engaged in discernment of the object, and he himself, being a Bodhisatta, was such a one, therefore, to show the difficulty of enduring such lodgings for one such as himself, he said beginning with "To me too, indeed."

Therein, "before the enlightenment" means before the enlightenment; what is meant is in the period prior to the attainment of the noble path. "While still unenlightened" means one who had not yet penetrated the four truths. "Being just a Bodhisatta" means being just a being capable of awakening, a being worthy of attaining perfect enlightenment; or being just a being attached to, fastened upon, enlightenment. For from the time of the success of the resolution through the combination of eight factors at the feet of the Blessed One Dīpaṅkara, the Truth-finder, being attached to enlightenment, fastened upon it, came without ever releasing his effort for the achievement of that, thinking "This must be attained by me." Therefore he is called a Bodhisatta. "To that one, to me" means to me, being thus just a Bodhisatta.

"Whatever ascetics or brahmins" means whatever those who have approached the going forth or those who address others as "sir."

"With impure bodily action" means endowed with impure bodily action consisting of killing living beings and so on. "Because of the fault of impure bodily action" means because of one's own fault termed impure bodily action; what is meant is because of impure bodily action. "Have" (have) is an indeclinable particle used in a definitive statement. "Unwholesome" means blameworthy and insecure. "Fear and dread" means fear and dread. And this is a designation for mental terror and for a frightful object. Therein, fear should be understood as unwholesome in the sense of being blameworthy, and dread in the sense of being insecure. "Invoke" means they call upon. How? For they, having committed killing of living beings and so on, thinking "We have done what is improper; if those against whom we have offended should find out, they would now pursue us and bring us to calamity and disaster," having entered the forest, sit down in the midst of shrubs or in the midst of thickets. They, having heard even the slightest sound of grass or sound of a leaf, tremble and are terrified thinking "Now we are lost," and they become as if surrounded by others who have come, as if bound and beaten. Thus they invoke, they call upon that fear and dread in the sense of placing it upon themselves.

"But I do not" etc. "I resort to" means I do not, having become one with impure bodily action, resort to remote forest and woodland lodgings. In "Those of you who indeed" (ye hi vo), here "vo" is merely an indeclinable particle. "Noble ones" are called Buddhas and disciples of the Buddha. "With pure bodily action" means having been such. "I am one of them" means I too am one among them. For the Bodhisatta, whether as a householder or as one gone forth, is only one with pure bodily action. "Greater" (bhiyyo) is an indeclinable particle in the sense of exceeding. "Confidence" (palloma) means the state of having hairs laid down, security, the state of safety - this is the meaning. "I attained" (āpādi) means I attained; what is meant is I attained exceeding safety, or I attained safety in an exceeding manner. "For dwelling in the forest" means for the purpose of dwelling in the forest.

The treatise on the bodily action section is concluded.

Commentary on the Verbal Action Section and So On

36. This same method applies everywhere. But this is the distinction: first, in the section on verbal action, "with impure verbal action" means endowed with impure verbal action consisting of lying and so on. How do they invoke fear and dread? They, having destroyed another's welfare by lying, having caused the breaking of friendship by divisive speech, having pierced others' vital spots in the midst of the assembly by harsh speech, having ruined other beings' activities by useless speech, thinking "We have done what is improper; if those against whom we have offended should find out, they would now pursue us and bring us to calamity and disaster," having entered the forest, sit down in the midst of shrubs or in the midst of thickets. They, having heard even the slightest sound of grass or sound of a leaf, tremble and are terrified thinking "Now we are lost," and they become as if surrounded by others who have come, as if bound and beaten. Thus they invoke, they call upon that fear and dread in the sense of placing it upon themselves.

In the section on mental action, "with impure mental action" means endowed with impure mental action consisting of covetousness and so on. How do they invoke fear and dread? They, having aroused covetousness and unrighteous greed regarding others' guarded and protected goods, having become angry towards another, having caused other beings to adopt wrong view, thinking "We have done what is improper" etc. they invoke, they call upon it in the sense of placing it upon themselves.

In the section on livelihood, "with impure livelihood" means endowed with impure livelihood consisting of the twenty-one kinds of wrong search such as practising medicine, acting as a messenger, lending at interest, and so on. How do they invoke fear and dread? They, having earned their living thus, hear - "Purifiers of the Dispensation, monks who are masters of the three Canons, have set out to purify the Dispensation and will come here today or tomorrow," and having entered the forest, in the midst of shrubs or etc. they tremble and are terrified. For they become as if those have come and surrounded them and seized them, and as if clothed in white garments. The remainder is exactly the same.

37. Hereafter, in the passages beginning with "covetous" and so on, although covetousness and anger are included under mental action, it should be understood that they are stated again by way of mental hindrances. Therein, "covetous" means

having the habit of coveting others' goods and so on. "With intense lust for sensual pleasures" means with thick defilement-lust for objects of sensual pleasure. How do they invoke fear and dread? They have unsettled objects; for those with unsettled objects dwelling in the forest, what is seen by day presents itself at night as fear and dread - "They, with confused minds, tremble and are terrified even at a trifle; having seen a rope or a creeper, they perceive it as a snake; having seen a stump, they perceive it as a demon; having seen dry ground or a mountain, they perceive it as an elephant - they become as if brought to calamity and disaster by snakes and so on." The remainder is exactly the same.

38. "With corrupted minds" means minds that have gone wrong by abandoning their natural state. For the mind accompanied by defilements abandons its natural state; it becomes putrid, like old food and vegetables. "With evil mental intentions" means with corrupted mental intentions; what is meant is that they are endowed with mental intentions that are unwholesome and productive of harm to others. How do they invoke fear and dread? The invoking of fear and dread from here onwards should be understood by the method stated in the section on covetousness. But where there will be a distinction, there we shall explain. As for "But I do not have a corrupted mind," here he shows "I have a mind of friendliness, a mind of welfare," for such are Bodhisattas. Thus everywhere the virtues of the Bodhisatta should be described by way of the opposite of the stated fault.

39. "Overcome by sloth and torpor" means overcome by sloth, which is a sickness of consciousness, and by torpor, which is a sickness of the remaining mental body - what is meant is overpowered, seized. They are given to much sleep.

40. "Agitated" means having restlessness as one's nature, with a mind that is struggling; for through restlessness the mind struggles regarding a single object, like a banner on a flagpole in the wind. "With unquiet minds" means with minds that are not quenched; here it is proper to take it as remorse.

41. "Doubting and uncertain": here this is just one thing, the fifth mental hindrance. It is called "uncertainty" (kaṅkhā) because of being uncertain about the object, thinking "What indeed is this?"; it is called "sceptical doubt" (vicikicchā) because of the inability to determine "It is just this"; ascetics and brahmins endowed with that are said to be "doubting and uncertain."

42. "Those who exalt themselves and disparage others" means those who exalt themselves, raise themselves up, place themselves in a high position, and scoff at others, censure them, blame them, place them in a low position - this is a designation for them. How do they invoke fear and dread? They, being pursued by others saying "Such and such persons, it is said, exalt themselves, censure us, treat us like slaves - seize them!" having fled and entered the forest, in the midst of shrubs or in the midst of thickets - this should be expanded in the same manner as the section on bodily action.

43. "Terrified" means possessed of obstinacy that causes bodily stiffening and horripilation. "Fearful by nature" means of a fearful disposition; what is meant is that they are full of fear like village boys, unheroic and cowardly.

44. "Material gain, honour and fame" - here, "material gain" means what is obtained; this is a designation for the four requisites. "Honour" means beautiful treatment; for the requisites themselves, having been constructed as superior and superior, beautiful and beautiful, are called "honours." And whatever respectful action by others towards oneself, or veneration with flowers and so on. "Fame" means this is the speaking of praise; material gain and honour and fame is material gain, honour and fame. "Desiring" means aspiring. The invoking of fear and dread is similar to the section on covetousness. But here, to illustrate that meaning, they relate the story of Piyagāmika -

It is said that a certain monk named Piyagāmika, having seen the material gain of monks who had undertaken ascetic practices, having thought "I too, having undertaken ascetic practices, shall produce material gain," having accepted the charnel-ground dweller's practice, dwells in a cemetery. Then one day, a certain old bull released from work, having roamed in the pasture during the day, at night stood in that cemetery with his head in a flower bush, chewing the cud. Piyagāmika, having come out from the walking path at night, having heard the sound of its jaws, thought: "Surely, having known that this one who is greedy for material gain dwells in the cemetery, the king of gods has come to harass me." He, having raised joined palms in front of the old bull, stood the whole night paying homage and entreating: "Good person, king of gods, forgive me for this one night; from tomorrow onwards I shall not do thus." Then, when the sun had risen, having seen it, he struck it with a walking stick and chased it away, saying "You frightened me the whole night."

45. "Lazy" means accompanied by idleness. "Lacking in energy" means inferior, devoid of energy, disconnected from it; what is meant is "without energy." Therein, the lazy are those devoid of the arousal of bodily energy, and those lacking in energy are those devoid of the arousal of mental energy. They are unable to do even so much as the defining of the object. "Whose objects are undefined" - all is just as before.

46. "Unmindful" means having lost mindfulness. "Not fully aware" means devoid of wisdom, and since in the opposite of this it is said "I am one who has established mindfulness," this is indeed classifiable under mindfulness. Wisdom, however, is stated here for the purpose of indicating the weakness of mindfulness. For mindfulness is twofold: associated with wisdom and dissociated from wisdom. Therein, that associated with wisdom is strong, that dissociated is weak; therefore, even when they have mindfulness, even then, being not fully aware, they are indeed unmindful, because weak mindfulness is unable to perform the function of mindfulness - to explain this meaning, "not fully aware" is said. They, being thus unmindful and not fully aware, are unable to do even so much as the defining of the object - all is just as before.

47. "Unconcentrated" means devoid of access and absorption concentration. "With wandering minds" means with distracted minds. Through restlessness, which has gained opportunity through the absence of concentration, the mind of those devoid of concentration wanders about among various objects; like a forest monkey among the branches of the forest, through restlessness it struggles regarding a single object. By the method stated before, they, being thus unconcentrated with wandering minds, are unable to do even so much as the defining of the object - all is just as before.

48. "Unwise" (duppañña): this is a designation for those lacking wisdom. However, there is no such thing as corrupted wisdom. "Idiots" (eḷamūgā) means "saliva-mouthed" (elamukhā), with the letter "ga" substituted for the letter "kha." What is meant is "saliva-mouthed" (lālamukhā). For when the unwise are speaking, saliva (lālā) drools from the mouth, and saliva is called "elā." As it is said: "See the drooling idiot, the forked-tongued snake." Therefore they are called "idiots" (eḷamūgā). "Elamukhā" is also a reading. Some read "elamugā," others also "elamukā"; in all cases the meaning is "elamukhā" (saliva-mouthed). How do they invoke fear and dread? Those unwise idiots are unable to do even so much as the defining of the object. For those with unsettled objects dwelling in the forest, what is seen by day presents itself at night as fear and dread - "They, with confused minds, tremble and are terrified even at a trifle; having seen a rope or a creeper, they perceive it as a snake; having seen a stump, they perceive it as a demon; having seen dry ground or a mountain, they perceive it as an elephant - they become as if brought to calamity and disaster by snakes and so on." Thus they invoke, they call upon that fear and dread in the sense of placing it upon themselves. Regarding "I am accomplished in wisdom": here "accomplished in wisdom" means accomplished, endowed with wisdom, but not with insight wisdom, nor with path wisdom, but rather with the wisdom of defining the object in these sixteen instances - this is the meaning. The remainder is the same as the method stated everywhere.

The commentary on the verbal action section and so on is concluded.

The discernment of the sixteen states and objects is concluded.

Explanation of the Lodging and So On Concerning Fear and Dread

49. "To that one, to me" - what is the connection? The Bodhisatta, it is said, while discerning these sixteen objects and not seeing fear and dread, thought "Fear and dread, it seems, becomes apparent on such nights and in such lodgings; come, let me search for it there too," and so he made a search for fear and dread. The Blessed One, now showing this meaning to the brahmin, said beginning with "To that one, to me."

Therein, "which" and "those" - both of these are words of synopsis and description referring to the nights themselves. "Well-known" - here "abhi" is a prefix in the sense of characteristic. Therefore "well-known" should be understood as known by such characteristics as the fullness of the moon, the waning of the moon, and so on. "Marked" - here it is merely a prefix; therefore "marked" means simply "to be marked" - this is the meaning; what is meant is that they are to be marked, to be observed, to be noted for the purpose of undertaking the Observance, hearing the Teaching, veneration, honour, and so on.

"The fourteenth" means the one night that completes fourteen from the first day of the fortnight. Likewise the fifteenth and the eighth. "Of the fortnight" means of the bright fortnight and the dark fortnight. Making these three and three, there are six nights; therefore everywhere the word "fortnight" should be connected: "the fourteenth of the fortnight, the fifteenth of the fortnight, the eighth of the fortnight." Then why was the fifth not included? Because it is not present at all times. It is said that even when the Buddha, the Blessed One, had not yet arisen, and having arisen,

had not yet attained final Nibbāna, the fifth was just unmarked; but when he had attained final Nibbāna, the elder monks who compiled the Teaching thought "The hearing of the Teaching occurs after a long time." Then, having agreed upon it, they established the fifth as a day for hearing the Teaching; from then on it became marked. Thus, because it is not present at all times, it was not included here.

"Of such a kind" means of such a type. "Park shrines" means parks themselves such as flower parks, fruit parks, and so on are park shrines. For they are called "shrines" in the sense of being respected; what is meant is in the sense of being worthy of veneration. "Forest shrines" means forests themselves such as offering-bearing jungle thickets, pleasant groves, divine sal groves, and so on are forest shrines. "Tree shrines" means venerable trees at the gates of villages, market towns, and so on are themselves tree shrines. For worldly people, either imagining that divine beings inhabit them, or having the perception of divine beings in those very places, respect and venerate the parks, forests, and trees; therefore all of them too are called "shrines." "Frightful" means fear-producing; they produce fear in those who see them and in those who hear about them. "Hair-raising" means they occur together with horripilation, because of producing horripilation in one who is merely entering. "Perhaps I might see" means perhaps I might indeed see that fear and dread. "At a later time" means at another time beginning from the time when he thought thus "This occurred to me: 'What if I.'"

"And while I was dwelling there, brahmin" - with reference to such lodgings, whatever demon-place worthy of people's supplications and offerings, whose ground surface was strewn and soiled with flowers, incense, meat, blood, fat, suet, spleen, lungs, spirits, fermented liquor, and so on, like a single haunt of demons, ogres, and goblins, which, even for those seeing it by day, the heart, methinks, would burst - referring to that place, he said "And while I was dwelling there, brahmin." "A wild animal would come" means a wild animal of various kinds such as elk, rhinoceros, panther, boar, and so on would come, striking its horns or hooves; for here "wild animal" is the name for all quadrupeds. But somewhere it is also used for a black jackal. As he said -

"Your shoulder is like a bull's, your stretching is like a lion's;
King of beasts, homage to you, may we obtain something."

"Or a peacock would knock down a piece of wood" means a peacock, having shaken a dry piece of wood from a tree, knocks it down. And by the mention of the peacock, the inclusion of all birds is intended here; thereby it is said "any bird whatsoever." Or alternatively, "or a peacock" - by the word "or," any other bird whatsoever. This same method applies also to the earlier mention of the wild animal. "Or the wind would stir a heap of leaves" means the wind strikes against a heap of leaf-rubbish. "Surely this is that fear and dread coming" means whatever this is that comes, that is surely fear and dread. And from here onwards, it should be understood that "fear and dread" refers to the object itself. Because it is the object of both slight and exceeding fear, a pleasant object is like pleasure, just as materiality with a pleasant object is like happiness. "Why indeed do I dwell always expecting fear" means for what reason do I dwell having definitively become one wishing for and desiring fear.

"In whatever posture, of one in whatever posture" means of one who is in, has come to be in, is existing in, is presently in, or is endowed with whatever posture. "Me" means near me. "In that same posture, one in that same posture or" - the meaning is one who is in, has come to be in, is existing in, is presently in, or is endowed with that very same posture. So I, etc. "I dispel" - it is said that when the Bodhisatta was walking up and down and that object of fear and dread, consisting of the sounds of wild animals' horns and hooves and so on, came upon him, the Great Being would neither stand, nor sit down, nor lie down; but while still walking up and down, investigating and examining, he does not see fear and dread - this is merely the sound of wild animals' horns and hooves and so on. Having known that, thinking "This is just that, not fear and dread," thereupon he stands or sits down or lies down. Showing this meaning, he said beginning with "So I." This same method applies in all the abbreviated passages. And from here onwards, it should be understood that the postures are stated not in the order of postures but in the order of proximity; for when fear and dread came upon one walking up and down, he neither stood nor sat nor lay down; and when it came upon one standing, he did not walk up and down - thus it is stated in the order of proximity to that posture.

The explanation of the lodging and so on concerning fear and dread is finished.

Explanation of the Abiding Without Confusion

50. Having thus shown the absence of fear and dread in himself even in dreadful places, now in order to show his own abiding in non-confusion in the places of confusion for meditators, he said beginning with "There are indeed, brahmin."

Therein, "there are" means there is, they exist, they are found. "When it is actually night" means when it is night; "perceive as day" means they perceive "this is day." "When it is actually day" means when it is day. "Perceive as night" means they perceive "this is night." But why do they have such perceptions? Either because of the absence of proficiency in emergence or because of the cries of birds. How? Here a certain one who has obtained the white kasiṇa, having done the preliminary work during the day, having attained during the day, gives rise to the attention "I shall emerge during the day itself," but he is not skilled in determining the duration of time. He, having passed beyond the daytime, emerges during the night-time. And by the power of the pervading of the white kasiṇa, it is pure for him, clear, and very clear. He, because of the attention having been produced "I shall emerge during the day," and because of the purity and clarity through the pervading of the white kasiṇa, perceives as day what is actually night. But here a certain one who has obtained the blue kasiṇa, having done the preliminary work at night, having attained at night, gives rise to the attention "I shall emerge at night itself," but he is not skilled in determining the duration of time. He, having passed beyond the night, emerges during the daytime. And by the power of the pervading of the blue kasiṇa, it is unclear for him, obscure. He, because of the attention having been produced "I shall emerge at night," and because of the unclearness and obscurity through the pervading of the blue kasiṇa, perceives as night what is actually day. Thus, for now, because of the absence of proficiency in emergence, they have such perceptions.

But because of the cries of birds, here a certain one is seated inside a lodging. Then birds that cry during the day, such as crows and so on, thinking it is day because of the moonlight, cry at night, or for other reasons. He, having heard their sound, perceives as day what is actually night. But here a certain one is seated in a deep mountain cave covered by dense forest, at a time when the sunlight has disappeared during a week-long heaping of rain clouds. Then birds that cry at night, such as owls and so on, hidden here and there in the equal darkness even at the noon period, cry because of the perception of night or for other reasons. He, having heard their sound, perceives as night what is actually day. Thus because of the cries of birds they have such perceptions. "This I" means this perceiving thus by me. "I call an abiding in confusion" means included in the abiding in confusion, contained within it; what is meant is "I call it a certain one among the abidings in confusion."

"But I, brahmin, etc." "I perceive" - the Bodhisatta's determination of night and day was obvious; even during a week-long heaping of rain clouds, even when the moon and sun were not visible, he knew indeed "so much of the time before the meal has passed, so much of the time after the meal, so much of the first watch, so much of the middle watch, so much of the last watch." Therefore he said thus. And it is not wonderful that a Bodhisatta who has fulfilled the perfections knows thus. For even for disciples established in limited knowledge, the determination of night and day is obvious.

At the Kalyāṇī Great Monastery, it is said, the Elder Godatta, having taken his meal at the two-finger time, eats at the one-finger time. Even when the sun is not visible, having entered his lodging early in the morning, he departs at that very time. One day, the monastery attendants, having prepared the meal thinking "Tomorrow we shall see at the time of the Elder's departure," sat down at the base of the time-pillar. The Elder departs at the very two-finger time. From that time onwards, it is said, even when the sun is not visible, they beat the drum as a sign of the Elder's departure.

At the Ajagara Monastery too, the Elder Kāḷadeva strikes the watch-gong during the rainy season; this was the habitual practice of the Elder. But he does not employ the watch-mechanism water-clock; other monks employ it. Then, when the first watch has passed, just as the Elder, having taken the mallet, has merely stood up, or while striking just once or twice, the watch-mechanism drops. Thus, having practised the ascetic duty during the three watches, the Elder, early in the morning, having entered the village, having taken his almsfood, having come to the monastery, having taken his bowl at mealtime, having gone to the day-residence, practises the ascetic duty. The monks, having seen the time-pillar but not having seen the Elder, send a monk for the purpose of his coming. That monk sees the Elder either just departing from the day-residence or on the road. Thus, even for disciples established in limited knowledge, the distinction of night and day is obvious; how much more so for Bodhisattas.

"Whatever, brahmin" etc. As for "would say," here however, "Whatever, brahmin, a being having the nature of non-confusion has arisen in the world" etc. "for the happiness of gods and humans" - anyone speaking this statement would speak rightly, speaking rightly he would be, he would not be a speaker of falsehood. "Of me alone, speaking that statement, one would speak rightly, speaking rightly he would be, he would not be a speaker of falsehood" - thus the connection of terms should be

understood.

Therein, "having the nature of non-confusion" means having the intrinsic nature of non-confusion. "In the world" means in the human world. "For the welfare of many people" means for the purpose of the welfare of many people; through the achievement of wisdom, one who gives instruction on welfare pertaining to the present life and the future life. "For the happiness of many people" means for the purpose of the happiness of many people; through the achievement of generosity, a giver of the happiness of requisites. "Out of compassion for the world" means for the purpose of compassion for the world; through the achievement of friendliness and compassion, like mother and father, a protector and guardian of the world. "For the good, welfare, and happiness of gods and humans" - here, it should be understood that by the inclusion of gods and humans, having taken only capable persons and beings amenable to training, he shows his own arising for their achievement of Nibbāna, path, and fruition. For when "for the good" is said, what is meant is for the purpose of the supreme good, namely Nibbāna. When "for the welfare" is said, what is meant is for the purpose of the path leading to that. For there is nothing called welfare higher than the path leading to Nibbāna. When "for the happiness" is said, what is meant is for the purpose of the happiness of fruition attainment, because there is no happiness beyond that. And this was said: "This concentration is pleasant in the present and has pleasant results in the future."

The explanation of the abiding without confusion is finished.

Explanation of the Preliminary Practice and So On

51. Thus, having shown to the brahmin his own abiding in non-confusion, which culminates in the attainment of the virtues of a Buddha, now in order to show from the preliminary stage onwards the practice by which he attained that abiding in non-confusion that had reached its culmination, he said beginning with "My energy, brahmin, was aroused."

Some, however, say: "Having heard of this abiding in non-confusion, the brahmin's mind arose thus: 'By what practice indeed has he attained this?' Having understood his mind, showing 'By this practice I have attained this highest abiding in non-confusion,' he thus said."

Therein, "My energy, brahmin, was aroused" means: brahmin, this highest abiding in non-confusion was not attained by me through being lazy, through unmindfulness, through an excited body, or through a distracted mind; but rather, for the achievement of that, my energy was aroused. Seated at the seat of enlightenment, the fourfold energy was aroused by me, exerted and proceeding without slackness - this is what is said. And precisely because of being aroused, this was unsluggish for me.

"Mindfulness was established and unconfused" means not only energy alone, but my mindfulness too was established by way of facing the object. And precisely because of being established, it was unconfused. "The body was calm" means through the origination of tranquillity of body and tranquillity of consciousness, my body too was calm. Therein, since when the mental body is calm, the material body too is indeed calm, therefore without distinguishing between the mental body and the material

body, it was said "the body was calm." "Not excited" means that it was indeed not excited precisely because of being calm; what is meant is that disturbance had departed. "The mind was concentrated and fully focused" means my mind too was rightly placed, well established, as if applied. And precisely because of being concentrated, it was fully focused, unshakeable, and without trembling. To this extent, the preliminary practice of meditative absorption has been spoken of.

Now, showing the distinction attained by this practice, beginning with the first meditative absorption and ending with the threefold true knowledge, he said beginning with "So I." Therein, "quite secluded from sensual pleasures, etc. entered and dwelt in the fourth meditative absorption" - here, whatever should be said regarding this, all that has been stated in the Visuddhimagga in the treatise on the earth kasiṇa. For there it has come as "having attained, dwells," while here it is "dwelt" - this alone is the distinction. But having done what did the Blessed One enter upon and dwell in these meditative absorptions? By having developed a meditation subject. Which one? The meditation subject of mindfulness of breathing.

And these four meditative absorptions are for some for the purpose of unified focus of mind, for some they are the foundation for insight, for some the foundation for direct knowledge, for some the foundation for cessation, and for some for the purpose of entry into existence. Therein, for those who have eliminated the mental corruptions, they are for the purpose of unified focus of mind. For them, thinking "Having attained, with unified minds we will dwell happily for the day," thus having performed the preliminary work on a circular meditation object, produce the eight meditative attainments. For learners and worldlings who, having emerged from the attainment, produce them thinking "With a concentrated mind I will practise insight," they are the foundation for insight. But those who, having produced the eight meditative attainments, having attained the meditative absorption that is the basis for direct knowledge, having emerged from the attainment, produce them aspiring for the direct knowledges by the method stated as "having been one, he becomes many" - for them they are the basis for direct knowledge. But those who, having produced the eight meditative attainments, having attained the attainment of cessation, produce them thinking "Having been without consciousness for seven days, having reached cessation, Nibbāna, in this very life, we will dwell happily" - for them they are the foundation for cessation. But those who, having produced the eight meditative attainments, produce them thinking "Not having fallen away from meditative absorption, we will be reborn in the Brahma world" - for them they are for the purpose of entry into existence.

But this fourth meditative absorption was produced by the Blessed One at the foot of the Bodhi tree; it should be understood that it was for him both the foundation for insight and the foundation for direct knowledge, accomplishing all tasks, and bestowing all mundane and supramundane qualities.

The explanation of the preliminary practice and so on is finished.

Explanation of the Treatise on Past Lives

52. Showing a portion of those virtues of which it was the donor, he said beginning with "When the mind was thus concentrated." Therein, the word-by-word explanation and the method of meditation development of the two true knowledges have been expanded upon in the Visuddhimagga. For there it is only stated "When the mind is thus concentrated, etc. he directs and inclines," while here it is "I directed and inclined." "This, brahmin, was my" - and this absorption section has not come there - this alone is the distinction. Therein, "he" means he, I. "I directed and inclined" means I directed forth. And from the expression "I directed and inclined," the meaning of "he" here should be understood as "he, I."

Since this knowledge of recollecting past lives has come by way of the Blessed One, therefore the explanation here should be understood thus regarding "passing away from there, I arose here." For here "passing away from there" is the reviewing of one who is turning back. Therefore "I arose here" means immediately before this arising here. "I arose there" should be understood as said with reference to the Tusita abode. "There too I was, having such a name" means there too, in the Tusita abode, I was a young god named Setaketu. "Having such a clan" means of one clan together with those deities. "Having such beauty" means golden-coloured. "Having such food" means having divine ambrosia as food. "Experiencing such pleasure and pain" means thus experiencing divine happiness. But the pain was merely the suffering due to activities. "With such a life span" means with a life span of fifty-seven koṭis and sixty hundred thousand years. "Passing away from there" means I, passing away from there, from the Tusita abode. "I arose here" means here I was born in the womb of Queen Mahāmāyā.

In "This, brahmin, was my" and so on, "my" means by me. "True knowledge" means true knowledge in the meaning of making known. What does it make known? Past lives. "Ignorance" means the delusion that conceals that very past life, in the meaning of making it unknown, is called ignorance. "Darkness" means that very delusion, in the meaning of concealing, is called "darkness." "Light" means that very true knowledge, in the meaning of producing illumination, is called "light." And here the meaning is "true knowledge was attained"; the remainder is a word of praise. The explanation here, however, is: this true knowledge was attained by me; for me who had attained true knowledge, ignorance was destroyed - the meaning is, it perished. Why? Because true knowledge had arisen. This same method applies to the other pair of terms as well.

In "as one who" (yathā taṃ), here "as" (yathā) is used in the sense of comparison. "Taṃ" is an indeclinable particle. "Diligent" means through the continuous presence of mindfulness. "Ardent" means with the ardour of energy. "Resolute" means one whose mind is directed, through disregard for body and life - this is the meaning. This is what is meant: "Just as for one dwelling diligent, ardent, and resolute, ignorance would be destroyed, true knowledge would arise. Darkness would be destroyed, light would arise. Just so, my ignorance was destroyed, true knowledge arose. Darkness was destroyed, light arose. A fruit befitting this pursuit of striving has been obtained by me."

The explanation of the treatise on past lives is finished.

Explanation of the Treatise on the Knowledge of the Divine Eye

53. In the discussion on the passing away and rebirth, since here the text has come by way of the Blessed One, therefore "I see" and "I understand" were stated; this is the distinction. The remainder is exactly the same as what was said in the Visuddhimagga.

Here, however, "true knowledge" means the true knowledge of the divine eye knowledge. "Ignorance" means the ignorance that conceals the passing away and conception of beings. The remainder is just by the method already stated. Because for great beings who have fulfilled the perfections, there is no function of preliminary work whatsoever. For they, by merely inclining the mind, recollect manifold past lives, and see beings with the divine eye. Therefore, the method of meditation development that was stated there, beginning with the preliminary work, has no relevance here.

The explanation of the treatise on the knowledge of the divine eye is finished.

Explanation of the Treatise on the Knowledge of the Elimination of Mental Corruptions

54. Regarding the third true knowledge, "When the mind was thus concentrated" - the consciousness of the fourth meditative absorption that serves as the foundation for insight should be understood. "Towards the knowledge of the elimination of mental corruptions" means for the purpose of the knowledge of the path of arahantship. For the path of arahantship is called "the elimination of mental corruptions" because of its destroying the mental corruptions, and this knowledge is therein, because it is included in that. "I directed and inclined the mind" means I directed the insight consciousness. In "This is suffering" and so on, "this much is suffering, there is no more beyond this" - I directly knew, knew, and penetrated as it really is the entire truth of suffering through the penetration of its own characteristic. And the craving that produces that suffering, as "this is the origin of suffering." That state having reached which both of those cease, that non-continuance of them, Nibbāna, as "this is the cessation of suffering." And the noble path that leads to that, as "this is the practice leading to the cessation of suffering" - through the penetration of its own characteristic, I directly knew as it really is, knew, and penetrated - thus the meaning should be understood.

Having thus shown the truths in their own nature, now showing them by way of exposition through mental defilements, he said beginning with "these are the mental corruptions." "For me knowing thus, seeing thus" means for me, myself, knowing thus, seeing thus. He speaks of the path that has reached its culmination together with insight. "From the mental corruption of sensuality" means from the mental corruption of sensuality. "Became liberated" - by this he shows the moment of fruition, for at the moment of the path the mind becomes liberated, at the moment of fruition it is liberated. "When liberated, there was the knowledge: 'Liberated'" - by this he shows reviewing knowledge. By "birth is eliminated" and so on, its plane; for with that knowledge the Blessed One, reviewing, directly knew "birth is eliminated" and so on. But which birth of the Blessed One is eliminated, and how did he directly know it? It is not his past birth that is eliminated, because it was already eliminated before; not the future, because of the absence of effort regarding the future; not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-

aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path - that is eliminated because of the development of the path, by reaching the state of non-arising. He directly knew that by reviewing the mental defilements abandoned through path development, knowing "even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future."

"Lived" means dwelt, lived through completely; done, practised, completed - this is the meaning. "The holy life" means the holy life of the path; for together with the good worldling, the seven trainees are said to be dwelling the dwelling of the holy life; one who has eliminated the mental corruptions is one who has completed the dwelling. Therefore the Blessed One, reviewing his own dwelling of the holy life, directly knew "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. For the good worldling and others perform that function; one who has eliminated the mental corruptions is one who has done what had to be done. Therefore the Blessed One, reviewing what had to be done by himself, directly knew "what had to be done has been done."

"There is no more of this state of being" means he directly knew: "Now there is no further function of path development to be done by me for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements." Or alternatively, "of this state of being" means from this state of being, from this, of such a kind - now, beyond the present continuity of aggregates, there is no further continuity of aggregates for me. But these five aggregates, fully understood, remain like trees with their roots cut off. He directly knew that they will be extinguished through the cessation of the final consciousness, like a fire without fuel.

Now, showing to the brahmin the achievement of the knowledge of the elimination of mental corruptions, encompassed by reviewing knowledge, he said beginning with "This, brahmin, for me." Therein, "true knowledge" means the true knowledge of the knowledge of the path of arahantship. "Ignorance" means the ignorance that conceals the four truths. The remainder is according to the method already stated. And to this extent, by the knowledge of past lives, the knowledge of the past; by the divine eye, the knowledge of the present and future; by the elimination of mental corruptions, the entire mundane and supramundane virtues - thus, having encompassed all the virtues of omniscience by the three true knowledges and making them known, he showed to the brahmin his own abiding in non-confusion.

The explanation of the treatise on the knowledge of the elimination of mental corruptions is finished.

Explanation of the Reason for Dwelling in the Forest

55. When this was said, it is said that the brahmin thought - "The ascetic Gotama acknowledges omniscience, and even today he does not abandon dwelling in the forest; is there indeed something else still to be done by him?" Then the Blessed One, having known his disposition, by this connection through disposition, said beginning with "Now, you might think thus." Therein, "Now, brahmin, you might think thus"

means: brahmin, sometimes it might occur to you thus. "But this, brahmin, should not be seen thus" means: but this, brahmin, my resorting to secluded lodgings should not be seen by you thus as being due to not being free from lust and so on. Thus, having rejected the non-reason for resorting to secluded lodgings and showing the reason, he said beginning with "Seeing two reasons, I." Therein, "reason" is just purpose. Therefore, "Seeing two reasons, brahmin" means: what is said is "I, brahmin, seeing two purposes, two reasons." "Seeing my own pleasant abiding in the present life": here, "the present life" means this evident individual existence. "Pleasant abiding" means the comfort of dwelling in all four postures; for one dwelling alone in the forest, at least including the function of defecation and urination, all postures are comfortable. Therefore, the meaning of "pleasant abiding in the present life" should be understood thus. "And having compassion for future generations": how are future generations shown compassion through dwelling in the forest? For sons of good family gone forth through faith, having seen the Blessed One's dwelling in the forest, having thought "Even the Blessed One himself does not give up forest lodgings, he for whom there is nothing to be fully understood, nothing to be abandoned, nothing to be developed, nothing to be realised - how much more so for us!" - they will consider that one should indeed dwell there. Thus they will quickly become ones who make an end of suffering. Thus future generations are shown compassion. Showing this meaning, he said "and having compassion for future generations."

The explanation of the reason for dwelling in the forest is finished.

Explanation of the Thanksgiving for the Teaching

56. Having heard that, the delighted brahmin said beginning with "shown compassion" and so on. Therein, "shown compassion" means of a compassionate nature, of a compassionate intrinsic nature. "Populace" means a multitude of people. "As is natural for a Worthy One, a Perfectly Enlightened One" means just as a Worthy One, a Perfectly Enlightened One would show compassion, so it is "shown compassion."

And having said thus, again appreciating that proclamation of the Teaching by the Blessed One, he said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama." Therein, this word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, and appreciation. For in such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

"Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

In such passages and so on, in the sense of handsome. In such passages as "Excellent, venerable sir," in the sense of appreciation. Here too it is just in the sense of appreciation. And because it is in the sense of appreciation, therefore it should be understood that "Good, good, Master Gotama" is what is meant.

"In fear, in wrath, in praise, in haste, in curiosity and wonder;
In laughter, in sorrow, and in confidence, a wise person makes repetition."

And by this characteristic, it should be understood that here it is said twice on account of confidence and on account of praise. Or alternatively, "abhikkanta" means extremely delightful. It means extremely desirable, extremely agreeable, extremely beautiful.

Therein, with one word "excellent" he extols the teaching, and with the other his own confidence. For this is the intention here: "Excellent, Master Gotama, that is to say, Master Gotama's proclamation of the Teaching; excellent, that is to say, my confidence having come to Master Gotama's proclamation of the Teaching." Or alternatively, he extols the word of the Blessed One itself with reference to two meanings each time: The word of Master Gotama is excellent because of the removal of faults, excellent because of the achievement of virtues; likewise, because of generating faith, because of generating wisdom, because of being meaningful, because of being well-phrased, because of having clear terms, because of having profound meaning, because of being pleasant to the ear, because of reaching the heart, because of not exalting oneself, because of not disparaging others, because of being cool with compassion, because of being bright with wisdom, because of being delightful at first encounter, because of being able to withstand scrutiny, because of being pleasant when heard, because of being beneficial when investigated - it should be connected with such qualities as these and so on.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means having taken him by the hand, would say "this is the path." "In the darkness" means in the fourfold darkness of the fourteenth day of the dark fortnight, midnight, dense forest thicket, and cloud cover. This is the meaning of the non-obvious terms for now.

But this is the connection of the intention: Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and had fallen into what is not the Good Teaching; just as one might reveal what had been concealed. So by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by pointing out to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the holding up of the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in the darkness of delusion and not seeing them; because it was made clear to me by Master Gotama through these methods, the Teaching has been made clear in many ways.

The explanation of the thanksgiving for the Teaching is finished.

Explanation of the Manner of Confidence

Having thus praised the Teaching, with a mind of confidence in the Triple Gem through this Teaching, showing the sign of his confidence, he said beginning with "I." Therein, "I" means "this I." "I go for refuge to Master Gotama" means Master Gotama is my refuge, my ultimate goal, the protector from misery, and the provider of welfare - with this intention, I go to Master Gotama, I associate with, I attend upon, I wait upon; or thus, I know, I fully understand. For those elements whose meaning is "going," "understanding" is also their meaning. Therefore, for this word "I go," the meaning "I know, I fully understand" is stated. As for "and the Teaching and the Community of monks," here, that which sustains those who have attained the path, who have realised cessation, who are practising in accordance with the advice, and who are not falling into the realms of misery - that is the Teaching. That, in meaning, is the noble path and Nibbāna. For this was said: "As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" - in detail. And not only the noble path and Nibbāna, but also the Teaching of the scriptures together with the noble fruits. For this was said in the Chattamāṇavaka Mansion -

"Dispassion from lust, without longing, without sorrow, the teaching
unconditioned, not repulsive;
Sweet is this, well-practised, well-divided, go to this Teaching for the purpose
of refuge."

Here, "dispassion from lust" refers to the path. "Without longing, without sorrow" refers to the fruit. "The Teaching unconditioned" refers to Nibbāna. "Not repulsive, sweet is this, well-practised, well-divided" refers to all the aggregates of the Teaching classified by the three Canons. United by the combination of view and morality, thus "united" is the Community; that, in meaning, is the assembly of the eight noble persons. For this was said in that very Mansion.

"And where a gift is said to be of great fruit, in the four pure pairs of persons;
And the eight individuals who see the Teaching, go to this Community for the
purpose of refuge."

The community of monks is the community of monks. By this much, the brahmin announced the three goings for refuge.

The explanation of the manner of confidence is finished.

Explanation of the Treatise on Going for Refuge

Now, for the purpose of proficiency in those goings for refuge, refuge, going for refuge, who goes for refuge, the classification of going for refuge, the fruit of going for refuge, defilement, and breaking - this method should be understood. That is: First, as regards the meaning of the term, "it destroys" thus it is refuge; the meaning is that it strikes down and destroys fear, terror, suffering, and the affliction of unfortunate realms for those who have gone for refuge, by that very going for refuge; this is a designation for the Triple Gem itself.

Or alternatively, by promoting what is beneficial and by turning back from what is harmful, the Buddha destroys the fear of beings. The Teaching, by crossing over from the wilderness of existence and by giving reassurance. The Community, by causing

the attainment of abundant fruit even from small offerings. Therefore, by this method too, the Triple Gem is the refuge. The arising of consciousness whose defilements have been removed by confidence in that and by reverence for that, and which occurs in the mode of having that as its ultimate goal, is the going for refuge. A being endowed with that goes for refuge; the meaning is that by the arising of consciousness of the aforesaid kind, one approaches thus: "These three refuges of mine are my refuge, these are my ultimate goal." Thus, for now, refuge, going for refuge, and who goes for refuge - this triad should be understood.

Regarding the classification of going for refuge, the going for refuge is twofold: supramundane and mundane. Therein, the supramundane, for those who have seen the truths, at the moment of the path, by the eradication of the impurities of going for refuge, having become with Nibbāna as object by way of object, succeeds by way of function in the entire Triple Gem. The mundane, for worldlings, by the suppression of the impurities of going for refuge, having become with the qualities of the Buddha and so on as object by way of object, succeeds. That, in meaning, is the acquisition of faith in the cases of the Buddha and so on, and right view rooted in faith; among the ten ways of making merit, it is called the action of straightening one's view.

This operates in four ways: by handing over of oneself, by having that as one's ultimate goal, by undertaking the state of pupilship, and by prostration. Therein, handing over of oneself means "From today onwards I hand myself over to the Buddha, to the Teaching, to the Community" - thus the giving up of oneself to the Buddha and so on. Having that as one's ultimate goal means "From today onwards I have the Buddha as my ultimate goal, the Teaching as my ultimate goal, the Community as my ultimate goal - remember me thus" - thus the state of having that as one's ultimate goal. Undertaking the state of pupilship means "From today onwards I am a pupil of the Buddha, of the Teaching, of the Community - remember me thus" - thus the undertaking of the state of pupilship. Prostration means "From today onwards I perform paying respect, rising up in respect, salutation with joined palms, and doing the proper duties only to the three cases of the Buddha and so on - remember me thus" - thus the supreme act of deference towards the Buddha and so on. For by one who performs even one of these four modes, the going for refuge is indeed taken.

Furthermore, "I give up myself to the Blessed One, to the Teaching, to the Community, I give up myself. I give up my life, my self is indeed given up, my life is indeed given up, I go for refuge to the Buddha for as long as life lasts, the Buddha is my refuge, my shelter, my protection" - in this way too, the handing over of oneself should be understood. "If I were to see a Teacher, I would see the Blessed One himself; if I were to see a Fortunate One, I would see the Blessed One himself; if I were to see a Perfectly Enlightened One, I would see the Blessed One himself" - in this way too, the undertaking of the state of pupilship should be seen, like the going for refuge of Mahākassapa.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the
Teaching."

In this way too, having that as one's ultimate goal should be understood, like the going for refuge of Āḷavaka and others. "Then the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - 'I am Brahmāyu, Master Gotama, a brahmin; I am Brahmāyu, Master Gotama, a brahmin'" - in this way too, prostration should be seen.

And this is fourfold by way of kinship, fear, teachership, and worthiness of offerings. Therein, by prostration due to worthiness of offerings, there is going for refuge, not by the others. For one takes refuge on the basis of supremacy, and it is broken on the basis of supremacy. Therefore, whoever is a Sakyan or a Koliyan who pays homage thinking "The Buddha is our relative," the refuge is indeed not taken. Or whoever pays homage out of fear thinking "The ascetic Gotama is honoured by kings, of great might; if not paid homage to, he might even cause harm," the refuge is indeed not taken. Or whoever, remembering something learnt in the presence of the Blessed One during the time of the Bodhisatta, or during the time of the Buddha -

"With one part he should enjoy wealth, with two he should engage in work;
And the fourth he should store away, it will be there in times of misfortune."

Having learnt such an instruction, he pays homage thinking "he is my teacher," the refuge is indeed not taken. But whoever pays homage thinking "this one is the foremost in the world worthy of offerings," by that very act the refuge is taken.

And for a lay follower or a female lay follower who has thus taken refuge, even for one who pays homage to a relative who has gone forth among those of other sects, thinking "this one is my relative," the going for refuge is not broken, how much more so for one not gone forth. Likewise for one who pays homage to a king through the influence of fear, for he, being venerated by the country, if not paid homage to, might even cause harm. Likewise, even for one who pays homage to a sectarian who teaches whatever craft, thinking "this one is my teacher," it is not broken. Thus the classification of going for refuge should be understood.

And here, for the supramundane going for refuge, the four fruits of asceticism are the resultant fruit, and the elimination of all suffering is the benefit fruit. For this was said:

"Whoever has gone for refuge to the Buddha, the Teaching, and the
Community;
Sees the four noble truths with right wisdom.

Suffering, the origin of suffering, and the overcoming of suffering;
And the noble eightfold path, leading to the peace of suffering.

This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

Furthermore, the benefit fruit for one who has departed should be understood by way of not approaching as permanent and so on. For this was said: "This is impossible, monks, there is no chance, that a person accomplished in right view should approach any activity as permanent, should approach as happiness, should approach any

phenomenon as self, should deprive his mother of life, should deprive his father, a Worthy One, of life, with a malicious mind should shed the Truth-finder's blood, should break the Community, should point to another teacher - this possibility does not exist."

But for the mundane going for refuge, both accomplishment in existence and accomplishment in wealth are indeed its fruit. For this was said:

"Whoever have gone for refuge to the Buddha,
They will not go to the plane of misery;
Having abandoned the human body,
They will fill up the group of gods."

Furthermore it was said: "Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna, etc. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this: 'Good indeed, lord of the gods, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.' They surpass the other gods in ten respects - in divine life span, in divine beauty, in happiness, in fame, in authority, in divine forms, in sounds, in odours, in flavours, in tangible objects." The same method applies to the Teaching and the Community. Furthermore, the special fruit of going for refuge should be understood by means of the Velāma Sutta and so on. Thus the fruit of going for refuge should be understood.

Therein, mundane going for refuge becomes defiled in the three objects by not knowing, doubt, wrong knowledge, and so on; it is not of great brightness, not of great pervasion. For the supramundane there is no defilement. And the breaking of mundane going for refuge is twofold - blameable and faultless. Therein, the blameable occurs through self-surrender and so on to other teachers and so on, and that has an undesirable result. The faultless occurs through death, and that, being without resultant, is fruitless. But for the supramundane there is indeed no breaking. For even in another existence a noble disciple does not point to another teacher. Thus the defilement and breaking of going for refuge should be understood. "May Master Gotama remember me as a lay follower" means: may Master Gotama remember, may he know me thus: "this one is a lay follower." This is the meaning.

The explanation of the treatise on going for refuge is finished.

Explanation of the Treatise on the Method for Lay Followers

Now, for the purpose of proficiency in the method regarding lay followers, this miscellaneous matter should be understood: who is a lay follower, why is one called a lay follower, what is his morality, what is his livelihood, what is his failure, what is his success.

Therein, "who is a lay follower?" - any householder who has gone for the three refuges. For this was said: "Since, Mahānāma, a lay follower has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community. To this extent, Mahānāma, is one a lay follower."

"Why is one called a lay follower?" - because of attending upon the Triple Gem. For he

attends upon the Buddha, thus he is a lay follower. He attends upon the Teaching and the Community, thus he is a lay follower.

"What is his morality?" - the five abstentions. As it is said: "Since, Mahānāma, a lay follower abstains from killing living beings, from taking what is not given, from sexual misconduct, from lying, abstains from spirits, liquor and intoxicants that cause negligence. To this extent, Mahānāma, is a lay follower moral."

"What is his livelihood?" - having abandoned the five wrong trades, the making of a living righteously and impartially. For this was said: "There are these five trades, monks, that should not be done by a lay follower. What five? Trade in weapons, trade in beings, trade in meat, trade in intoxicants, trade in poison. These, monks, are the five trades that should not be done by a lay follower."

"What is his failure?" - whatever failure there is of that very morality and livelihood, this is his failure. Furthermore, that by which he becomes an outcast and a stain and one who is scorned. That too should be understood as his failure. And those, in meaning, are the five qualities beginning with faithlessness. As it is said: "Monks, a lay follower possessed of five qualities is a lay follower outcast and a lay follower stain and a lay follower scorned. Which five? He is faithless, he is immoral, he is superstitious about omens, he looks to blessings not to action, and he seeks one worthy of offerings outside of here, and there he gives priority."

"What is his success?" - whatever is his accomplishment in morality and accomplishment in livelihood, that is his success. And whatever five qualities beginning with faith that produce the state of being a jewel and so on. As it is said: "Monks, a lay follower possessed of five qualities is a lay follower jewel and a lay follower lotus and a lay follower white lotus. Which five? He has faith, he is moral, he is not superstitious about omens, he looks to action not to blessings, he does not seek one worthy of offerings outside of here, and here he gives priority."

"From this day forth" (ajjatagge): here this word "agga" is seen in the senses of beginning, point, portion, and foremost. For in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. In such passages as "One might touch that fingertip by that very fingertip, the top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "The sour portion or the sweet portion or the bitter portion, I allow, monks, let him distribute by the dwelling allocation or by the residential cell allocation" and so on, in the sense of portion. "As far as there are beings, monks, whether footless or etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. But here it should be seen in the sense of beginning. Therefore "from this day forth" (ajjatagge) means "having made today the beginning" - thus the meaning here should be understood. "Ajjata" means the state of today. Or the reading is "ajjadagge"; the letter "da" serves as a word-connector; the meaning is "having made today the foremost."

"For life" (pāṇupeta) means endowed with life; as long as my life continues, so long endowed. Having no other teacher, gone for refuge by the three goings for refuge, may Master Gotama remember and know me as a lay follower, a caretaker of legally allowable things. For even if someone were to cut off my head with a sharp sword, I

would never say of the Buddha "he is not the Buddha," or of the Teaching "it is not the Teaching," or of the Community "it is not the Community." Having thus gone for refuge by the handing over of himself, and having invited with the four requisites, rising from his seat, having paid respect to the Blessed One, having circumambulated him three times keeping him on his right, he departed.

The explanation of the treatise on the method for lay followers is finished.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Bhayabherava Sutta is finished.

5. Explanation of the Anaṅgaṇa Sutta

57. Thus have I heard... etc. "the Venerable Sāriputta" - this is the Discourse on Without Blemish. Herein this is the explanation of obscure terms -and just as here, so in all discourses. Therefore from here onwards, without saying even this much, we shall make only the explanation of previously unexplained terms.

"Four" is a numerical delimitation. "Persons" means beings, men, people. And by this much it should not be taken that the Great Elder is a personalist, for this venerable one is the foremost among the sons of the Buddha; he expounds the teaching of the Buddha, the Blessed One, without going against it at all.

Explanation of the Treatise on the Teaching of Conventional and Ultimate Reality

The teaching of the Buddha, the Blessed One, is twofold: the conventional teaching and the teaching of the ultimate reality. Therein, such as "person, being, woman, man, warrior, brahmin, god, Māra" - this is the conventional teaching. Such as "impermanent, suffering, non-self, aggregates, elements, sense bases, establishments of mindfulness" - this is the teaching of the ultimate reality.

Therein, the Blessed One teaches the conventional teaching to those who are able, having heard the teaching by way of convention, to penetrate the meaning, abandon delusion, and attain distinction. But to those who are able, having heard the teaching by way of ultimate reality, to penetrate the meaning, abandon delusion, and attain distinction, he expounds the Teaching of the ultimate reality. Herein this is the simile: just as a teacher skilled in regional languages, who expounds the meaning of the three Vedas, tells in the Tamil language to those who understand the meaning when it is spoken in the Tamil language. To those who understand in one of the Andhaka languages and so on, he tells in that respective language. Thus those young men, having come to a clever and experienced teacher, quickly learn the craft. Therein, the Buddha, the Blessed One, is like the teacher. Like the three Vedas are the three Canons, which stand as what is to be taught. Like proficiency in regional languages is proficiency in conventional and ultimate reality. Like the young men of various regional languages are the beings amenable to instruction who are able to penetrate the conventional and ultimate reality teaching. Like the teacher's telling in the Tamil language and so on, the Blessed One's teaching by way of conventional and ultimate reality should be understood. And here it is said -

"Two truths the Perfectly Enlightened One declared, the best of speakers;
Conventional and ultimate reality, a third is not found.

Agreed-upon speech is true, by reason of worldly convention;
Ultimate reality speech is true, by reason of the factual nature of phenomena.

Therefore, for the Teacher skilled in conventional expression, the Protector of
the World;

When using conventional expression, no lying arises."

Furthermore, the Blessed One speaks talk about persons for eight reasons -for the purpose of illustrating shame and moral fear, for the purpose of illustrating ownership of action, for the purpose of illustrating individual effort, for the purpose of illustrating the heinous deeds, for the purpose of illustrating the divine abidings, for the purpose of illustrating past lives, for the purpose of illustrating the purification of offerings, and for the purpose of not abandoning worldly convention. For when it is said "aggregates, elements, and sense bases feel shame and have moral fear," the great multitude does not understand, falls into confusion, and becomes hostile, thinking "What is this called - aggregates, elements, and sense bases feel shame and have moral fear?" But when it is said "a woman feels shame and has moral fear, a man, a warrior, a brahmin, a god, Māra," one understands, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating shame and moral fear.

Even when it is said "the aggregates are owners of their actions, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating ownership of action.

Even when it is said "the great monasteries such as Veḷuvana and so on were caused to be built by the aggregates, by the elements, by the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating individual effort.

Even when it is said "the aggregates deprive the mother of life, the father, the Worthy One, they perform the deed of drawing blood, they perform the deed of schism in the Community, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the deeds of immediate retribution. Even when it is said "the aggregates feel friendliness, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the divine abidings.

Even when it is said "the aggregates recollect past lives, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating past lives. Even when it is said "the aggregates accept gifts, the elements, the sense bases," the great multitude does not know, falls into confusion, and becomes hostile, thinking "What is this - aggregates, elements, and sense bases accept, indeed!" But when it is said "persons accept, those who are moral, of good character," one knows, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the purification of offerings.

And Buddhas, Blessed Ones, do not abandon conventional usage of the world; established in popular convention, in popular language, in popular speech, they expound the Teaching. Therefore the Blessed One speaks talk about persons also for the purpose of not abandoning conventional usage of the world. Therefore this venerable one too, through skilfulness in conventional expression of the world, not contradicting the teaching of the Buddha, the Blessed One, having stood established in conventional usage of the world, said "Friends, there are these four persons." Therefore here, not grasping in terms of ultimate reality, a person should be understood in terms of convention only.

"Existing and found" means existing and discoverable by way of worldly convention. "In the world" means in the world of beings. But in the passages beginning with "with a blemish being," "blemish" is sometimes used to mean mental defilements. As it is said: "Therein, what are the three blemishes? Lust is a blemish, hate is a blemish, delusion is a blemish." Sometimes it means whatever stain or mire, as it is said: "One strives for the removal of that very dust or blemish." Sometimes it means such a piece of ground; that should be understood by way of Bodhi-tree courtyard, shrine courtyard, and so on. But here, various kinds of intense mental defilements are intended as "blemish." For thus he will say: "This, friend, is a designation for evil unwholesome spheres of desire, namely 'blemish'." Together with a blemish is "with a blemish."

"With a blemish being" means being with mental defilement indeed. "Does not understand as it really is 'there is a blemish internally in me'" means he does not even know that there is a mental defilement in his own continuity of consciousness. He does not know even according to the exact nature of reality thus: "These so-called mental defilements are hard, fierce, to be abandoned, not to be taken up, like a dart smeared with poison." One who knows that they exist and knows thus - He is said to "understand as it really is 'there is a blemish internally in me'." But one whose mental defilements have not been uprooted by the path, yet they do not arise because they have been prevented by this or that means - this one is intended here as "without blemish." "Does not understand as it really is 'there is no blemish internally in me'" means he does not know "my mental defilements are absent because they have been prevented by this or that means, not because they have been uprooted by the path"; he does not know even according to the exact nature of reality thus: "Those, when arising, will cause great harm - they are hard, fierce, like a dart smeared with poison." But one who knows "they are absent for this reason" and knows thus, he is said to "understand as it really is 'there is no blemish internally in me'." "Therein" means among those four persons, or among those two with blemishes. "Which" means "which this." "Yāyanti" is also a reading.

58. "What now, friend Sāriputta, is the cause, what is the condition" - by both he asks about the reason itself. "Whereby of these" means by whatever cause, by whatever condition, of these two, one is declared to be an excellent person, one is declared to be an inferior person - "what is the cause, what is the condition" - thus the connection here should be understood. Therein, although it was stated thus "does not understand" and "understands," understanding and not understanding - this itself is both the cause and the condition.

59. But the Elder, in order to make that more obvious and show it through his own varied discernment, again said beginning with "Therein, friend" and so on. Therein, "for him this is to be expected" means this is to be anticipated for that person. It is to be desired that "he will attain just this and nothing else"; what is meant is that it will inevitably come to be. He said with reference to the non-generation of desire and so on, which was stated by the method beginning with "he will not generate desire."

Therein, "he will not generate desire" means that, not understanding, he will not generate the desire-to-act for the purpose of abandoning that blemish. "He will not strive" means he will not make effort stronger than that; "he will not arouse energy" means he will indeed not arouse energy that has reached full strength, will not set it going - this is what is meant. "With a blemish" means with a blemish by these blemishes of lust and so on. "With a defiled mind" means having become one with a mind thoroughly defiled by those very things, with a stained mind, with an afflicted mind, and with a tormented mind. "Will die" means will die.

"Just as" means just as for instance. "Bronze dish" means a vessel made of bronze metal. "Brought" means brought. "From a shop or from a smith's family" means from a shop or from the house of smiths who are makers of bronze dishes. "With dust" means with adventitious dust such as soil and so on. "With stain" means with the metal tarnish arisen right there. "Covered" means enveloped. "Would neither use it" means they would not make use of it by putting in water, solid food, and so on. "Nor would they clean it" means they would not cause it to be purified by washing, scrubbing, and so on. "Rajāpathe" means in a dusty place. Or this itself is the reading; the meaning is in a place where dust comes, or in a place where it rises up, or under a bed, or in a chaff store-room, or among other vessels - wherever it is scattered over with dust. "Would become more defiled and stain-covered" - here, what is meant is that it becomes more defiled by being placed in a dusty place, and more stain-covered through non-use and non-cleaning; and this is a statement in the form of a counter-question. Therefore its meaning should be understood thus: "Friend, would that bronze dish, being treated thus, at a later time become so much more defiled and more stain-covered that it would be difficult to know whether it is a clay dish or a bronze dish, would it not?" The Elder, acknowledging that, said "Yes, friend." Again the General of the Teaching, applying the simile, said beginning with "Just so, indeed" and so on. Therein the comparison of the simile should be understood thus - The person with a blemish is like the stained bronze dish. Just as the placing of the defiled bronze dish in a dusty place after not using it and so on, so is the obtaining of the going forth by that person, when receiving the going forth, in the presence of a person engaged in medical practice and so on. Just as the becoming even more defiled of the defiled bronze dish, so is that person's engaging in medical practice and so on while gradually training under teachers and preceptors; for one established in this, death with a blemish. Or alternatively, gradually transgressing into wrong-doings and insulting speech; for one established in this, death with a blemish. Or alternatively, gradually transgressing into expiation offences and grave offences, transgressing into offences entailing initial and subsequent meetings of the Community, transgressing into offences of expulsion, committing heinous deeds such as matricide and so on; for one established in this, death with a blemish.

"With a defiled mind he will die": here the meaning should not be understood as "he will die with unwholesome consciousness." For all beings die with the natural consciousness, with the life-continuum consciousness alone. But this one, without having purified the continuity of consciousness, will die - it should be understood that it was said thus with reference to this meaning.

In the second section, "would clean it" means they would make it pure, like the surface of a mirror, by washing, scrubbing, smooth ash-powder, rubbing, and so on. "And would not put it down in a dusty place" means without placing it in the aforementioned kind of place, they would store it in caskets, boxes, and so on, or having wrapped it, they would hang it on an ivory peg. The remainder should be understood in accordance with the method already stated.

And the comparison of the simile here should be understood thus -A capable person with a blemish is like a stained bronze dish. Just as using the stained bronze dish and so on and then placing it in a clean place, so is the obtaining of the going forth in the presence of well-behaved monks for that person who is receiving the going forth. Those who exhort and instruct, having seen even a trifle of negligence, imposing a punishment and training again and again - just as the state of being pure and clean of the defiled bronze dish at a later time, so is the gradual practice of right duty for that person who trains under the teachers and preceptors; for one established herein, death without blemish. Or alternatively, gradually establishing oneself in pure morality, having learnt the word of the Buddha suitable for oneself, having undertaken the ascetic practices, having taken up a meditation subject favourable to oneself, having given up dwelling in a lodging near a village, dwelling in a secluded lodging - for one established herein, death without blemish. Or alternatively, gradually having performed the preliminary work on a circular meditation object, suppression of mental defilements through the production of the eight meditative attainments, having emerged from the meditative absorption that is the basis for insight, the temporary warding off of mental defilements through insight, the achievement of the fruition of stream-entry, etc. The realisation of arahantship - for one established herein, death absolutely without blemish only.

In the third section, "the sign of the beautiful" means a desirable object that is a basis for lust. "He will attend to" means when mindfulness has failed regarding that, he will advert to that sign. "Through his attention to the sign of the beautiful" means because of that person's attention to the sign of the beautiful. "Will corrupt" means will injure, will overpower. For lust, when arising, having cut off the wholesome turn, itself becoming unwholesome impulsion and remaining, corrupts the wholesome consciousness - thus it should be understood. The remainder should be understood in accordance with the method already stated.

But the comparison of the simile here should be understood thus -A person without blemish, with few mental defilements by nature, is like a pure bronze dish. Just as the not using of the pure bronze dish and so on and then placing it down in a dusty place, so for that person who is receiving the going forth - from here onwards all is the same as the first section.

In the fourth section, "he will not attend to the sign of the beautiful" means because of the absence of loss of mindfulness regarding that, he will not advert to that sign. The remainder should be understood in accordance with the second section. "This, friend" and so on is the same method as stated in "Who now, friend" and so on.

60. Now, being asked by the Venerable Mahāmoggallāna, who wished to make that blemish manifest in various ways, by the method beginning with "blemish, blemish," answering that, he said beginning with "This, friend, is of evil." Therein, "spheres of desire" means of those that are in the sphere of desire, overcome by the power of desire, occurring, of various kinds, of irritation and displeasure - this is the meaning. "That here for a certain one" means because of which such a desire might arise for a certain one here, that possibility, that reason exists, is present, is found - this is what is said. "Had committed" means I would have committed. "And the monks would not know me" means and the monks would not know me. But what is the possibility here? The desire for material gain. For a monk desirous of material gain, who by nature too has made merit, honoured and respected by people, thinks thus: "The elders, having known a monk who has committed an offence, inform the middling monks; they inform the juniors; the juniors inform the leftovers eaters and others in the monastery; they inform the nuns who have come for the exhortation. Thus gradually the four assemblies come to know. Thus there is an obstacle to his material gain. Oh, if only I had committed an offence, and the monks would not know me!"

"That the monks would know that monk" means the reason by which other monks would know that monk, that reason indeed exists, it is not absent. For the elders, having known, inform the middling monks. Thus he becomes well-known in the four assemblies by the method stated above. And thus being well-known and overcome by ill repute, even having entered a hundred villages, having gleaned at the threshold places of a hundred doorways, he departs with his bowl as if washed. "Therefore the monks know me as one who has committed an offence" - having thought "and by them I have been thus removed," thus he is angry and displeased; he, by this reason, is both angry, overcome by wrath, and displeased, overcome by displeasure.

"Now, friend, whatever irritation and whatever displeasure - both of these are a blemish": friend, this irritation which is included in the aggregate of mental activities, and this displeasure which is included in the aggregate of feeling - both of these are a blemish; thus the meaning here should be understood. And this is said by way of such persons. But greed, by way of the preliminary part of this blemish, and delusion by way of association too, are indeed included.

"In private me" means he wishes that, just as in the former case, having taken the monk, having led him into a lodging at the edge of the monastery, having closed the door, they would accuse him. "There is indeed the possibility" means this reason exists, that having brought that monk into the midst of the fourfold assembly, the experienced and disciplined ones would accuse him by the method beginning with "You have performed medical treatment at such and such a place." He becomes well-known in the four assemblies. "And thus being well-known and overcome by ill repute" - all is just as in the former case.

"An equal" means an equal person. "Equal" means one with offence. "A match" means an accuser. This one wishes to be accused only by one with offence, imagining that it is possible to say "You too have committed such and such an offence; first make amends for that, afterwards you may accuse me." Furthermore, a person who is equal by birth and so on is one with an equal. For this one wishes to be accused only by one who is equal in one's own birth, family, great learning, experience, and ascetic practices and so on, imagining that what is said by such a one would not be too painful. "One without equal": here an inappropriate match is one without equal. Because of being dissimilar in these offences and so on, it is inappropriate to become an opponent, a rival, an accuser - this is what is said. "Thus he is angry" means thus he is angry by this accusation from one without equal.

In the fourth case, "oh indeed" - it appears in reproach as "oh indeed, you our little wise ones, oh indeed, you our little learned ones, possessors of the threefold true knowledge." "Oh, may they consecrate me in the kingdom while I am still young" - this appears in aspiration. Here it is in aspiration only. "By questioning again and again" means having asked repeatedly. This monk, desirous of material gain, wishes himself to be questioned by the Blessed One, and that indeed by way of a question seeking approval, not having made the path or the fruit or insight the reason. For he sees the Blessed One expounding the Teaching by questioning again and again the great elders such as Sāriputta in the midst of the assembly thus: "What do you think, Sāriputta, Moggallāna, Kassapa, Rāhula, is the eye permanent or impermanent?" and he sees people speaking praise saying "Those wise elders satisfy the Teacher's mind," and offering material gain and honour. Therefore, desiring that material gain and honour, having thus reflected, he is right in front of the Blessed One like a stump that has been buried and fixed in place.

"Thus he is angry" - then the Blessed One, having paid no attention to him, expounds the Teaching by questioning another elder; on account of that he is angry towards both the Blessed One and the elder. How is he angry towards the Blessed One? "From the time of my going forth I do not know going outside the perfumed chamber's residential cell, at all times I do not leave him like a shadow, yet there is not even a mere proclamation of the Teaching having questioned me. He expounds the Teaching having questioned an elder merely seen at that very moment" - thus he is angry towards the Blessed One. How is he angry towards the elder? "This old elder sits like a stump in front of the Blessed One. When indeed will those who carry out legal acts bring him to the status of one who is incapable and drive him out? For if he were not in this monastery, the Blessed One would certainly converse with me" - thus he is angry towards the elder.

"Putting in front again and again" means having placed in front again and again; what is meant is having surrounded and attended upon. This one too is desirous of material gain only. For he sees very learned monks entering the village with a great retinue, paying homage at shrines, and lay followers who, having seen that success of theirs, being devoted, showing signs of devotion. Therefore he wishes thus. "Angry" - this one too is angry in two respects: towards the monks and towards the elder. How towards the monks? "These, whatever robe or almsfood arises for me, having taken that, they consume it; but there is not even one who, having taken my bowl and robes, comes along behind me" - thus he is angry towards the monks. How towards

the elder? "That old elder makes himself known at those various places by himself. When indeed will those who carry out legal acts drive him out? In his absence they will certainly attend upon me alone."

"In the refectory" means at the place of eating. "The best seat" means the seat of the senior monk of the Community. "The best water" means the water of dedication. "The best almsfood" means the almsfood of the senior monk of the Community. Or "the best" everywhere - this is a designation for the superior. "Therein, may I alone obtain" - this desire is not very greatly blameworthy. But "may no other monk obtain" is very greatly blameworthy. This one too, desirous of material gain, is pleasing through the wearing of robes and so on; sometimes he goes forth, sometimes he leaves the monastic community. Therefore he, not obtaining afterwards the seat and so on that he had previously obtained before, thought thus. "That monk would not obtain" means that monk, following the elders' best seats and so on, in accordance with that, sometimes obtains whatever this or that entirely lowest seat and so on among the middling ones and other newly ordained ones. "Angry" - this one too is angry in two respects: towards the people and towards the elders. How towards the people? "These people obtain monks in dependence on me at blessings and so on; they say 'Venerable sir, having taken this many monks, show compassion to us'; now they have gone having taken an old elder merely seen at that very moment. Let it be now; when a matter arises for them, I shall know" - thus he is angry towards the people. How towards the elders? "If these were not to exist, the people would invite me alone" - thus he is angry towards the elders.

"Gives thanks" means I would give thanksgiving. This one too is desirous of material gain; he knows whatever this or that fragmentary thanksgiving, and aspiring thus he thought: "Many women come to the place of thanksgiving; they, having recognised me, from then onwards will give almsfood in bowls." "Possibility" means thanksgiving is the burden of the very learned; therefore what is meant is that one who is very learned should give thanks. "Angry" means this one too is angry in three places - towards human beings, towards the elder monk, and towards the speaker of the Teaching. How towards the people? "These formerly, having approached me alone, request 'Let our Elder Nāga, let our Elder Sumana give thanks,' but today they did not say so" - thus he is angry towards human beings. How towards the elder? "This senior monk of the Community does not say 'Approach your family-frequenting Elder Nāga, Elder Sumana; he will give thanks'" - thus he is angry towards the elder monk. How towards the speaker of the Teaching? "As soon as the elder monk has spoken, like a cock that has received a blow, he crows very quickly; there is no one to throw him out; for if he were not here, I myself would give thanks" - thus he is angry towards the speaker of the Teaching.

"Who have come to the monastery" means of those assembled in the monastery. This one too is desirous of material gain; he knows whatever this or that fragmentary talk on the Teaching; he sees monks having assembled from two or three yojanas away at such places, listening to Dhamma hearings throughout the whole night, and young monks or novices with gladdened minds giving applause with a loud voice saying "Good! Good!"; then on the second day, when monks have entered the village, lay followers ask "Who, venerable sir, expounded the Teaching?" They say "Such and such and such and such." Having heard that, the faithful people make great honour to

the speakers of the Teaching. He, desiring that, thought thus. "Possibility" means the proclamation of the Teaching is the burden of the very learned who are skilled in judgement; therefore what is meant is that one who is very learned should teach. "Angry" means not obtaining an opportunity to speak even a verse of four lines, he is angry because of his own dullness: "For I am dull, lacking wisdom; from where shall I obtain the opportunity to teach?"

"Of nuns" means of nuns who have come to the monastery and assembled for the purpose of exhortation, or for the purpose of recitation, or for the purpose of interrogation, or for the purpose of making veneration. This one too is desirous of material gain; it occurs to him thus: "These nuns have gone forth from great families; when they have entered those families and are seated, people will ask 'In whose presence do you receive exhortation or recitation or interrogation?'" Then they will say "The noble one named so-and-so is very learned; give to him, do for him" - on account of that, such a desire arises in him. "Possibility" means exhortation and so on are the burden of the very learned; therefore what is meant is that one who is very learned should teach. "Angry" means this one too is angry in two places - towards those nuns: "These formerly, depending on me, obtain the Observance, the invitation ceremony, and so on; they have now gone to the presence of an old elder monk seen only for a moment." And towards the speaker of the Teaching: "This one has suddenly given exhortation to these nuns indeed."

"Of male lay followers" means of male lay followers who have come to the monastery. Those called "ones who have relinquished their work" are great lay followers; they, having handed over the work to their sons and brothers, go about listening to the Teaching. This one wishes to teach them. For what reason? "These, having become confident, will report to the female lay followers too; then together with the female lay followers they will bring material gain and honour to me alone." "Possibility" should be connected with "very learned" only. "Angry" means this one too is angry in two places - towards the male lay followers: "These listen elsewhere; they do not come saying 'Let us listen in the presence of our family-frequenting monk.' Let it be now; when a task has arisen for them, I shall know" - and towards the speaker of the Teaching: "This one teaches them."

"Of female lay followers" means of those who have come to the monastery. Female lay followers are those who have assembled for the purpose of making offerings of seats and so on, or on the Observance day, or for the purpose of hearing the Teaching. The remainder is the same as the method stated in the section on male lay followers.

"They would honour" means they would do attentively and they would do well. By this, he desires that the service being done to himself be done attentively and done well. "They would respect" means they would treat as weighty. By this, he desires being placed by the monks in a position of respect. "They would revere" means they would hold dear. "They would venerate" means thus honouring, respecting, revering, they would venerate with requisites - he desires veneration with requisites. "The ground" means one who is very learned and moral, of the kind described as "dear, respected, esteemed," deserves this manner of treatment; therefore what is meant is that monks should do thus to one of such a kind. "Angry" means this one too is angry on two grounds - towards the monks, "These are honouring that one," and towards

the elder monk, "In his absence, they would honour me alone." This same method applies in the remaining three turns beyond this.

"Of superior robes" means of robes made of silk, fine cloth, woollen cloth, silk fabric, and so on, which are very costly, fine, and pleasant to touch. Here too, "May I alone be an obtainer" - this desire is not of very great fault. But "May no other monk be an obtainer" is of great fault.

"Of superior almsfood" means of the finest almsfood filled with ghee, oil, honey, sugar, and so on. "Of superior lodgings" means of superior beds, chairs, and so on worth many hundreds of thousands. "Of requisites of medicines for the sick" means of the highest medicines such as ghee, oil, honey, molasses, and so on. In all cases, the ground should be connected with those who are very learned and those who possess merit. "Angry" means in all cases he is angry on two grounds - towards the people, "There is not even familiarity with these people; even though I have been living together with them for a long time, going about for the sake of rag-robes, or for the sake of almsfood, or on account of ghee, oil, and so on, or going from house to house in succession, they do not give me even for one day any superior requisite. But having merely seen a visiting elder monk, they give him whatever he wishes," and towards the elder monk, "This old one too goes about just showing himself to these people. When indeed will those who carry out legal acts drive him out? Thus, in his absence, I alone would be an obtainer."

"This, friends, of these" means of these spheres of desire spoken of above in the nineteen turns.

61. "Are both seen and heard" means the spheres of desire are not seen with the eye, nor heard with the ear, because they are objects of mind-consciousness. But for a person whose spheres of desire are not abandoned, having seen the bodily action occurring by way of the spheres of desire, they are as if seen, and having heard the verbal action, they are as if heard; therefore it was said "are both seen and heard." At the time of being face to face they are seen; at the time of being out of sight they are heard as "such and such a monk, it is said, is like this." "Even though" is a word of approval and censure. By that he approves of the forest-dwelling, and censures the non-abandoning of the spheres of desire.

Herein this is the explanation: even though that monk, having rejected a village-border lodging, is a forest-dweller, dwells in a remote secluded resting place, yet these so many spheres of desire of his are not abandoned. Even though he, having rejected surplus gains, is an almsfood eater. Even though he, having avoided greedy wandering, is one who walks successively for alms. Even though he, having rejected a robe given by a householder, is a wearer of rag-robes.

"One wearing coarse robes" - here, however, "coarse" should be understood as coarse by three reasons: coarse by the knife, coarse by the thread, and coarse by the dye. Therein, that which is cut into fragments by a knife is called coarse by the knife; that declines in value. That which is stitched with thick, long thread is called coarse by the thread; that declines in touch and is of rough contact. That which is dyed with dye is called coarse by the dye; that declines in colour and is discoloured. Even though that monk is thus one wearing robes coarse by the knife, coarse by the thread, and coarse by the dye, yet these so many spheres of desire of his are not

abandoned, are both seen and heard, and his wise fellow monks do not honour him, etc. do not venerate him. In "What is the reason for this," here "taṃ" is merely an indeclinable particle; "for what reason" means for what cause. For those of that one, etc. are heard too - because those evil ones of his are heard too, is what is meant. Because of the non-abandoning of these spheres of desire - this is the intention here.

Now, making that meaning clear by a simile, he said beginning with "seyyathāpi." Therein, "carcass" means a dead body. A snake's carcass is a snake-carcass. Likewise the others. And it should be understood that here only these three were mentioned because of their extremely repulsive and disgusting nature. For human beings, having prepared the carcasses of other animals such as hares and pigs with spices and so on, even consume them. But the carcasses of these they find disgusting even when fresh, how much more so when they have become putrid with the passage of time. "Having filled" means having heaped up, the meaning is having filled up; what is meant is having taken the carcass and having put it into the bronze dish. "Of another" means of a second one. "Having covered" means having closed over. "Market place" means the entrance to a street between shops, crowded with many people. "Would go" means would walk. "Like something fine and pure" means like something clean and clean, like something agreeable and agreeable. Furthermore, what is meant is like a present for a young bride. "Young bride" is called a mother; the present being carried for her is something fine; in both cases the repetition is on account of esteem or on account of praise. "Jaññaññañña byā" is also a reading.

"Having opened" means having uncovered. "Together with seeing it, disagreeableness would arise" means together with the seeing of that carcass itself, disagreeableness of that person would remain. "Disagreeableness" is a designation for the consciousness and mental factors that have arisen as "this is disagreeable." This same method applies to loathsomeness and disgust. "Even for the hungry" means even for the famished. "There would be no desire to eat" means the wish to eat would not exist. "How much more for the satisfied" means what is said is that for the satiated, the wish to eat would not exist even more so.

Herein this is the comparison of the simile - His sign of going forth is like the pure bronze dish; the non-abandoning of the spheres of desire is like the filling with carcasses; the concealment of the spheres of desire by the forest-dweller's practice and so on is like the covering with another bronze dish; just as there is disagreeableness of the people through seeing the carcass upon opening the bronze dish, so there is the non-honouring and so on by fellow monks through seeing the spheres of desire when not heeding the forest-dweller's practice and so on.

62. In the bright side, however, "even though" is an expression of approval and praise; by that he approves of the forest-dwelling, and praises the abandoning of the spheres of desire. "One who accepts invitations" means one who is a recipient of invitations. "With the dark grains picked out" means with the dark grains removed by picking through. "With various curries, with various vegetables": here "curry" (sūpa) is called that which is carried by hand. "Vegetables" means dainty bits; on account of that, "with various curries" is said with reference to fish, meat, bean curries and so on, and "with various vegetables" is said with reference to vegetables consisting of various kinds of meat and so on. The remainder should be understood by the method already stated.

And in the comparison of the simile: the abandoning of the spheres of desire is like the arrangement of fine rice food; the concealment of the abandoning of the spheres of desire by village-border dwelling and so on, which originate from fewness of wishes, is like the covering with another bronze dish; just as there is agreeableness of the people through seeing the fine rice food upon opening the bronze dish, so the honouring and so on by fellow monks through seeing the abandoning of the spheres of desire when not heeding the village-border dwelling and so on should be understood.

63. "A simile occurs to me, friend Sāriputta" means "a simile presents itself to me, friend Sāriputta." The intention is: "I wish to say one simile." "Let it occur to you" means "let it occur to you, let it present itself, speak" - this is the intention. In "Ekamidāhan," here "idā" is merely a particle; what is meant is "on one occasion I was," the accusative case is used in the locative sense. "I was dwelling at Rājagaha in Giribbaja": "Rājagaha" is the name of that city. But because it is situated like a cattle pen by the encirclement of mountains all around, it is called "Giribbaja." What is meant is: "I dwell in that city, I dwell in dependence on it." "Atha khvāhan" means "then I." And here "atha" is an indeclinable particle used at the beginning of a statement introducing a new subject. "Kho" is merely an expletive. "In the earlier period of the day" means the time of the earlier part of the day. The meaning is "in the earlier period of the day"; or "a time in the forenoon" is "the earlier period of the day"; what is meant is "one moment in the forenoon"; thus the accusative case is obtained in the sense of absolute connection. "Having dressed" means having put on; this should be understood by way of changing the monastery inner robe. Or by way of the inner robe having been adjusted for the purpose of entering a village, for he was not unclothed before that.

"Taking his bowl and robe" means having taken the bowl with the hand and the robe with the body. "For alms" means for the purpose of almsfood. "Samīti" is his name. "Wheelwright's son" means the son of a chariot-maker. "Paṇḍuputta" means the son of Paṇḍu. "Ājīvaka" means a naked ascetic. "Son of a former wheelwright" means the son of a family of former wheelwrights. "Standing by" means having approached and stood. "Bend" means curved on one side. "Crookedness" means like the path of a snake's movement. "Flaw" means sapwood, unevenness, knots, and so on. "In whatever way" is an indeclinable particle used in the sense of time; what is meant is "whenever, at whatever time." "In that way" is also used in the sense of time only; what is meant is "at each and every time." He thought according to his own measuring line, and the other one, at the very moment of his thinking, planed the very spot that was thought of. "Delighted" means joyful in mind, satisfied in mind, with mind seized by joy and pleasure. "Uttered words of delight" means he uttered, spoke forth, pronounced words due to delight, or words befitting the state of delight. "As if knowing heart with heart" means as if having known mind with mind.

"Faithless" means devoid of faith in the Buddha, the Teaching, and the Community. "For the sake of livelihood" means oppressed by debt, fear, and so on, being unable to live outside, having become seekers of livelihood here. "Not through faith" means not through faith. "Fraudulent, deceitful" means endowed with deceitfulness and fraudulence. "Treacherous" means practised in deceit; what is meant is fraudulence

that has reached the strength of full development. For fraudulence, because of displaying qualities that do not exist, is called "deceit," having made it similar to displaying qualities of goods that do not exist. "Arrogant" means with risen reeds; what is meant is with arisen hollow conceit. "Fickle" means endowed with fickleness such as adorning bowl and robes and so on. "Garrulous" means harsh of mouth; what is meant is of harsh speech. "Of loose speech" means of unrestrained speech, prattlers of useless talk even for the whole day. "With unguarded doors in the faculties" means with unrestrained doors of action in the six faculties. "Not knowing moderation in food" means not knowing the measure that should be known regarding food - the propriety in seeking, receiving, and consuming. "Not devoted to wakefulness" means not devoted to wakefulness. "Without regard for asceticism" means indifferent to the duties of an ascetic; the meaning is devoid of the practice in conformity with the Teaching. "Without keen respect for the training" means they do not have abundant respect for the training rules, or they are ones who frequently transgress offences. "Luxurious" and so on is stated in the Dhammadāyāda Sutta; "lazy" and so on in the Bhayabherava Sutta. "With this exposition of the Teaching" means by this proclamation of the Teaching.

"Through faith, from home" means faithful by nature, and also gone forth through faith from home into homelessness. "Drink it in, methinks, devour it, methinks" means as if they drink, as if they devour. Uttering words of delight, they are as if drinking with speech; giving thanks, they are as if devouring with mind. "Good indeed" means beautiful indeed. "Fellow in the holy life" - both the short and the long forms are fitting. When it is short, it applies to Sāriputta; when it is long, it applies to the fellows in the holy life. When it applies to Sāriputta, the meaning is: our fellow in the holy life, Sāriputta, having raised us up from the unwholesome. When it applies to the fellows in the holy life, the meaning is: the fellows in the holy life, having raised us up from the unwholesome. "Young" means of tender age. "Youthful" means established in the state of youth. "Fond of adornment" means one whose nature is to adorn. Therein, someone, though of tender age, is not youthful, as one who is too young; someone, though youthful, is not fond of adornment, as one whose nature is peaceful, or one overcome by laziness, disaster, and so on. But here, one who is young, youthful, and fond of adornment is intended; therefore he spoke thus. Blue lotuses and so on are mentioned because they are esteemed by the world. "Thus those" means thus those. "Both great beings" means both are great beings; for both these chief disciples are called "great beings." Herein this is the meaning of the word: they do not go by desire and so on, thus they are nāgas; they do not return to the mental defilements abandoned by each respective path, thus they are nāgas; they do not commit offences of various kinds, thus they are nāgas. This is the summary here. The detail, however, should be understood by the method stated in the Mahānidessa. Furthermore -

"He commits no offence whatsoever in the world,
Having abandoned all bondages and bonds;
Everywhere he does not cling, liberated,
Such a one is called an elephant because of that state."

Thus the meaning here should be understood. Great elephants are great beings, meaning more worthy of honour and more worthy of praise than other elephants who have eliminated the mental corruptions. "Of each other": one of another. "Gave thanks" means they equally gave thanks. Therein, Mahāoggallāna gave thanks by this simile, and the General of the Teaching by saying "Let it occur to you, friend." Therefore it was said "they gave thanks to each other's well-spoken words."

The explanation of the treatise on the teaching of conventional and ultimate reality is finished.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Anaṅgaṇa Sutta is finished.

6. Explanation of the Ākaṅkheyya Sutta

64. "Thus have I heard" - this is the Ākaṅkheyya Sutta. Therein, "accomplished in morality" - "accomplished" is threefold by way of complete, endowed with, and sweet. Therein -

"Parrots consume the accomplished rice field, Kosiya;
I announce to you, brahmin, I am not able to prevent them."

This is called accomplished in the sense of complete. "One is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, attained, accomplished, possessed of it" - this is called accomplished in the sense of endowed with. "Venerable sir, the lower surface of this great earth is accomplished, just as pure bee's honey, such is its sweetness" - this is called accomplished in the sense of sweet. But here, both accomplished in the sense of complete and accomplished in the sense of endowed with are applicable. Therefore, "accomplished in morality" - the meaning here should be understood thus: "having become complete in morality" and also "having become endowed with morality." "Morality" - in what sense is it morality? It is morality in the sense of composing. The detailed discussion of that has been stated in the Visuddhimagga.

Therein, by this meaning of "complete in morality," the fulfilment of morality through the disappearance of faults in morality has been stated, just as the fulfilment of a field through the disappearance of faults in the field. For just as a field possessed of four faults - seed-deficiency, sowing-deficiency, water-deficiency, and saline-deficiency - is incomplete.

Therein, seed-deficiency means where here and there the seeds are broken or rotten; where they sow those, there the crop does not arise, the field is deficient. Sowing-deficiency means where an unskilled person, while sowing seeds, drops them here and there. For thus everywhere the crop does not arise, the field is deficient. Water-deficiency means where in some places there is either too much water or not enough; for there too the crops do not arise, the field is deficient. Saline-deficiency means where a farmer, in some area, ploughing the ground with a plough four or five times, makes it excessively deep, and from that saline substance arises; for there too the crop does not arise, the field is deficient, and such a field is not of great fruit nor of great benefit, for there too, even having sown much, one obtains little. But with the disappearance of these four faults, the field becomes complete. And such a field is of

great fruit and of great benefit. Just so, morality possessed of four faults - broken, holed, spotted, and inconsistent - is incomplete. And such morality is not of great fruit, not of great benefit. But with the disappearance of these four faults, the field of morality becomes complete, and such morality is of great fruit and of great benefit.

By this meaning of "endowed with morality," just this has been said: having become endowed with morality, having gone into combination, having become possessed of it, dwell. Therein, the state of being accomplished in morality comes about by two reasons: by seeing the danger in failure in morality and by seeing the benefit in accomplishment of morality. Both of those have been expanded upon in the Visuddhimagga.

Therein, the Elder Sumana, the dweller of the Island Monastery, said: by "accomplished in morality," to this extent, it is said, the Blessed One, having recited the fourfold purification morality, showed the chief morality therein in detail by this - "restrained by the restraint of the Pātimokkha." But his pupil, the Elder Cūḷanāga, master of the three Canons, said - In both places the Pātimokkha restraint was stated by the Blessed One, for the Pātimokkha restraint alone is morality. And having said, without approving, "Is there indeed a place where the other three are called morality?" - he said - "Sense restraint is merely the guarding of the six doors; purification of livelihood is merely the arising of requisites righteously and impartially; that which is dependent on requisites is merely the consuming after reviewing requisites that have been obtained, thinking 'this is the purpose.' Without qualification, the Pātimokkha restraint alone is morality. For one whose that is broken, it should not be said that this person, like a man whose head is cut off, will protect his hands, feet, and the rest. But for one whose that is healthy, this person, like a man whose head is not cut off, is able to protect his life and the rest by restoring them again to their natural state. Therefore, having recited the Pātimokkha restraint by 'accomplished in morality,' having stated 'accomplished in the Pātimokkha' as a synonym for that very thing, and showing it in detail, he said beginning with 'restrained by the restraint of the Pātimokkha.'"

Therein, "restrained by the restraint of the Pātimokkha" means possessed of the Pātimokkha restraint. "Accomplished in good conduct and lawful resort" means accomplished in good conduct and in lawful resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Seeing danger" means those who see danger. "Having accepted" means having rightly taken up. "Train in the training rules" means in the training rules, having taken upon oneself each and every training rule, one trains. Furthermore, "having accepted, train in the training rules" means whatever is to be trained in among the divisions of training, both bodily and verbal, having accepted all that, one trains - this is the summary here; but in detail, all these terms beginning with the Pātimokkha restraint are stated in the Visuddhimagga.

65. "If he should wish" - why was this begun? For the purpose of showing the benefits of morality. If even for those recently gone forth or for those lacking wisdom there might be thus: "The Blessed One says 'Fulfil morality,' but what indeed is the benefit in fulfilling morality, what is the distinction, what is the growth?" To show them the seventeen benefits, he said thus. Perhaps, having heard this benefit beginning with being dear and agreeable to fellow monks in the holy life and ending with the

elimination of mental corruptions, they might fulfil morality. Like the poison-thorn merchant. A poison-thorn merchant is called a molasses merchant.

He, it is said, having loaded molasses, treacle, candy, sugar, and so on onto a cart and having gone to a borderland village, proclaimed: "Take the poison-thorn, take the poison-thorn!" Having heard that, the villagers, thinking "Poison is indeed hard; whoever eats it dies; a thorn too, having pierced, kills; both of these are hard, what benefit is there here?" shut their house doors and sent the children away. Having seen that, the merchant, thinking "These villagers are unskilled in trade; well then, let me make them take it by a means," proclaimed: "Take the exceedingly sweet, take the exceedingly pleasant! Molasses, treacle, sugar can be obtained at the same price; it can be obtained even with counterfeit māsakas and counterfeit kahāpaṇas and so on!" Having heard that, the villagers, full of mirth, having come and having given even much money, took it. Therein, just as the merchant's proclamation "Take the poison-thorn!" so is the Blessed One's words "Monks, dwell accomplished in morality, etc. having accepted, train in the training rules." Just as the villagers' thinking "Both of these are hard, what benefit is there here?" so when the Blessed One said "Dwell accomplished in morality," the monks' thinking: "This so-called morality is hard, harsh, opposed to play and so on; what indeed is the benefit for those accomplished in morality?" Then, just as that merchant's words beginning with "Take the exceedingly sweet," so should be understood the Blessed One's words beginning with "If he should wish," for the purpose of making known the seventeen benefits beginning with being dear and agreeable and ending with the elimination of mental corruptions.

Therein, "if he should wish" means if he should wish, if he should desire. "May I be dear" means he should be looked upon with eyes of affection; what is meant is that he would become the proximate cause for the arising of affection. "Agreeable" means one who increases their minds, or one to be attained by their minds, one to be pervaded with a mind of friendliness - this is what is meant. "Respected" means one who takes the place of a teacher for them, like a stone umbrella. "Esteemed" means one to be venerated thus: "Surely this venerable one who knows, knows; who sees, sees." "He should be one who fulfils morality" means he should be one who fulfils the fourfold purification morality; what is meant is that he would be endowed with a manner of fulfilment that is not deficient. "Devoted internally to serenity of mind" means engaged in the serenity of one's own mind; for here "internally" or "of oneself" - this is one in meaning, only the phrasing is different. But this "serenity" in the locative sense is an accusative expression. "Anu" - this is accomplished through connection with this prefix. "With meditative absorption not neglected" means one whose meditative absorption has not been thrown out externally, or one whose meditative absorption has not been destroyed; for this "nirākaraṇa" means removal and destruction. And its usage should be seen in such passages as "having rejected obstinacy, humble in conduct."

"Endowed with insight" means engaged in the sevenfold observation; the sevenfold observation is: observation of impermanence, observation of suffering, observation of non-self, observation of disenchantment, observation of dispassion, observation of cessation, and observation of relinquishment. These were expanded upon in the Visuddhimagga. "One who develops empty dwellings" means one who increases

empty dwellings; and here, a monk who, having taken up a meditation subject by way of serenity and insight, enters an empty dwelling night and day and sits down, should be understood as "one who develops empty dwellings." But even one who is building mansions of one storey and so on should indeed not be regarded as one who develops empty dwellings.

And to this extent, just as the teaching on the roaming of craving, though initially begun by way of craving, because craving is the proximate cause of conceit and views, having entered into conceit and views, gradually became a teaching on the triad of obsession, so too this teaching, though initially begun by way of the training in higher morality, because morality is the proximate cause of serenity and insight, having entered into serenity and insight, gradually became a teaching on the triad of trainings - this should be understood.

For here, by "he should be one who fulfils morality," to this extent the training in higher morality was stated. By "devoted internally to serenity of mind, with meditative absorption not neglected," to this extent the training in higher consciousness; by "endowed with insight," to this extent the training in higher wisdom; but by "one who develops empty dwellings," the training in higher consciousness in the development of empty dwellings by way of serenity, and the training in higher wisdom by way of insight - thus both trainings were stated having been collected together. And here, by these terms "devoted internally to serenity of mind, with meditative absorption not neglected," what was spoken of is precisely the unified focus of mind that guards morality. By this term "with insight," the discernment of activities that guards morality.

How does unified focus of mind guard morality? For one who does not have unified focus of mind, when illness arises he is vexed; he, afflicted by illness, with a distracted mind, even having destroyed morality, becomes one who brings about the appeasement of illness. But one who has unified focus of mind, having suppressed that suffering of illness, attains a meditative attainment; at the moment of attainment, suffering is made far away, and a stronger happiness arises. Thus unified focus of mind guards morality.

How does discernment of activities guard morality? For one who does not have discernment of activities, there is powerful selfish attachment to individual existence thinking "my matter, my consciousness"; he, when such things as famine, illness, danger and so on have arrived, even having destroyed morality, becomes one who nourishes his individual existence. But one who has discernment of activities, there is no powerful selfish attachment or affection towards individual existence; he, when such things as famine, illness, danger and so on have arrived, even if his intestines come out, even if he dries up and withers, or is broken into fragments a hundredfold or a thousandfold, he indeed never becomes one who nourishes his individual existence having destroyed morality. Thus discernment of activities guards morality. But by "one who develops empty dwellings," the development, growth, and perseverance in practice of that very both was shown.

Thus, because the Blessed One showed that by one wishing for these four qualities - "May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed" - nothing else whatsoever is to be done; rather, one should be endowed

with virtues beginning with morality; for such a one is dear to fellow monks in the holy life, agreeable, respected and esteemed. For this too was said -

"One accomplished in morality and vision, righteous, a speaker of truth;
Doing one's own work, that one people hold dear."

Therefore, having said "If, monks, a monk should wish - 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed' - he should be one who fulfils morality, etc. empty dwellings," now, because even by one aspiring to the obtaining of requisites and so on, this very thing is to be done, and nothing else, therefore he said beginning with "If, monks, a monk should wish - 'May I be an obtainer.'" And here it should be understood that the Blessed One does not teach the fulfilment of morality and so on for the sake of material gain. For the Blessed One, seeking food, with speech cut off, does not speak contentious speech; thus he exhorts his disciples. How then would he teach the fulfilment of morality and so on for the sake of material gain? But this was said according to the disposition of individuals. For those whose disposition might be thus: "If we were not troubled by the four requisites, we would be able to fulfil morality and so on" - according to their disposition the Blessed One said thus. Moreover, this is the inherent benefit of morality, that is to say, the four requisites. For thus wise people, having brought out what was stored in granaries and so on, without giving even to their sons and so on, without using it themselves, give to the virtuous - therefore this was said for the purpose of showing the inherent benefit of morality.

In the third section, "those I" means "those of which I." "Their services to them" means the services of giving requisites done to me by those gods or humans. For even gods give requisites to those endowed with virtues beginning with morality, not only humans, just as Sakka to the Venerable Mahākassapa. "Of great fruit and great benefit" - both of these are one in meaning; only the phrasing is different. Or, they bear great mundane happiness - thus they are of great fruit. And they become conditions for great supramundane happiness - thus they are of great benefit. For even a ladleful of almsfood given to one endowed with virtues beginning with morality, even having made a leaf-hut on a piece of ground measuring only five cubits, protects from the unfortunate realms and the nether world for many thousands of cosmic cycles, and at the final goal becomes a condition for the deathless element of final nibbāna. And here the stories beginning with "I gave milk-rice" are the cases, or the entire Petavatthu and Vimānavatthu are the proof. Therefore it shows that even by one wishing for the great fruitfulness of the services done to oneself by the donors of requisites, one should be endowed with virtues beginning with morality.

In the fourth section, "relatives" means those belonging to the side of the mother-in-law and father-in-law. "Blood-relations" means those connected by one blood - paternal grandfathers and so on. "Deceased ghosts" means those who have gone to the state after death. "Passed away" means dead. "That of theirs" means their state of confident mind towards me, or their recollection with a confident mind. For whatever monk's deceased father or mother, having become of confident mind thinking "Our relative, the elder, is moral, of good character," recollects that monk, for that one, even that confidence of mind, even that mere recollection, is of great

fruit and of great benefit indeed; it is indeed capable of warding off from unfortunate realms for many hundreds of thousands of cosmic cycles and, in the end, of causing one to reach the Deathless. For this was said by the Blessed One: "Those monks, monks, who are accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation - even seeing those monks, monks, I say is of great benefit. Hearing, recollection, going forth after them, approaching, attending upon those monks, monks, I say is of great benefit." Therefore, it shows that even by one wishing for great fruit of the confidence of mind and recollection towards oneself by relatives and blood-relations, one should be endowed with the qualities of morality and so on.

66. In the fifth section, "may I be one who overcomes discontent and delight" means I would be one who overcomes, overpowers, and submerges both discontent and delight. And here, "discontent" means longing regarding highly wholesome mental states and secluded resting places. "Delight" means delight in the five types of sensual pleasure. "And may discontent not overcome me" means and may discontent not overcome me, not crush me, not overpower me. "Arisen" means born, produced. For one endowed with virtues beginning with morality overcomes both discontent and delight, overpowers them, and remains having crushed them. Therefore it shows that even by one wishing for such a self, one should be endowed with virtues beginning with morality.

In the sixth section, "fear" is both mental terror and object. "Dread" is the object itself. The remainder is the same as the method stated in the fifth section. For one endowed with virtues beginning with morality overcomes fear and dread, overpowers them, and remains having crushed them, like the Elder Mahādatta who dwelt at Ariyakoṭṭiya.

The Elder, it is said, while travelling on the road, having seen a certain pleasing forest, thinking "Right here today, having performed the ascetic duty, I shall go," having turned aside from the road, at the foot of a certain tree, having laid out his double robe, having folded his legs crosswise, sat down. The children of the tree deity, being unable to remain in their own state due to the power of the Elder's morality, cried out in distress. The deity too shook the tree. The Elder sat as if unshakeable. That deity smoked, blazed up, but was indeed not able to shake the Elder; then, having come in the appearance of a lay follower, having paid homage, stood there. When asked "Who is this?" she said "I, venerable sir, am a deity dwelling in this tree." "You made these disturbances?" "Yes, venerable sir." And when asked "Why?" she said - "Venerable sir, due to the power of your morality, the children, being unable to remain in their own state, cried out in distress; I did thus in order to put you to flight." The elder said - "Then why did you not say beforehand 'Do not dwell here, venerable sir, it is uncomfortable for me'? But now do not say anything; I would be ashamed because of the statement 'Mahādatta of Ariyakoṭṭiya has gone due to fear of non-human spirits.' Therefore I shall dwell right here; but you, for just this one day, dwell somewhere else." Thus one endowed with virtues beginning with morality is one who overcomes fear and dread. Therefore it shows that even by one wishing for such a self, one should be endowed with virtues beginning with morality.

In the seventh section, "pertaining to the higher mind": "abhiceto" is called the excellent, pure consciousness, or higher consciousness; those born in the higher mind

are "pertaining to the higher mind," or those based upon the higher mind are "pertaining to the higher mind." "Pleasant abidings in the present life" means of pleasant abidings in the present life. "Present life" is called the evident individual existence; the meaning is those that are pleasant abidings therein; this is a designation for the fine-material-sphere meditative absorptions. For meditators who sit having attained those experience undefiled happiness of renunciation in this very individual existence; therefore they are called "pleasant abidings in the present life." "One who obtains at will" means an obtainer at will, an obtainer according to one's own wish; what is meant is that one is able to attain at whatever moment one wishes. "One who obtains without difficulty" means what is meant is that one is able to attain having suppressed opposing mental states with ease. "One who obtains without trouble" means an obtainer of those that are without trouble, extensive; what is meant is that one is able to emerge exactly according to the predetermined limit. For a certain one is merely an obtainer, but is not able to attain at whatever moment he wishes. A certain one is able to attain thus, but suppresses the obstructing states with difficulty. A certain one attains thus, and suppresses the obstructing states without difficulty, but is not able to emerge exactly according to the predetermined limit, like a water-clock. But whoever wishes for this threefold accomplishment, he too should be one who fulfils morality.

Thus, when the meditative absorption that forms the basis for direct knowledge had been stated, although the turn for direct knowledges had come, yet the Blessed One, without taking it up, since not only the meditative absorptions forming the basis for direct knowledge and direct knowledge alone are the benefit of morality, but also the four immaterial meditative absorptions and the three lower noble paths, therefore, in order to encompass and show all of that, he said beginning with "If he should wish" etc. "those that are peaceful" and so on.

Therein, "peaceful" means by the tranquillity of factors and by the tranquillity of the object. "Deliverances" means because of being liberated from opposing states and because of being inclined towards the object. "Having gone beyond material form" means having surpassed the fine-material-sphere meditative absorption. The connection of terms is "those deliverances that are peaceful, having gone beyond material form"; for otherwise, "having gone beyond material form, doing what?" would not be clear. "Immaterial" means devoid of matter with respect to both object and result. "Having touched with the body" means having touched with the mental body, having reached, having attained - this is what is said. The remainder is just as already stated. This is what is meant: "Whatever monk wishes to dwell having touched these deliverances, he too should be one who fulfils morality."

67. In the ninth section, "of the three mental fetters" means of the three bonds reckoned as identity view, sceptical doubt, and adherence to moral rules and austerities. For these bind aggregates, destinations, existences, and so on with aggregates, destinations, existences, and so on, or action with its fruit; therefore they are called "mental fetters"; the meaning is bonds. "With utter elimination" means by utter elimination. "Stream-enterer" means one who has entered the stream. And "stream" is a designation for the path. "Stream-enterer" refers to the person endowed with that. As he said: "'Stream, stream', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is the stream? It is just this noble eightfold path, venerable sir. As follows:

right view, etc. right concentration." "Stream-enterer, stream-enterer", thus indeed, Sāriputta, is said. What indeed, Sāriputta, is a stream-enterer? Whoever, venerable sir, is endowed with this eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan." But here the name of the fruition is given by the path; therefore one stationed in the fruition should be understood as "stream-enterer." "No longer subject to fall into lower realms" - "vinipāteti" means the nether world; one whose nature is not to fall into the nether world is one no longer subject to fall into lower realms; what is meant is that his nature is not to cast himself down into the realms of misery. Why? Because those mental states that lead to the realms of misery have been abandoned. "The highest enlightenment is the further destination, the goal for him" - thus he is one heading for the highest enlightenment; the meaning is one who will inevitably reach the upper three paths. Why? Because of having attained the first path. "In morality" means even one wishing to become such should be one who fulfils morality.

In the tenth section, even the three mental fetters eliminated by the first path are mentioned for the purpose of praising the path of once-returning. "With the reduction of lust, hate, and delusion" means by the reduced state of these, by the making of reduction; this is what is meant. Therein, the reduction should be understood by two reasons: by occasional arising and by the weakness of prepossession. For in the case of a once-returned, mental defilements do not arise frequently as for the great multitude following the round of rebirths; they arise only occasionally and rarely, having become sparse in appearance, like sprouts in a sparsely sown field. And even when arising, they do not arise crushing, pervading, concealing, and making darkness as for the great multitude following the round of rebirths; they arise very gently, having become thin in appearance, like a film of cloud or like a fly's wing.

Therein, some elder monks say: "Although the mental defilements of a once-returned arise after a long time, they arise thickly, for thus indeed his sons and daughters are seen." But this is without measure. For sons and daughters come about even by the mere fondling of limbs and minor limbs. The reduction of his mental defilements should be understood by just two reasons: by occasional arising and by the weakness of prepossession.

"Once-returned" means one having the nature of coming once. "Having come to this world only once more" means having come only once to this human world by way of conception. For even one who, having developed the path of once-returning here, attains final nibbāna right here, he too is not included here. Even one who, having developed the path here, having been reborn among the gods, attains final nibbāna right there. Even one who, having developed the path in the heavenly world, attains final nibbāna right there. Even one who, having developed the path in the heavenly world, having arisen right here in the human world, attains final nibbāna. But one who, having developed the path here, was reborn in the heavenly world, having stayed there as long as life lasts, is again reborn right here and attains final nibbāna - this one should be understood as included here. "Would make an end of suffering" means I would make a delimitation of the suffering of the round of rebirths. "In morality" means even one wishing to become such should be one who fulfils morality.

In the eleventh section, "of five" is a numerical delimitation. "Lower" means "lower" is called below; the meaning is "belonging to the lower part"; the intention is conditions

for rebirth in the sensual-sphere of existence. "Of mental fetters" means of bonds; these should be understood as the very same mental fetters stated previously, together with the mental fetters of sensual lust and anger. For one for whom these are not abandoned, even though he may have arisen at the highest point of existence, with the exhaustion of his life span he is indeed reborn in the sensual sphere. This person should be understood as being like a fish that has swallowed a hook, and like a bird bound by its feet with a long string. And here the mention of those stated previously too should be understood as being only for the purpose of praising. "Of spontaneous birth" - this is an expression rejecting the remaining modes of generation. "Attaining final nibbāna there" means attaining final nibbāna right there in the Brahma world. "Not subject to return from that world" means having the nature of not returning again from that Brahma world by way of conception. "In morality" means even one wishing to become such should be one who fulfils morality.

68. Thus, when the path of non-returning had been stated, although the turn for the fourth path had come, yet the Blessed One, without taking it up, since not only the direct knowledge of the elimination of mental corruptions alone is the benefit of morality, but also the five mundane direct knowledges, therefore, in order to show those as well; and since when the elimination of mental corruptions has been spoken of the Teaching is concluded, and this being so, because these qualities would have remained unspoken, this discourse would be called a discourse on shorn direct knowledges; therefore, in order to show them having completed the fulfilment of direct knowledges as well; and since for one established in the path of non-returning, the exercise of supernormal power succeeds easily, because the hindrances to concentration - sensual lust and anger - have been uprooted, for a non-returner is one who fulfils morality and concentration; therefore, in order to show the mundane direct knowledges at the very fitting place, he said beginning with "If he should wish" etc. "various kinds" - thus he said beginning with this - this is the connection.

Therein, the explanation of the Pāḷi text of all five mundane direct knowledges that have come by the method beginning with "the various kinds of supernormal power," together with the method of meditation, has been stated in the Visuddhimagga.

69. "With the elimination of the mental corruptions" as the sixth direct knowledge means through the elimination of all mental defilements by the path of arahantship. "Without mental corruptions" means devoid of mental corruptions. "Liberation of mind, liberation by wisdom" - here, by the term "mind," only the concentration associated with the fruition of arahantship is meant; by the term "wisdom," only the wisdom associated with that is meant. Therein, it should be understood that concentration, being liberated from lust, is liberation of mind; wisdom, being liberated from ignorance, is liberation by wisdom. And this was said by the Blessed One: "Whatever is his concentration, monks, that is his concentration faculty. Whatever is his wisdom, monks, that is his wisdom faculty. Thus indeed, monks, through the fading away of lust there is liberation of mind, through the fading away of ignorance there is liberation by wisdom." But here it should be understood that liberation of mind is the fruit of serenity, and liberation by wisdom is the fruit of insight.

"In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through one's own wisdom; the meaning is having known without dependence on others. "Having attained, may I

dwell" means having reached, having accomplished, may I dwell. "In morality" means even one wishing to attain liberation of mind and liberation by wisdom, having thus shaken off all mental corruptions, should be one who fulfils morality.

Thus, the Blessed One, having spoken the talk on the benefits of morality up to arahantship, now showing all those benefits of morality combined together, stated the conclusion: "Monks, dwell accomplished in morality, etc. this was said dependent on that." The meaning of this in brief is: "Monks, dwell accomplished in morality, etc. having accepted the training rules, train in them" - thus what was previously said by me in this way, all this means that a monk accomplished in morality is dear to his fellow monks in the holy life, agreeable, respected and esteemed, an obtainer of requisites, one who makes great fruit for the donors of requisites, one who makes the fruit great for the volition of recollection of departed relatives, one who overcomes discontent and delight, one who overcomes fear and dread, an obtainer of fine-material-sphere meditative absorptions and immaterial-sphere meditative absorptions, the lower three fruits of asceticism, the five mundane direct knowledges, and the knowledge of the elimination of mental corruptions - and these virtues he realises by direct knowledge himself; dependent on that, with reference to this, it was said. This the Blessed One said. Delighted, those monks rejoiced in what the Blessed One had said.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Ākaṅkheyya Sutta is finished.

7. Explanation of the Vattha Sutta

70. "Thus have I heard" - this is the Vattha Sutta. Therein, "just as, monks, a cloth" - this is indeed a word of simile. And when making a simile, the Blessed One sometimes shows the simile first and afterwards shows the meaning, sometimes shows the meaning first and afterwards the simile, sometimes shows the meaning surrounded by the simile, and sometimes the simile surrounded by the meaning.

Thus he - spoke the entire Devadūta Sutta, showing the simile first and afterwards showing the meaning, beginning with "Just as, monks, there are two houses with doors facing each other, there a man with eyes, standing in the middle, might see." But by the method beginning with "He goes unhindered through walls, through ramparts, through mountains, just as through space," he spoke showing the entire meaning of the various kinds of supernormal power first and afterwards showing the simile. By the very method beginning with "Just as a brahmin man desiring the substance, seeking the substance," he spoke the entire Cūlasāropama Sutta, showing the meaning surrounded by the simile. "Here again, monks, some sons of good family learn the Teaching thoroughly - discourse, etc. By the method beginning with "just as, monks, a man desiring a snake," he spoke the entire Alagadda Sutta, the Mahāsāropama Sutta, and such discourses, showing the simile surrounded by the meaning.

This one here shows the simile first and afterwards shows the meaning. But why does the Blessed One show it thus? Either because of the disposition of the persons or because of the beauty of instruction. For those persons who, when the simile is shown first, easily penetrate the meaning being spoken of, to them he shows the simile first.

This same method applies everywhere. And that element of phenomena, through the thorough penetration of which he has attained the beauty of instruction, that has been thoroughly penetrated by him. Therefore this one, having attained the beauty of instruction, the lord of the Teaching, the king of the Teaching, expounds the Teaching in whatever way he wishes - thus it should be understood that he shows it thus either because of the disposition of the persons or because of the beauty of instruction.

Therein, "cloth" means a cloth that is naturally pure. "Defiled and stained" means defiled by adventitious defilement such as dust and dirt, and stained because of being seized by stain such as sweat and grime. As to "kind of dye," here dye itself is the kind of dye. "Were to apply" means were to bring near. "Whether blue" means either for blue, or for the purpose of blue - this is what is said. Thus everywhere. For a washerman, when applying for the purpose of blue, applies blue dyes such as bronze-blue, leaf-blue, and so on. When applying for the purpose of yellow, yellow dyes similar to kaṇikāra flowers. When applying for the purpose of red, red dyes similar to bandhujīvaka flowers. When applying for the purpose of crimson, crimson dyes similar to kaṇavīra flowers. Therefore it was said "whether blue, etc. whether crimson."

"It would be of poorly dyed colour" means it would be of badly dyed colour only. "It would be of impure colour" means even its blue colour would not be pure, nor the remaining colours either. For such a cloth, even when put into a blue vat, does not become deeply blue; even when put into the remaining vats, it does not take on yellow and other colours, but only takes on the colour of withered blue kuraṇḍa, kaṇikāra, bandhujīvaka, and kaṇavīra flowers. "What is the reason for this" means for what reason, for what cause is that cloth like this, or for what reason does the kind of dye on that cloth become of such poorly dyed colour and impure colour? But since the defiled state of that cloth is itself the reason here, and nothing else, therefore he said "because of the impurity, monks, of the cloth."

"Just so" is the application of the simile. "When the mind is defiled" means when the mind is defiled. If one asks why the Blessed One made the simile with a defiled cloth, it is for the purpose of showing that effort is rich in result. For just as a cloth defiled by visiting stains, being by nature white, when washed again becomes white, and there effort is not fruitless as in the case of goat wool which is black by nature, so too the mind is defiled by visiting mental defilements. But by nature it is white even in the entire occasion of rebirth-linking and life-continuum. As he said - "This mind, monks, is luminous, and it is defiled by visiting impurities." That, when being purified, it is possible to make even more luminous, and there effort is not fruitless - thus it should be understood that he made the simile with a defiled cloth for the purpose of showing that effort is rich in result.

"An unfortunate realm is to be expected" means when the mind is such, an unfortunate realm is to be expected; "he will attain just an unfortunate realm and nothing else" - thus an unfortunate realm is to be desired; what is meant is that it will inevitably come to be. And this unfortunate realm is twofold: unfortunate realm of practice and unfortunate realm of destination. Unfortunate realm of practice is also twofold: unfortunate realm of household practice and unfortunate realm of homeless practice.

For a householder with a defiled mind kills living beings, takes what is not given, fulfils the entire ten unwholesome courses of action. This is his unfortunate realm of household practice. He, steady in that, upon the collapse of the body, goes to hell, to the animal realm, goes to the sphere of ghosts. This is his unfortunate realm of destination.

One gone forth too, having gone forth in this Dispensation, with a defiled mind, engages in messenger duty and errand-going, performs medical treatment, strives for schism in the Community and destruction of shrines, earns his livelihood by giving bamboo and so on, fulfils the entire misconduct and improper resort. This is his unfortunate realm of homeless practice. He, steady in that, upon the collapse of the body, goes to hell, to the animal realm, goes to the sphere of ghosts; he becomes what is called an ascetic-demon, an ascetic-ghost, with body ablaze with burning double robes and so on, he wanders about making a cry of distress. This is his unfortunate realm of destination.

"Just as" - he has begun to show the bright side; its meaning should be understood by the opposite of what was stated in the dark side. Here too, a fortunate realm is twofold: fortunate realm of practice and fortunate realm of destination. Fortunate realm of practice is also twofold: fortunate realm of household practice and fortunate realm of homeless practice. For a householder with a pure mind abstains from killing living beings, from taking what is not given, fulfils the entire ten wholesome courses of action. This is his fortunate realm of household practice. He, steady in that, upon the collapse of the body, is reborn in human greatness or in divine greatness. This is his fortunate realm of destination.

One gone forth too, having gone forth in this Dispensation, with a pure mind, cleans the fourfold purification morality, takes upon himself the thirteen ascetic practices, having taken up a meditation subject favourable to oneself among the thirty-eight objects, resorting to a secluded resting place, having performed the preliminary work on a circular meditation object, produces meditative absorptions and attainments, develops the path of stream-entry, etc. He develops the path of non-returning. This is his fortunate realm of homeless practice. He, steady in that, upon the collapse of the body, is reborn in the human world in the three great families, or among the six sensual-sphere gods, or in the ten Brahma abodes, or in the five Pure Abodes, or in the four immaterial states. This is his fortunate realm of destination.

71. Having said thus "when the mind is defiled, an unfortunate realm is to be expected, and when undefiled, a fortunate realm," now showing those impurities by which the mind becomes defiled, "And what, monks, are the impurities of the mind?" He said beginning with "covetousness and unrighteous greed."

Therein, desire and lust for one's own goods is covetousness; for another's goods is unrighteous greed. Or alternatively, whether for one's own goods or another's goods, desire and lust regarding what is proper and attainable is covetousness; regarding what is improper and unattainable is unrighteous greed. But the Elder said: "Why do you make a distinction? Whether proper or improper, since from the statement 'lust is unrighteous, hate is unrighteous, delusion is unrighteous,' no greed whatsoever is not unrighteous; therefore it is just greed - covetousness in the sense of coveting, unrighteous in the sense of unrighteousness; this has the same meaning, only the

phrasing is different." And this covetousness and unrighteous greed, having arisen, spoils the mind and does not allow it to illuminate. Therefore it is called "an impurity of the mind."

Just as this is so, anger originating from the ninefold grounds of resentment. Wrath originating from the tenfold grounds of resentment. Hostility is that which blinds the mind again and again. Contempt is the destroying of the recognition of good deeds done, whether of one in household life or of one in homelessness. For even one in household life, being poor, having been placed in a high position by someone compassionate, at a later time destroys the recognition of that one's good deeds, saying "What was done for me by you?" One in homelessness too, having been helped from the time of being a novice onwards by a teacher or a preceptor with the four requisites and with recitation and interrogation, and trained in proficiency in talk on the Teaching, method, and treatises and so on, at a later time, being honoured and respected by kings, royal ministers and so on, going about showing no regard for his teachers and preceptors, when told "This one was thus helped and brought up by us when young, but now he has become devoid of affection," destroys the recognition of their good deeds, saying "What was done for me by you?" That contempt of his, which destroys the recognition of good deeds, having arisen, spoils the mind and does not allow it to illuminate. Therefore it is called "an impurity of the mind."

Just as this is so, insolence, which seizes upon rivalry, arising by overpowering even a very learned person, by the method beginning with "even for such a very learned one the destination is uncertain; what distinction is there between you or me?" Envy is the vexation at others' honour and so on. Stinginess is not enduring the state of one's own success being shared in common with others. Deceit is that which has become deceptive conduct. Fraudulence arising through the state of being deceitful. For a deceitful person is like an āyatana-fish. The āyatana-fish, it is said, shows its tail to fish and its head to snakes, in order to make them know "I am similar to you." Just so, a deceitful person, whichever discourse-specialist or Abhidhamma-specialist he approaches, to each one he speaks thus: "I am your devoted companion, you are my compassionate ones, I do not let go of you" - thinking "Thus they will think 'This one is respectful towards us, deferential.'" This fraudulence of his, arising through the state of being deceitful, having arisen, spoils the mind and does not allow it to illuminate. Therefore it is called "an impurity of the mind."

Just as this is so, obstinacy is the making of obstinate behaviour similar to a bellows filled with wind, with head held up, and the making of not humble conduct. Impetuosity is the surpassing of that. That is obtained in two ways: by way of the unwholesome and by way of the wholesome. Therein, for one in household life, arising through making double what another has done by way of ornaments and so on, having seen it; and for one in homelessness, arising through making double and double again, by the power of conceit, of however much another learns thoroughly or teaches - this is unwholesome. But for one in household life, arising through the wish to give two or three, having seen another giving one ticket meal; and for one in homelessness, arising through the wish to learn two Nikāyas, having overcome laziness, having merely seen that one Nikāya has been learnt by another, not

depending on conceit - this is wholesome. But here the unwholesome is intended. For this, having arisen, spoils the mind and does not allow it to illuminate. Therefore it is called "an impurity of the mind."

Just as this, so too conceit, which occurs by way of elevation of the mind in dependence on birth and so on; arrogance, by way of excessive elevation; vanity, which has the character of seizing upon intoxication; and negligence, which arises by way of releasing the mind regarding the five types of sensual pleasure - having arisen, spoils the mind and does not allow it to be radiant. Therefore it is called "an impurity of the mind."

But why does the Blessed One, when showing the impurities, show them making greed the first? Because of its arising first. For of all beings reborn anywhere whatsoever, even at least in the Pure Abode plane, greed arises at the very first by way of attachment to existence; then the others arise according to their origination, dependent on their own respective suitable conditions. And these are not only sixteen impurities of the mind; but by this method, it should be understood that all mental defilements are indeed included.

72. Having shown defilement to this extent, now showing cleansing, he said beginning with "That monk, monks." Therein, "thus having understood" means having known thus. "Abandons" means he abandons by the noble path by way of abandoning through eradication. Therein, the abandoning should be understood in two ways: by the order of mental defilements and by the order of paths. By the order of mental defilements, first, these six mental defilements - covetousness and unrighteous greed, obstinacy, impetuosity, conceit, arrogance, and vanity - are abandoned by the path of arahantship. These four mental defilements - anger, wrath, hostility, and negligence - are abandoned by the path of non-returning. These six - contempt, insolence, envy, stinginess, deceit, and fraudulence - are abandoned by the path of stream-entry. By the order of paths, however, by the path of stream-entry these six are abandoned - contempt, insolence, envy, stinginess, deceit, and fraudulence. By the path of non-returning, these four - anger, wrath, hostility, and negligence. By the path of arahantship, these six are abandoned - covetousness and unrighteous greed, obstinacy, impetuosity, conceit, arrogance, and vanity.

But in this instance, whether these mental defilements are to be killed by the path of stream-entry or to be killed by the remaining paths, it should be understood that he said beginning with "he abandons covetousness and unrighteous greed, the impurity of the mind" with reference to abandoning by the path of non-returning alone. This is the interpretation that has come down through the traditional line of teachers; and that is fitting because above only the fourth path is indicated, for the abandoning of unrighteous greed and so on that remain after being abandoned by the third path occurs by that path, and of the rest by this very path. For even those that are abandoned by the path of stream-entry are well abandoned only by the path of non-returning, because the consciousness that produces them has not been abandoned. Some, however, explain the abandoning here as by the first path; that does not connect with what precedes and follows. Some say it is abandoning by suppression as well; that is merely their wish.

73. "When indeed, monks": here, "when" means at which time. "Has been abandoned": he said this with reference to the abandoning at the moment of the path of non-returning.

74. "He, with unwavering confidence in the Buddha" - this should be connected with each term thus: "Since, monks, covetousness and unrighteous greed has been abandoned, he is endowed with unwavering confidence in the Buddha." For this monk, supramundane confidence came through the path of non-returning, and then at a later time, when he recollects the virtues of the Buddha, the virtues of the Teaching, and the virtues of the Community, mundane confidence arises. Showing his confidence that is a mixture of both mundane and supramundane, the Blessed One said beginning with "with unwavering confidence in the Buddha."

Therein, "with unwavering confidence" means with unshakeable and imperishable confidence, because the virtues of the Buddha, the Teaching, and the Community are known as they really are. Now, showing the method by which that unwavering confidence arose for that monk while recollecting, he expanded the three bases of recollection by the method beginning with "Thus indeed is the Blessed One." The explanation of their meaning has been stated in every way in the Visuddhimagga in the discussion on recollection.

75. Having thus shown his confidence that is a mixture of both mundane and supramundane, now showing the benefit of pleasure and so on that arises for one who reviews the abandoning of mental defilements and being endowed with unwavering confidence, he said beginning with "And according to the limit by which for him." For a non-returner, just as for a king dwelling in a great city who, having appeased a disturbance from robbers that had arisen in the borderland, reviews that - powerful pleasure arises for one reviewing one's own abandoning of mental defilements thus: "These and these mental defilements of mine have been abandoned." Showing that, the Blessed One said beginning with "And according to the limit by which for him."

Its meaning is - This non-returner monk who is thus "endowed with unwavering confidence in the Buddha, etc. Towards the Teaching... etc. towards the Community, etc. An unsurpassed field of merit for the world" - according to the limit by which it has been given up, relinquished for him, by each one's own limit it has been given up indeed, each and every type of mental defilement has been rejected, released, abandoned, relinquished. "By each one's own limit" means there are two limits: the limit of mental defilements and the limit of the path. Therein, even by the limit of mental defilements, whatever mental defilements are to be destroyed by whatever path, they, being unmixed with those to be destroyed by another path, have been abandoned by their own limit alone. Even by the limit of the path, whatever mental defilements are to be abandoned by whatever path, by that path those very ones have been abandoned. Thus, by each one's own limit, each and every type of mental defilement has been given up indeed, relinquished; and having reviewed that, having obtained pleasure, even further beyond that, he, thinking "I am endowed with unwavering confidence in the Buddha," obtains inspiration regarding the meaning - this is the connection.

"Yatodhi kho" is also a reading. According to that, this is the meaning: since for this monk the limit has been given up, relinquished. Therein, "yato" is a word expressing reason; it means "because." "Odhi" refers to the three lower paths. Why? For they, having made a limit, having made a portion, setting aside the mental defilements to be abandoned by the higher path, abandon; therefore they are called "limits." But the path of arahantship abandons without leaving any mental defilement remaining; therefore it is called "without limit." And for this monk, it has been given up by the triad of lower paths. Therefore it was said "since for him the limit has been given up." Therein, "kho pana" is merely a particle. But this is the summarised meaning. Because for him the limit has been given up, relinquished, therefore, having reviewed that and having obtained pleasure, even further beyond that, he, thinking "I am endowed with unwavering confidence in the Buddha," obtains inspiration regarding the meaning - it should be understood according to the Pāḷi text.

Therein, "given up" is said by way of relinquishing one's own nature. "Rejected" however is by way of showing the state of not taking up again. "Released" is by way of freeing from the continuity. "Abandoned" is by way of showing that even what is released does not remain anywhere. "Relinquished" means it is said by way of showing the relinquishment of what was formerly taken up, or by way of showing the state of being dismissed face to face, or by way of showing the state of being dismissed having overcome through the power of meditative development. "Obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching" - here, the unwavering confidence itself in the Buddha and so on is the meaning, because of being worthy of reverence; it means because of being approachable. "Teaching" is because of sustaining; it means not allowing one to fall into the nether world. "Inspiration" means a scripture, knowledge, and also pleasure. For in such passages as "one who has gone beyond the three Vedas," a scripture is called "veda." In such passages as "Whom you would recognise as a brahmin, one who has attained the highest knowledge, one who owns nothing, non-attached to sensual existence," it means knowledge. In such passages as "Those who wander in the world filled with joy," it means pleasure. But here, both pleasure and knowledge associated with pleasure are intended; therefore, the meaning here should be understood thus: "obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching" means he obtains pleasure having unwavering confidence as its object and knowledge consisting of pleasure.

Or alternatively, "inspiration regarding the meaning" means the inspiration of the aforesaid kind that has arisen for one reviewing the unwavering confidence. "Inspiration regarding the Teaching" means the inspiration of the aforesaid kind that has arisen for one reviewing the abandoning of mental defilements limitedly, which is the cause of the unwavering confidence. Thus too the meaning here should be understood. For this was said: "Knowledge regarding the cause is analytical knowledge of phenomena; knowledge regarding the fruit of the cause is analytical knowledge of meaning." "Gladness connected with the Teaching" means the gladness that has arisen for one reviewing that very meaning and Teaching and the inspiration that constitutes the benefit of the meaning and the Teaching. For that is said to be "connected with the Teaching" because it occurs in the mode of reviewing, which has the characteristic of being blameless. "In one who is gladdened, rapture arises" means for one who is gladdened by this gladness, spiritual rapture arises. "When the

mind is filled with rapture" means for one whose mind is invigorated by that rapture. "The body becomes calm" means the body too becomes tranquil, with disturbance allayed. "One whose body is calm feels happiness" means one whose bodily disturbance is thus allayed experiences mental happiness. "The mind becomes concentrated" means the mind is rightly placed; it stands unshakeable as if applied.

76. Having thus shown the benefit of pleasure and so on that arises for one who reviews the abandoning of mental defilements endowed with unwavering confidence, now having made known the manner in which that reviewing proceeds by the turn of phrase "And according to the limit by which for me," showing the fruition that indicates the power of the path of non-returning itself, he said beginning with "That monk, monks."

Therein, "of such morality" shows the aggregate of morality associated with his path of non-returning. "Of such teachings, of such wisdom" shows the aggregate of concentration and the aggregate of wisdom associated with that itself. "Of fine rice" means of various kinds such as red rice, fragrant rice, and so on. "Almsfood" means cooked rice. "With the dark grains picked out" means with the dark grains removed. "That is not an obstacle for him" means for such a monk, that almsfood of the aforesaid kind is indeed not an obstacle to either the path or the fruition; for what obstacle will that create for one who has attained the virtues? Even for one who has not yet attained the fourth path and fruition and undertakes insight meditation for their attainment, that is indeed not an obstacle for him; it is simply unable to create an obstacle. Why? Because his mind is purified by the path that includes the aforesaid morality, teachings, and wisdom.

And since this itself is the reason here, therefore showing a simile conforming with that, he said beginning with "seyyathāpi."

Therein, "clear" means very pure. "Pure" by the disappearance of stains. "Bright" by luminosity. "Furnace" means the mouth of the crucible of goldsmiths. For the crucible of goldsmiths is "ukkā" here; but elsewhere, torches and so on are also called thus. For in the passage where "while torches were being held" occurs, a torch is called "ukkā." In the passage where "might prepare a forge, having prepared the forge might light the mouth of the forge" occurs, it means a charcoal pan. In the passage where "just as a smith's forge burns within, not outside" occurs, it means a smith's oven. In the passage where "such will be the result of the falling of meteors" occurs, the force of the wind is called "ukkā." But in this instance and in other such passages where "having taken gold with tongs and placed it in the mouth of the forge" occurs, the crucible of goldsmiths should be understood as "ukkā."

Herein this is the comparison of the simile - For just as a defiled cloth and just as defiled gold, so should the mind of this monk during the time of being a worldling, beset by the stains of sensual lust and so on, be seen. The path of non-returning is like clear water and like the mouth of the furnace. Just as the purity of the cloth and gold having come to that water and the mouth of the furnace, so is the purity of mind of that monk having come to the path of non-returning that includes the aforesaid morality, teachings, and wisdom.

77. "With a mind accompanied by friendliness" - the teaching has come by way of the natural connection. For there are three connections: the connection by question, the

connection by disposition, and the natural connection. Therein, "When this was said, a certain monk said this to the Blessed One: 'Could there be, venerable sir, agitation when something external is absent?' 'There could be, monk' - the Blessed One said." Thus, by way of the discourse answered when they asked in this way, the connection by question should be understood. "Now, brahmin, you might think thus: 'Even today surely the ascetic Gotama is not free from lust'" - thus, by way of the discourse spoken having known the disposition of others, the connection by disposition should be understood. But by whatever expounding the Teaching arose at the beginning, by way of a teaching conforming to that teaching or by way of its opposite, in whatever discourses the teaching comes above, by way of those the natural connection should be understood. As follows, in the *Ākaṅkheyya Sutta*, below the teaching arose by way of morality, above the six direct knowledges came. In the *Simile of the Saw*, below it arose by way of impatience, above the exhortation of the simile of the saw came. In the *Alagadda*, below it arose by way of the illustration of views, above the elucidation of the emptiness of the three rounds came; in the *Cūḷaassapura*, below it arose by way of the illustration of mental defilements, above the divine abidings came. In the *Kosambiya Sutta*, below it arose by way of quarrel, above the principles of cordiality came. In this *Vattha Sutta* too, below it arose by way of the illustration of mental defilements, above the divine abidings came. Therefore it was said "the teaching has come by way of the natural connection." But regarding the divine abidings, the word-by-word explanation and the method of meditation development, all in every way, have been stated in the *Visuddhimagga*.

78. Thus, the Blessed One, having shown the meditation on the divine abidings for that non-returner, which is the counterpart of the mental impurities beginning with covetousness, and which has obtained its proximate cause through the destruction of adversaries by the complete abandoning of sensual lust and anger, now, having shown insight for the sake of arahantship, in order to show the attainment of arahantship, said beginning with "He... 'there is this.'"

Its meaning is - That non-returner, having thus developed the divine abidings, having emerged from any one of those divine abidings, having defined those very divine abiding phenomena by way of mentality, their support the heart-organ, the sense-base supports, and the primary elements - by this method, having defined the phenomena derived from the primary elements by way of materiality as well, he understands "there is this"; by this much, the defining of the truth of suffering has been done. Then, penetrating the origin of that suffering, he understands "there is the inferior"; by this much, the defining of the truth of origin has been done. Then, considering the means for its abandoning, he understands "there is the superior"; by this much, the defining of the truth of the path has been done. Then, considering the state to be attained by that path, he understands "there is a further escape from this attainment of perception"; the intention is that he understands thus: "There is a further escape, *Nibbāna*, beyond this attainment of the perception of the divine abidings attained by me"; by this much, the defining of the truth of cessation has been done. "For one knowing thus, seeing thus" means for one knowing the four truths thus by four modes through insight wisdom, for one seeing thus through path wisdom, in the very manner stated in the *Bhayabherava*, the mind becomes liberated from the mental corruption of sensuality, etc. "Of this state of being," he understands.

Having thus brought the teaching up to arahantship, now, because a brahmin who held purification by bathing was seated in that assembly, and it was known by the Blessed One that he, having heard the praise of purification by bathing being spoken thus, would go forth and attain arahantship, therefore, for the purpose of urging him, he stated this separate connection: "This is called, monks, a monk bathed with the inner bathing." Therein, "with the inner bathing" means with the inner bathing of the emergence from mental defilements.

79. "Sundarikabhāradvāja": that brahmin was named Bhāradvāja by virtue of his clan; but his view was that for one who has bathed in the river Sundarikā there is the abandoning of evil, therefore he is called "Sundarikabhāradvāja." He, having heard that word of the Blessed One, thought: "We praise purification by bathing, and the ascetic Gotama likewise praises it; he is now of the same desire as us." Then, imagining the Blessed One to have gone to the river Bāhukā and washed away his evil there and come back, he said: "Does the venerable Gotama go to the river Bāhukā to bathe?" The Blessed One, without saying either "I go" or "I do not go," wishing to uproot the brahmin's wrong view, said: "What, brahmin, about the river Bāhukā? What will the river Bāhukā do?" The meaning of that is: what is the use of the Bāhukā, what will it do? It is unable to serve anyone's purpose; why should I go there?

Then the brahmin, praising it, said beginning with "considered to give purification" and so on. Therein, "considered to give purification" means considered to give a state of roughness; "a state of roughness" means it gives a state of cleanliness, a state of purification - thus it is considered; this is what is meant. "Lokyasammata" is also a reading. Its meaning is: it is considered thus - "it leads to the best world."

"Considered to give merit" means considered as giving merit. "Washes away" means carries away, purifies. "Addressed in verses" means he spoke in verses. And verses being spoken are spoken either for the purpose of illustrating that same meaning for those who prefer verses, or for the purpose of illustrating a distinctive meaning. But here these should be understood as spoken for the purpose of illustrating both meanings.

"The Bāhukā" - for this very word here illustrates that same meaning; the remaining ones illustrate the distinctive meaning. For just as to the Bāhukā, so too the world goes to the Adhikakkā and so on to wash away evil by bathing. Therein, those who are near to those places bathe three times a day. Those who are far away bathe in succession twice, once, every other day, and so on up to once a year. But those who are unable to go at all have water brought from there in pots and bathe. And all this is useless; therefore, to illustrate this distinctive meaning, he said "the Adhikakkā and so on too."

Therein, "Adhikakkā" refers to one bathing place that has acquired its conventional expression by virtue of bathing materials. "Gayā" too refers to a bathing place having the form of a circular pond. "Payāgā" - this too is just one bathing place on the Ganges, the place facing the steps of the submerged palace of King Mahāpanāda in the Ganges; but the Bāhukā, Sundarikā, Sarassatī, and Bāhumatī - these are four rivers. "A fool" means one lacking wisdom. "Plunging in" means entering. "Is not purified" means does not attain purification from mental defilements; he merely washes away dust and dirt.

"What will the Sundarikā do" means what will the Sundarikā do in the purification of mental defilements? The intention is: it is unable to do anything. This same method applies to the Payāgā and the Bāhukā. And when these three terms have been stated, the other four too are stated by the method of inferring the characteristic; therefore, it should be understood that just as the Sundarikā, the Payāgā, and the Bāhukā do nothing, so too the Adhikakkā and so on.

"Hostile" means one endowed with the five enmities beginning with killing living beings. "Who has committed crimes" means one who has done cruel deeds. "They cannot purify" means neither the Sundarikā, nor the Payāgā, nor the Bāhukā can purify him, cannot cleanse him - this is what is meant. "Evil-doer" means one engaged in evil deeds of enmity and crime, or one engaged in inferior deeds, or one engaged in even small evils that have not reached the state of enmity and crime - this is what is meant.

"For the pure one" means for one free from defilements. "Always the Phaggu festival" means even constantly it is the Phaggunī constellation itself. It is said that in the month of Phagguṇa, that brahmin held the view that "whoever bathes on the day of the Uttaraphagguṇa constellation cleanses the evil done during the year." Therefore, the Blessed One, warding off that view of his, said "For the pure one it is indeed always the Phaggu festival." For one free from defilements it is always the Phaggunī constellation; but does the other become purified? "The Observance always" means for the pure one, even without undertaking the Observance factors on the fourteenth, fifteenth and other days, it is always the Observance. "For the pure one of clean actions" means for one who is pure by being free from defilements and endowed with clean bodily action and so on. "The religious duty is always fulfilled" means for such a one, even the undertaking of religious duties connected with the wholesome is always accomplished. "Bathe right here" means bathe in this very Dispensation of mine. What is meant? "If you wish for the washing away of the internal stain of defilements, bathe right here in my Dispensation with the water of the Eightfold Path, for elsewhere this does not exist."

Now, by way of a teaching suitable for him, showing purification in all three doors, he said beginning with "make safety for all beings." Therein, "safety" means fearlessness, the state of welfare; what is meant is friendliness. By this, purity of the mind-door is shown for him.

"If you do not speak falsehood" - by this, purity of the verbal door for him. "If you do not harm living beings, if you do not take what is not given" - by these, purity of the bodily door. "Being faithful and without stinginess" - by these, however, he urges him, one whose doors are thus purified, to the accomplishment of faith and the accomplishment of generosity. "What will you do having gone to Gayā, even a well is your Gayā" - this, however, is a half-verse. It should be connected thus: if you will make safety for all beings, will not speak falsehood, will not kill living beings, will not take what is not given, will be faithful and without stinginess, what will you do having gone to Gayā? Even a well is your Gayā. For whether you bathe at Gayā or even at a well, purification from defilements is by this very practice alone; but purification from bodily impurity is the same in both places. And because in the world Gayā is more highly esteemed, therefore it should be understood that the Blessed One, even

though asked "Does the venerable Gotama go to the Bāhukā?" without saying "What will you do having gone to the Bāhukā?" said "What will you do having gone to Gayā?"

80. "When this was said" - this and so on is obvious because it was stated in the Bhayabherava. But in "alone, withdrawn" and so on, "alone" means by bodily seclusion. "Withdrawn" means by mental seclusion. "Diligent" means by not abandoning mindfulness in the meditation subject. "Ardent" means with ardour reckoned as bodily and mental energy. "Resolute" means through disregard for body and life. "Dwelling" means by dwelling in one or another posture. "Before long" is said with reference to the going forth. "Sons of good family" - sons of good family are twofold: sons of good family by birth and sons of good family by conduct; but this one was a son of good family in both ways. "From home" means from the house. What is beneficial for the house is household life; the work of supporting the family through ploughing, cow-keeping, and so on is meant. There is no household life therein - this is homelessness; this is a designation for the going forth. "Go forth" means they approach, they draw near. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the final goal of the holy life of the path; what is meant is the fruition of arahantship. For it is for the sake of that that sons of good family go forth. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through one's own wisdom; the meaning is having made it not dependent on others. "Having attained, he dwelt" means having reached, having accomplished, he dwelt; and dwelling thus, birth is eliminated, etc. he directly knew. By this, he shows his plane of reviewing.

But which birth of his is eliminated? And how did he directly know it? It is said: although this was indeed stated in the Bhayabherava as well, nevertheless we shall state it here again in brief for the purpose of showing the method of construing in the first person. It is not his past birth that is eliminated, because it was already eliminated before. Not the future, because of the absence of effort regarding that. Not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path - that is eliminated because of the development of the path, by reaching the state of non-arising. He knows that by reviewing the mental defilements abandoned through path development, knowing "even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future."

"Lived" means dwelt, lived through completely; done, practised, accomplished - this is the meaning. "The holy life" means the holy life of the path. "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. "There is no more of this state of being" means now there is no further path development for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements. Or alternatively, "of this state of being" means from this state of being, from this, of such a kind - now, beyond the present continuity of aggregates, there is no further continuity of aggregates. But these five aggregates,

fully understood, remain like a tree with its root cut off - thus he directly knew. "A certain one" means one. "Of the Worthy Ones" means of the Worthy Ones; he was among the Worthy Ones who were disciples of the Blessed One.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Vattha Sutta is finished.

8. Explanation of the Sallekha Sutta

81. "Thus have I heard": this is the Discourse on Detachment. Therein, "Mahācunda" is that elder monk's name. "In the evening" means at the evening time. "Having emerged from seclusion": here, "seclusion" means having turned back from those various beings and activities, the withdrawal of oneself into hiding, solitude and solitary seclusion - this is what is meant. Whoever has emerged from that is called one who has emerged from seclusion. But because this one emerged from the highest of seclusions, namely from fruition attainment, therefore he is said to have "emerged from seclusion." "Having paid respect to the Blessed One" means having respectfully paid homage to the Blessed One with his head adorned with evenly set nails and curls, or having caused a verbal expression to be made thus "May you be happy, Cunda." But the Blessed One, it is said, when paid homage to, raising his neck resembling a golden drum, emitting a Brahmā-like voice that is pleasant to the ear, affectionate, resembling a consecration with the Deathless, taking the name of each one, says "May you be happy." This is the habitual practice of Truth-finders. Herein this is the supporting discourse: "Venerable sir, Sakka, the lord of the gods, together with his ministers, together with his retinue, pays respect with his head at the Blessed One's feet." "May Sakka, the lord of the gods, together with his ministers, together with his retinue, be happy, Pañcasikha; for gods, humans, titans, serpents, gandhabbas, and whatever other beings there are of various classes desire happiness." And thus Truth-finders greet such influential demons.

"These" - he spoke as if directing towards what was now to be said. "Of various kinds" means of different types. "Views" means wrong views. "Arise in the world" means they become manifest among beings. "Connected with the doctrine of self" means connected with the doctrine of self that proceeds by the method beginning with "one regards matter as self"; those are twenty. "Connected with the doctrine of the world" means connected with the doctrine of the world that proceeds by the method beginning with "the self and the world are eternal"; those are eight, because they proceed thus: eternal, non-eternal, both eternal and non-eternal, neither eternal nor non-eternal, finite, infinite, both finite and infinite, neither finite nor infinite - the self and the world.

In the passage beginning with "from the very beginning," this is the meaning: is there, venerable sir, for a monk attending from the very beginning, even without having attained the path of stream-entry, for a monk attending to just the first attention mixed with insight, in just this way by just this much means, abandoning and relinquishment of these views? And it should be understood that the elder, although himself not one with overestimation, asks as if he were one with overestimation, for the purpose of abandoning the overestimation of those with overestimation. Others, however, say: "Among the elder's pupils there are some who

perceive that there is eradication-abandoning of views by just the initial attention, and some who perceive that the attainment-abiding is the detachment-abiding. He asks the Blessed One for their benefit."

82. Then the Blessed One, showing the means for the abandoning of those views, said beginning with "These which." Therein, the passage beginning with "where these views arise" was said with reference to the five aggregates. For in these, these views arise. As he said: "When matter exists, monks, having clung to matter, such a view arises: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'" - in detail. But having made it singular by way of object, he said "where," and what is meant is "in whatever object they arise." And here, the difference between "arise," "underlie," and "occur" should be known thus. For by way of birth, those unborn that are being born are called "arising." Those practised again and again, having become strong, undisciplined, "underlie." Those that have reached the door of body and speech "occur" - this is the difference between them. In the passage beginning with "that - this is not mine": the meaning of the terms should first be understood thus - that which is classified as the five aggregates, this object is not mine, I too am not this, this is not my self - thus seeing this as it really is with right wisdom.

But since here "this is mine" is the grasping of craving, and one who grasps that grasps the obsession of craving classified as the one hundred and eight thoughts of craving. "This I am" is the grasping of conceit, and one who grasps that grasps the obsession of conceit of nine varieties. "This is my self" is the grasping of view, and one who grasps that grasps the obsession of view classified as the sixty-two wrong views. Therefore, by saying "this is not mine," the Blessed One rejects the obsession of craving of the aforesaid variety. By "this I am not," the obsession of conceit. By "this is not my self," the obsession of view. And here, craving and conceit should be understood as standing together with view for the same purpose. "Thus this" means thus, by the mode beginning with "this is not mine," this fivefold group of aggregates. "As it really is" means according to its intrinsic nature, as it exists - this is what is meant. For the fivefold group of aggregates exists in just this mode. But even though it is grasped by the mode beginning with "mine," it does not at all exist in that mode - this is the intention. "Seeing with right wisdom" means for one who sees well with insight wisdom that culminates in the wisdom of the path of stream-entry. "Thus of these" means by this means, of these. "Abandoning" and "relinquishment" - both of these are designations for abandoning by eradication only.

Thus the Blessed One, having been asked a question by the Venerable Mahācunda with reference to those with overestimation - "Is there abandoning of views by just the initial attention or not?" - having shown the abandoning of views by the path of stream-entry, now himself analysing the meditative absorption of those with overestimation, said beginning with "Now, there is this possibility." Therein, those with overestimation are those for whom overestimation arises through the perception of having attained what has not been attained; and this, when arising, does not arise for ignorant worldlings who follow the round of the world, nor for noble disciples. For overestimation does not arise for a stream-enterer thinking "I am a once-returner," nor for a once-returner thinking "I am a non-returner," nor for a non-returner thinking "I am a Worthy One"; but it arises only for a practitioner whose mental defilements

have been suppressed by means of serenity or by means of insight, who is constantly engaged and devoted, who has begun insight practice. For when he does not see the occurrence of mental defilements that have been suppressed by serenity or suppressed by insight, overestimation arises thinking "I am a stream-enterer," or "a once-returner, a non-returner, I am a Worthy One" - just as for the elders who were being exhorted by the Elder Dhammadinna, the dweller on Talaṅgara Tissa Mountain.

It is said that many monks, having stood firm in the exhortation of the Elder who had only recently been fully ordained, attained distinction. Having heard that news, the community of monks dwelling at the Tissa Great Monastery sent several monks saying "He is not one who assigns to proper tasks - bring the Elder." They, having gone, said "Friend Dhammadinna, the community of monks summons you." He said "But are you, venerable sirs, seeking yourselves or others?" "Yourselves, good persons" - he gave them a meditation subject, and all of them attained arahantship. The community of monks again sent other monks; thus those sent up to the third time, all of them, having attained arahantship right there, dwelt there.

Thereupon the Community, thinking "Those who have gone do not come back," sent a certain one who had gone forth in old age. He, having gone, said: "Venerable sir, Dhammadinna, three times the community of monks dwelling at the Tissa Great Monastery has sent to your presence; you indeed do not treat the Community's command as weighty, you do not come." The Elder, saying "What is this?" without even entering the leaf-hut, having had his bowl and robes taken up, departed at that very moment. He, on the way, entered the Haṅkana Monastery. There a certain great elder, who had passed sixty rains retreats, through overestimation claimed arahantship. The Elder, having approached him, having paid homage, having exchanged friendly welcome, asked about his achievement. The Elder said: "Yes, Dhammadinna, what is to be done by one gone forth, that was done long ago by me; I have passed sixty rains retreats now." "Do you, venerable sir, also resort to supernormal power?" "Yes, Dhammadinna." "It would be good indeed, venerable sir, if you would create an elephant coming towards you." "Very well, friend," and the Elder created a great elephant, all white, with seven points of contact on the ground, in rut in three ways, swishing its tail, having put its trunk in its mouth, as if wishing to pierce with its two tusks, coming face to face. He, having seen that elephant created by himself, frightened, began to flee. Right then, having known himself as "I am not a Worthy One," having sat down squatting at Dhammadinna's feet, he said: "Be my support, friend." Dhammadinna, having consoled the Elder saying "Do not, venerable sir, grieve, do not be displeased; overestimation arises only in doers," gave him a meditation subject. The Elder, standing firm in his instruction, attained arahantship.

At Cittala Mountain too there dwelt just such an elder. Dhammadinna, having approached him too, asked in the same way. He too answered in the same way. Thereupon Dhammadinna said to him: "Do you, venerable sir, also resort to supernormal power?" "Yes, friend." "It would be good indeed, venerable sir, if you would create a pond." The Elder created one. "Here, venerable sir, create a cluster of lotuses." He created that too. "In the lotus cluster, create a great lotus." He created that too. "Standing on this lotus cluster, create a single female form, singing with a sweet voice and dancing." He created that too. He, having said "Venerable sir, gaze upon this again and again," himself entered the mansion. As the Elder gazed upon

that, the mental defilements suppressed for sixty years stirred. He, then having known himself, just like the former elder, having taken a meditation subject in the presence of the Elder Dhammadinna, attained arahantship.

Dhammadinna too gradually went to the Tissa Great Monastery. And at that time the elders, having swept the shrine courtyard, having aroused rapture with the Buddha as object, were seated; this, it is said, was their duty. Therefore not even one of them spoke to Dhammadinna, nor was he even asked "Place your bowl and robes here." But having known "This must be Dhammadinna," they asked him a question. He, having cut through the questions asked like cutting a bundle of white water-lily stalks with a sharp sword, struck the great earth with his toe. "Venerable sirs, even this senseless great earth knows Dhammadinna's virtue. But you do not know" - and having said this, he spoke this verse -

"This earth is without consciousness, yet it cognises virtue and fault;
But you, venerable sirs, though conscious, do not know virtue and fault."

And at that very moment, having risen up into the sky, he went to Talaṅgaratissa Mountain itself. Thus overestimation arises only in a practitioner. Therefore the Blessed One, analysing meditative absorption in terms of such monks, said beginning with "Now, there is this possibility."

Its meaning is: there is this reason, it is not absent. By which here a certain monk, in common with outside wandering ascetics, quite secluded from sensual pleasures, etc. might enter and dwell in the first meditative absorption, but that he should think thus "I am dwelling in detachment," that the practice procedure scrapes away mental defilements, "by that I am dwelling" - that is not fitting, for the meditative absorption of a monk with overestimation is neither detachment nor the practice of detachment. Why? Because it does not serve as a foundation for insight. For he, having attained the meditative absorption, does not emerge from it and meditate on activities; rather, the meditative absorption merely produces one-pointedness of mind for him, and it becomes a pleasant abiding in the present life. Therefore, showing that meaning, the Blessed One said: "But these, Cunda, are not called detachment in the Noble One's discipline. These are called pleasant abidings in the present life in the Noble One's discipline."

Therein, "these" should be understood as the plural by way of the factors of meditative absorption; what is meant is "these factors of the first meditative absorption." Or by way of attainment, for even a single first meditative absorption reaches multiplicity because it occurs again and again by way of attainment. Or by way of object, for even a single first meditative absorption reaches multiplicity by way of occurring in the earth kasiṇa and so on. This same method applies to the second, third, and fourth meditative absorptions. But in the immaterial meditative absorptions, since there is no distinction of objects, the plural should be understood only by way of the former two reasons.

Because both their factors are peaceful and their objects are quenched and indeed subtle - this is what is meant; therefore those are said to be "these are peaceful abidings" - thus it should be understood. This, for now, is the explanation common to

all four. But the specific explanation should be stated following the terms beginning with "with the complete transcendence of perceptions of material form." That has already been stated in every way in the Visuddhimagga.

83. Thus, since for a monk with overestimation the meditative absorption abiding is not a detachment abiding because it does not serve as a basis for insight - for he, having attained the meditative absorption, does not emerge from it and meditate on activities; rather, it produces one-pointedness of mind for him and becomes a pleasant abiding in the present life - therefore, showing that meaning, having analysed the fine-material meditative absorptions and the immaterial meditative absorptions, and now showing the subject matter where detachment is to be done in forty-four ways, and showing both that subject matter and that detachment, he said beginning with "But here, indeed, for you."

But why was it said "non-violence and so on are detachments through the eight attainments"? Because they serve as a basis for the supramundane. For the eight attainments of outsiders serve only as a basis for the round of rebirths. Even going for refuge in the Dispensation serves as a basis for the supramundane, how much more so non-violence and so on. And by this very discourse it should be known that "just as a gift given by one who has gone to the three refuges in the Dispensation is of greater fruit than a gift given by an outsider who has attained the eight meditative attainments and possesses the five direct knowledges." For with reference to this, in the Discourse on the Purification of Offerings it is said: "Having given a gift to an outsider without lust for sensual pleasures, an offering of ten million hundred thousandfold is to be expected. Having given a gift to one practising for the realisation of the fruition of stream-entry, an incalculable, immeasurable offering is to be expected; what then to say of a stream-enterer." For therein, beginning from going for refuge, one practising for the realisation of the fruition of stream-entry is intended. This, for now, is the connection with the text here.

In the word-by-word explanation, however, "here" is an indication of the subject matter of violence and so on. "Kho pana" is merely a particle. "Vo" is the genitive case used in the instrumental sense. But this is the meaning in brief: that which we state as the subject matter of violence and so on by the method beginning with "others will be violent." "Here, Cunda, detachment is to be done by you."

Having thus spoken in brief, now expanding, he said beginning with "'Others will be violent, we here will be non-violent' - thus detachment is to be done."

Therein, "others" means whoever are not devoted to this detachment. "Will be violent" means they will be harassers of beings with the hand or with a clod and so on. "We here will be non-violent" means but we, in whatever subject matter others will thus be violent, right there we will be non-violent; having aroused non-violence, we will dwell. "Thus detachment is to be done" means thus detachment is to be done by you. And "detachment" here should be understood as non-violence itself. For non-violence scrapes away violence, cuts it off; therefore it is called detachment. This same method applies everywhere. But this is the distinction. "Others hold wrong view" - here it should be understood that view is stated by combining the wrong view that is the last of the courses of action and the wrong view that is the first of the wrong courses. Likewise, in the passage stated as "we here will hold right view," right

view. And here the discussion of courses of action will become evident in detail in the Discourse on Right View. Among the wrong courses, wrong view and so on are in the Discourse on the Twofold Thought.

Here, however, this is the summary: "those who strike down living beings" means killers of living beings; the meaning is slayers of life. "Those who take what is not given" means takers of what is not given; the meaning is one who steals from another. "Those who practise the low, inferior practice" means not a practitioner of the holy life; the meaning is one who engages in sexual intercourse. "Those who practise the supreme, the foremost practice" means a practitioner of the holy life; the meaning is one abstaining from sexual intercourse. And here, the holy life should be understood as detachment. For the holy life scrapes away unchaste conduct. "Those who speak falsehood" means a liar; the meaning is those who speak hollow, false speech that destroys the welfare of others. "Divisive speech is theirs" thus they are speakers of divisive speech. "Harsh speech that cuts the vital spots of others is theirs" thus they are speakers of harsh speech. "Those who prattle frivolous, meaningless words" means speakers of idle chatter. "Those who covet" means covetous; the meaning is those habitually greedy for others' goods. "Corrupted, putrid is the mind of these" thus they have minds of ill-will. "Wrong, evil, censured by the wise is the view of these" thus they hold wrong view; the meaning is endowed with the wrong view included in the courses of action, having as its basis "there is no gift" and so on, and with the view not leading to liberation included in the wrong courses. "Right, beautiful, praised by the wise is the view of these" thus they hold right view; the meaning is endowed with the view of the ownership of action and so on, included in the courses of action, having as its basis "there is a gift" and so on, and with the path view included in the right courses.

"Wrong thought" means unwholesome thoughts that are inexact and not leading to liberation. This same method applies to "wrong speech" and so on. But this is the distinction: unlike wrong thought and so on, there is no individual phenomenon called "wrong mindfulness"; rather, this is a designation for the four unwholesome aggregates that occur for one thinking about the past. That which was also said by the Blessed One - "There is, monks, this recollection; I do not say it does not exist - when one recollects the gain of sons, monks, or when one recollects the gain of wealth, monks, or when one recollects the gain of fame, monks" - that too should be understood as said with reference to the arising of a counterfeit of mindfulness in one thinking about this and that. "Those with wrong knowledge" - and here, "wrong knowledge" should be understood as the delusion that has arisen by way of thinking about the means for evil deeds, having done evil, and by way of reviewing thus "It was well done by me"; persons endowed with that are those with wrong knowledge. "Those with right knowledge" - but here, reviewing knowledge of nineteen kinds is called "right knowledge"; persons endowed with that are those with right knowledge. "Those with wrong liberation" means those who, while being actually unliberated, have the perception "We are liberated," or those who have the perception of liberation in what is not liberation. Herein this is the meaning of the word: those who have liberation that is wrong, evil, and distorted are "those with wrong liberation." And "those with wrong liberation" is a designation for the unwholesome aggregates that occur in the manner as stated. But setting aside the eight factors beginning with right view associated with fruition, the remaining mental states should be understood

as "right liberation." And that should be understood as detachment because it stands firm having cut away wrong liberation. Therein, urging them, he said "We here will have right liberation - thus detachment is to be done."

The next three are stated by way of mental hindrances. Since "covetous" and "with minds of ill-will" were thus stated among the courses of action, it should be understood that the first two mental hindrances were not stated here. Therein, "overcome by sloth and torpor" means overcome and overpowered by sloth and torpor. "Endowed with restlessness" means agitated. "Those who, investigating, are troubled and are unable to reach a conclusion" means those who are doubtful. "Prone to wrath" and so on - these ten are stated by way of impurities of the mind. Therein, whatever should be said regarding wrath and so on, all that has been stated in the Dhammadāyāda and Vattha Suttas. Here, however, this is the meaning of the word - "Prone to wrath" means those habitually given to anger. "Those who bear grudges" means those habitually given to bearing grudges, or those who have hostility are "those who bear grudges." Likewise for "those who depreciate others' worth" and "those who are spiteful." "Those who envy" means envious. "Those who are miserly" means stingy, or those who have stinginess are "stingy." "Those who act fraudulently" means fraudulent; what is meant is that they do not speak rightly; this is a designation for those engaged in deceitful conduct. Those who have deceit are "deceitful." Obstinate through being endowed with obstinacy. Arrogant through the bond of arrogance. The bright side should be understood by the method opposite to what was stated.

"Difficult to admonish" means difficult to speak to; when anything is said to them, they do not endure it. The opposite of that is "easy to admonish." "Evil friends" means those whose friends are evil, similar to Devadatta and so on. "Good friends" means those whose friends are good, similar to the Buddhas or to Sāriputta and so on. "Heedless" means negligent by way of releasing the mind regarding bodily misconduct and so on. The opposite should be understood as "heedful." These three are stated by way of miscellaneous factors. The seven beginning with "faithless" and so on are by way of bad qualities. Therein, "faithless" means faith in the three objects does not exist for them. "Having faith" means they have faith in the bright side; or "having faith" also means faith exists for them. "Shameless" means shame does not exist for them; this is a designation for those who do not feel disgust at the attainment of unwholesome states. "Having shame" means shame exists in their minds, or they are endowed with shame. "Having no moral fear" means they do not feel moral fear; what is meant is that they are not afraid of the attainment of unwholesome states. The opposite of that is "one having moral fear." "Of little learning" means little has been learnt by them; and "little" should not be taken as meaning "a small amount," but should be taken as meaning "there is not." For "of little learning" means those devoid of learning, deprived of learning. "Very learned" means much has been learnt by them; this is a designation for those who, having known as it really is even a single verse spoken by the Truth-finder, practise accordingly. "Lazy" means they are contemptible and sink down; this is a designation for those lacking in energy. "Putting forth strenuous energy" means energy has been aroused by them; this is a designation for those engaged in right striving. "Unmindful" means mindfulness has been lost by them; what is meant is that their mindfulness has perished. "Having established mindfulness" means mindfulness has

been established by them; this is a designation for those whose mindfulness constantly occurs facing the object. "Unwise" means wisdom has been corrupted for them; what is meant is that their wisdom has perished. "Accomplished in wisdom" means accomplished with wisdom; and "wisdom" here should be understood as insight wisdom. For the requisites of insight have come in full at this point; therefore, this is insight wisdom itself - such is the instruction of the ancient teachers.

Now, showing in three ways the view not leading to liberation, which is the sole obstacle to supramundane qualities, he said beginning with "adhering to his own views" and so on. Therein, "adhering to their own views" means those who adhere to their own view - thus "adhering to their own views." "Holding on to them tenaciously" means they grasp firmly; "ādhāna" is called "firm"; the meaning is "one who grasps firmly." "Relinquishing easily" means those who relinquish their theory upon seeing a fitting reason; "relinquishing with difficulty" means it is not possible to make them relinquish even by showing many reasons with difficulty, trouble, and hardship; this is a designation for those who, having firmly grasped their arisen view as "this alone is the truth," do not relinquish it even when spoken to by the Buddhas and others who show them reasons. For such persons, whatever they grasp, whether the Teaching or what is not the Teaching, they draw all of that inside, saying "Thus it was told by our teachers, thus it was heard by us" - just as a tortoise draws its limbs into its own shell; they seize with a crocodile's grip and do not let go. The bright side should be understood by the reverse of what has been stated.

84. Having thus shown detachment in forty-four ways, now in order to show the great helpfulness of even the arising of intention in that detachment, he said beginning with "Even the arising of intention, I."

Its meaning is: I, Cunda, say that even the arising of intention regarding wholesome mental states is very helpful; but as for this conforming by body and by speech - just as the first consciousness has arisen, so the doing of those mental states by body, and the commanding by speech "Do it," or learning and interrogation and so on - what need is there to speak of that? For those conforming actions are surely exclusively very helpful - thus he shows. But why here is even the arising of intention very helpful? Because it exclusively brings welfare and happiness, and because it is the cause of the conforming actions.

For the arising of intention "I shall give a gift" is itself exclusively conducive to welfare and happiness, and is also the cause of the conforming actions; for thus, precisely because that consciousness has arisen, on the second day, having closed off the great highway, having built a great pavilion, he gives a gift to a hundred monks or a thousand monks, and commands his attendants "Invite the community of monks, venerate them, serve them food." Likewise, the arising of intention "I shall give robes, lodgings, and medicine to the Community" is itself exclusively conducive to welfare and happiness, and is also the cause of the conforming actions; for thus, precisely because that consciousness has arisen, he prepares robes and so on, gives them, and causes others to give them. This same method applies to going for refuge and so on.

For having aroused the consciousness "I shall go for refuge," afterwards one takes refuge by body or by speech. Likewise, having aroused the consciousness "I shall undertake the five-factored, eight-factored, or ten-factored morality," one undertakes

it by body or by speech; and having aroused the consciousness "Having gone forth, I shall become established in the four kinds of morality," one fulfils the morality that is to be fulfilled by body and by speech. Having aroused the consciousness "I shall learn the word of the Buddha," one learns by speech one collection, or two, or three, or four, or five collections. Thus it should be extended by way of undertaking the ascetic practices, learning the meditation subject, preliminary work on the circular meditation object, meditative absorption, meditative attainment, insight, path, fruition, individual enlightenment, and perfect enlightenment.

For the arising of intention "I shall become a Buddha" is itself exclusively conducive to welfare and happiness, and is also the cause of the conforming actions; for thus, precisely because that consciousness has arisen, at a later time, having fulfilled the perfections by body and by speech over four incalculable aeons plus a hundred thousand cosmic cycles, he goes about delivering the world with its gods. Thus everywhere even the arising of intention is very helpful. But the conforming actions by body and speech should be understood as exceedingly very helpful indeed.

Having thus shown the great helpfulness of even the arising of intention regarding wholesome mental states, now urging them therein, he said beginning with "Therefore, Cunda." That is obvious in meaning.

85. Having thus shown detachment in forty-four ways, and having shown the great helpfulness of even the inclination of mind regarding that detachment, now showing the nature of a path for the achievement of welfare of that very detachment, he said beginning with "seyyathāpi."

Its meaning is: just as, Cunda, there might be an uneven path due to stumps, thorns, stones, and so on, and for its avoidance, for the purpose of avoiding it, there might be another even path, like a well-prepared piece of ground; and just as there might be an uneven ford beset with tree-roots, stones, precipices, crocodiles, sea-monsters, and so on, and for its avoidance, for the purpose of avoiding it, there might be another even ford, gradually deep, resembling a flight of steps, which having entered upon, one might easily plunge into that river or lake and bathe or come out; just so indeed, Cunda, for a violent person possessed of violence which is like an uneven path and an uneven ford, non-violence, which is like an even path and an even ford, is for avoidance. For just as an even path and a ford are prepared for the purpose of avoiding the uneven path and ford, so non-violence is prepared for the purpose of avoiding violence, which having entered upon, one might easily plunge into the human destination or the divine destination and experience success, or come out from the world. By this very method all the terms should be connected.

86. Having thus shown the nature of a path for the achievement of welfare of that very detachment, now showing that it leads to the upper realm, he said beginning with "seyyathāpi."

Its meaning is: just as, Cunda, whatever unwholesome mental states there are, whether productive of conception or non-productive of conception, or even when conception has been given, whether productive of resultant or non-productive of resultant, all of them by way of birth are indeed thus named as "leading to the lower realm," because at the time of result they have undesirable and unpleasant results. And just as whatever wholesome mental states there are, whether productive of

conception or non-productive of conception, or even when conception has been given, whether productive of resultant or non-productive of resultant, all of them by way of birth are indeed thus named as "leading to the upper realm," because at the time of result they have desirable and pleasant results, just so indeed, Cunda, for a violent person, etc. "for the upper realm." Herein this is the comparison of the simile - Just as all unwholesome mental states lead to the lower realm, so too even one act of violence of a violent person. And just as all wholesome mental states lead to the upper realm, so too even one act of non-violence of a non-violent person. By this very method, the unwholesome should be compared with the unwholesome and the wholesome with the wholesome; this indeed is the intention here.

87. Having thus shown that that very detachment leads to the upper realm, now in order to show its ability to bring about final extinguishment, he said beginning with "That indeed, Cunda." Therein, "he" is a description of the person of the aforementioned kind. "Of that, whatever" - having brought this term of synopsis, the connection should be understood in all terms thus: "Whoever is himself sunk in the marsh, that one indeed, Cunda, will pull out another who is sunk in the marsh." "Sunk in the marsh" means one submerged in deep mud, but not in the Noble One's discipline. But in the Noble One's discipline, "marsh" means the five types of sensual pleasure. "Sunk into" means the foolish worldling submerged therein; therefore the interpretation of meaning here should be understood thus. Just as, Cunda, some man submerged up to the tip of his nose in deep mud would pull out another likewise submerged there, having seized him by the hands or by the head - this is impossible, for there is no reason by which he could pull him out and establish him on dry ground; just so whoever is himself sunk into the marsh of the five types of sensual pleasure, that one indeed will pull out another likewise sunk in the marsh - this is impossible.

Therein, it might be objected that this is inappropriate, for even worldling monks, nuns, male lay followers, and female lay followers, having heard the proclamation of the Teaching, there are indeed those who fully realise the Teaching; therefore one sunk in the marsh does pull out - that should not be seen thus. For the Blessed One himself pulls out there; the speakers of the Teaching, however, receive only praise, like a reader of a letter sent by a king. For just as people in a borderland province, unable to read a letter sent by the king, having had it read by one who knows how to read, having heard that meaning, carry it out with regard thinking "This is the king's command," and it does not occur to them "This is the command of the letter-reader." The letter-reader, however, receives only praise that "He read with distinct speech, free from drooling." Just so, even though speakers of the Teaching such as Sāriputta and others expound the Teaching, they are like readers of a written document. But that proclamation of the Teaching belongs to the Blessed One himself, like the king's command. And those who, having heard that, fully realise the Teaching - they should be understood as being pulled out by the Blessed One himself. The speakers of the Teaching, however, receive only praise that "They expound the Teaching with distinct speech, free from drooling." Therefore it is indeed appropriate. The bright side should be understood by the reverse of what has been stated.

As for "untamed, undisciplined, not attained final Nibbāna" - here, however, untamed because of not seeking after. Undisciplined because of the state of not having trained in the discipline. Not attained final Nibbāna because of the state of mental

defilements not being quenched - this should be understood. That such a one will tame another, will make him seek after, or will discipline - will train in the three trainings, or will lead to final Nibbāna - will extinguish his mental defilements - this is impossible. The bright side should be understood by the reverse of what has been stated.

"Just so indeed, Cunda, for a violent person, etc. for final Nibbāna" - here, however, the meaning should be understood thus - just as one who is himself not sunk in the marsh will pull out another who is sunk in the marsh, one who is tamed will tame, one who is disciplined will discipline, one who has attained final Nibbāna will lead another to final Nibbāna - this is possible. But what is that? The state of not being sunk in the marsh, the state of being tamed, the state of being disciplined, and the state of having attained final Nibbāna. Just so indeed, Cunda, for a violent person, non-violence is for final Nibbāna. What is meant? Whoever is himself non-violent, his non-violence - this is for the final extinguishment of that violence of another who is violent; for one who is himself non-violent will extinguish the volition of violence in another - this is possible. But what is that? The very state of being non-violent. For whatever has been attained by oneself, one is able to encourage another for that purpose.

Or just as one who is himself not sunk in the marsh, tamed, disciplined, attained final Nibbāna will pull out another who is sunk in the marsh, untamed, undisciplined, not attained final Nibbāna, will tame, discipline, and lead to final Nibbāna - this is possible, just so for a violent person, the non-violence arisen in one developing the path for the abandoning of violence is for final Nibbāna. For just as one who has attained final Nibbāna is able to lead one who has not attained final Nibbāna to final Nibbāna, so too the volition of non-violence alone is able to quench the volition of violence. Showing this meaning, he said beginning with "Just so indeed, Cunda" - thus the meaning here should be understood. And just as here, so in all terms. However, due to fear of excessive elaboration, a word-by-word explanation was not made.

88. Having thus shown its ability to bring about final extinguishment, now in order to conclude that teaching and to urge the practice of the Teaching, he said beginning with "Thus indeed, Cunda." Therein, "the exposition on detachment" means the cause of detachment. This same method applies everywhere here: non-violence and so on are the cause of detachment because of the detaching of violence and so on. Because consciousness is to be produced by virtue of those, it is the cause of the arising of consciousness; because of being the reason for avoidance of violence and so on, it is the cause of avoidance; because of accomplishing the upper portion, it is the cause of the upper portion; because of the final extinguishing of violence and so on, it should be understood as the cause of final nibbāna. "Seeking their welfare" means by one seeking welfare. "Compassionate" means by one having compassion. "Out of compassion" means having encompassed compassion with the mind; it is also said "having pervaded." "That has been done by me for you" means that has been done for you by me showing these five expositions. For this much only is the function of a compassionate Teacher, that is to say, the proclamation of the Teaching without distortion. From here onwards, however, practice is the function of the disciples. Therefore he said "These, Cunda, are tree-roots, etc. this is our instruction."

And therein, "tree-roots" - by this he shows lodging at the root of a tree. "Empty

houses" - by this, a place secluded from people. And by both he indicates a lodging suitable for meditation, and hands over the inheritance. "Meditate" means meditate upon the thirty-eight objects by meditation on a single object, and upon the aggregates, sense bases and so on beginning with impermanence by meditation on the three characteristics; what is meant is "develop both serenity and insight." "Do not be negligent" means do not be negligent. "Do not be remorseful afterwards" means those who formerly, in the time of youth, in the time of health, in the time of the achievement of suitability of beings and so on, and in the time of the Teacher's presence, being devoid of wise attention, night and day becoming sluggish in their meals, experiencing the pleasure of sleeping and the pleasure of torpor, are negligent - they afterwards, in the time of old age, in the time of illness, in the time of death, in the time of failure, and in the time of the Teacher's final nibbāna, recollecting that former heedless abiding, and seeing the gravity of dying with renewed conception, become remorseful. But do not be such as that - showing this meaning, he said "do not be remorseful afterwards." "This is our instruction" means this is the instruction from our presence to you, namely "meditate, do not be negligent"; what is meant is "exhortation."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Sallekha Sutta is finished.

9. Explanation of the Sammādiṭṭhi Sutta

89. "Thus have I heard" - this is the Discourse on Right View. Therein, however many questions were stated by the Elder, such as "Right view, right view, friend, is said. In what respect, friend?" or "But what, friends, is the unwholesome?" - all are questions from the wish to speak.

Therein, since both those who know and those who do not know say "right view" - outsiders and those within the dispensation, whether by way of oral tradition and so on or by personal direct experience - therefore, taking up that statement of many, touching upon it twice, he said "Right view, right view, friend, is said." For the intention here is this: by some too it is called "right view," and then by others too it is called "right view"; this being thus called, with reference to its meaning and characteristic, in what respect, friend, is a noble disciple one of right view? Therein, "one of right view" means one possessed of beautiful and praiseworthy view. But when this word "right view" applies to the mental state itself, then its meaning should be understood as: his beautiful and praiseworthy view is right view.

And this right view is of two kinds: mundane and supramundane. Therein, the knowledge of the ownership of actions and the knowledge conforming to truth are mundane right view, or in brief, all wisdom with mental corruptions. Wisdom associated with the noble path and fruition is supramundane right view. A person, however, is of three kinds: a worldling, a trainee, and one beyond training. Therein, a worldling is of two kinds: an outsider and one within the dispensation. Therein, an outsider who teaches action holds right view through the view of the ownership of actions, but not through that conforming to truth, because of adherence to the view of self. One within the dispensation holds right view by both. A trainee holds right view through the fixed right view. One beyond training through that of one beyond

training. But here, one possessed of the fixed, leading to liberation, supramundane wholesome right view is what is intended by "one of right view." Therefore he said "whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching." For it is indeed the supramundane wholesome right view that, without approaching the two extremes, has gone by way of uprightness, and having completely cut off all crookedness such as crookedness of body and so on, has gone - thus it is upright. And one possessed of that very view is endowed with unwavering confidence, with unshakeable confidence, in the supramundane states of nine kinds. And disentangling all thickets of views, abandoning all mental defilements, going forth from the round of birth and wandering, bringing the practice to completion, having arrived by the noble path at this Good Teaching, which is termed Nibbāna, grounded upon the Deathless, made known by the Perfectly Enlightened One - thus it is said.

"Since" - this is an expression delimiting time; the meaning is "at which time."

"Understands the unwholesome" means he understands the unwholesome termed the ten unwholesome courses of action; by way of the function of understanding that has cessation as its object, penetrating "this is suffering," he understands the unwholesome. "Understands the unwholesome root" means he understands the unwholesome root that has become the root-condition of that; penetrating in that very manner "this is the origin of suffering." This same method applies here too regarding "the wholesome and the wholesome root." And just as here, so in all the remaining sections beyond this, the understanding of the subject matter should be understood in terms of function alone. "To this extent too" means by this much, by this understanding of the unwholesome and so on too. "Is one of right view" means he is possessed of the supramundane right view of the aforementioned kind. "Whose view is upright" etc. "This Good Teaching" - to this extent the concise teaching is concluded. And this is concise only as a teaching; but for those monks, the penetration through right attention should be understood as being in detail.

In the second section, however, it should be understood that the teaching too is in detail, and the penetration through attention too is stated in detail. Therein, "by the concise teaching the two lower paths were taught, and by the detailed teaching the two higher paths were taught" - thus the monks said, considering the statement beginning with "having completely abandoned the underlying tendency to lust" at the conclusion of the detailed teaching. But the Elder said: "By the concise teaching too the four paths were expounded as a group, and by the detailed teaching too." And this examination that has been made clear here regarding the concise and detailed teachings should be understood in all sections by the very method stated here. For from here onwards we shall make only the explanation of terms that are previously unexplained and obscure.

Explanation of the Unwholesome Courses of Action

Therein, for the detailed teaching of the first round, in such passages as "Killing living beings, friends, is unwholesome," the unwholesome should be understood as proceeding from lack of proficiency, or as the opposite of the wholesome to be spoken of later. That, by characteristic, is blameworthy and with painful results, or defiled. This is, for now, the explanation of the common terms here.

But among the uncommon terms, the striking down of a living being is the killing of living beings; it means the murder of a living being, the slaughter of a living being. "Living being" here means, in conventional terms, a being; in the ultimate sense, the life faculty. The killing of living beings is the murderous volition, in one who perceives a living being as a living being, that arises through an effort to cut off the life faculty, occurring through one or another of the doors of body and speech. That, among living beings devoid of virtues such as animals and so on, is of little fault in the case of a small living being, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort involved. Even when the effort is equal, because of the greatness of the object. Among those endowed with virtues, such as human beings and so on, it is of little fault in the case of a living being of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense. There are five requisite factors of it - a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. There are six modes of action: by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. But when this matter is elaborated upon here, there is excessive prolixity; therefore we shall not elaborate upon it, nor upon other matters of such a kind. But those who are interested should examine the Samantapāsādikā, the commentary on the Vinaya, and learn from it.

The taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is superior. Why? Because of the superiority of the object. When the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue. With reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case. There are five requisite factors of it - belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. The six modes of action are those beginning with by one's own hand. And these indeed operate as appropriate by way of these modes of carrying away: carrying away by theft, carrying away by force, carrying away by concealment, carrying away by scheming, and carrying away by lot-drawing; this is the summary here. But the detail is stated in the Samantapāsādikā.

"Sexual misconduct" - here, "in sensual pleasures" means in sexual conduct.

"Misconduct" means utterly blameworthy, low conduct. But by characteristic, sexual misconduct is the volition that transgresses an improper object, occurring through the body-door with the intention of sexual intercourse.

Therein, an improper object for men, to begin with, is: protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, with protection, under penalty - these are the ten

beginning with protected by the mother; bought with money, kept for passion, kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, wife for the moment - these ten beginning with bought with money make twenty women. But for women, other men are the improper object of the twelve women: the two with protection and under penalty, and the ten beginning with bought with money. This is called the improper object. And this misconduct is of little fault when the improper object is devoid of virtues such as morality and so on, and of great fault when endowed with virtues such as morality and so on. There are four requisite factors of it: an improper object, the intention for intercourse with that one, the effort of intercourse, and the endurance of the practice of the path by a non-path. There is one mode of action, which is only by one's own hand.

"Falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive. But with the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Another method: "falsely" means a subject matter that is not factual, that is untrue. "Speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to communicate to another an untrue subject matter as true. That is of little fault when the welfare it destroys is small, and of great fault when it is great. Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little fault; that which is spoken for the purpose of destroying welfare after having become a witness is of great fault. For those gone forth, having obtained even a little oil or ghee, with the intention of amusement, that which occurs by the method of exaggeration such as "today in the village oil flows like a river, methinks" is of little fault; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great fault. There are four requisite factors of it: an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of action, which is only by one's own hand. That should be seen in the performing of a deceiving act by body or by something connected to the body or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act.

In the passages beginning with "divisive speech": the speech by which, to the one to whom he speaks that speech, he creates in that person's heart a sense of one's own dearness and a sense of the other's emptiness - that is divisive speech. But that by which one makes both oneself and another harsh, speech which is itself harsh, neither pleasant to the ear nor pleasant to the heart - this is harsh speech. That by which one prattles frivolously what is pointless - that is idle chatter. The volition that is their root also obtains the designation of divisive speech and so on, and it is that very volition which is intended here. Therein, the volition of one with a defiled mind, which is instigated by bodily and verbal action, for the purpose of dividing others or for the desire to be dear to oneself, is divisive speech. That is of little fault due to the lesser virtue of the one whose division it causes, and of great fault due to the great virtue of that one. There are four requisite factors of it: another person to be divided;

either the aim of division, thinking "thus they will become separated, they will become estranged"; or the desire to be dear, thinking "I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. For the purpose of making this manifest, here is a story - It is said that a certain boy, not heeding his mother's words, goes to the forest; his mother, being unable to make him turn back, reviled him saying "May a fierce buffalo pursue you!" Then indeed a buffalo arose for him right there in the forest. The boy made an act of truth, saying "May what my mother spoke with her mouth not come to be; may what she thought with her mind come to be." The buffalo stood right there as if bound. Thus even an action that wounds the vital spots, due to the gentleness of mind, is not harsh speech. For parents sometimes say to their little children thus "May thieves cut you to pieces!" yet they do not wish even a waterlily petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus "Why do these shameless ones without moral fear conduct themselves so? Expel them!" Yet they wish for them the achievement of scriptural learning and realisation. And just as due to the gentleness of mind it is not harsh speech, so too due to the gentleness of words it is not non-harsh speech. For indeed, for one who wishes to have someone killed, the words "Make this one lie down comfortably" are not non-harsh speech. Rather, due to the harshness of mind, that is indeed harsh speech. That, with reference to whomever it is directed, is of little fault due to the lesser virtue of that one, and of great fault due to the great virtue of that one. There are three requisite factors of it: another person to be reviled, an angered mind, and the reviling.

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. That is of little fault when the practice is slight, and of great fault when the practice is great. There are two requisite factors of it: the inclination towards pointless talk such as the Bhārata war, the abduction of Sītā, and so on; and the speaking of such talk.

"It covets" - thus covetousness; the meaning is that it proceeds by being directed towards another's goods and by inclination towards that. That has the characteristic of coveting another's goods thus: "Oh, indeed, may this be mine!" It is of little fault and of great fault, like taking what is not given. There are two requisite factors of it: another's goods, and the diverting to oneself. For even when greed has arisen with another's goods as its object, there is not yet a completion of the course of action, as long as one does not divert it to oneself thus: "Oh, indeed, may this be mine!"

"It destroys welfare and happiness" - thus anger. That has the characteristic of mental corruption for the destruction of another; it is of little fault and of great fault, like harsh speech. There are two requisite factors of it: another being, and the thought of his destruction. For even when wrath has arisen with another being as its object, there is not yet a completion of the course of action, as long as one does not think of his destruction thus: "Oh, may this one be annihilated, may he perish!"

"One sees wrongly through the absence of grasping things as they really are" - thus wrong view. That has the characteristic of distorted seeing, by the method beginning with "there is not what is given." It is of little fault and of great fault, like idle chatter.

Furthermore, the undetermined is of little fault, the determined is of great fault. There are two requisite factors of it: the distortion of the manner in which the subject matter is grasped, and its presenting itself in that very way in which one grasps it.

But the judgment of these ten unwholesome courses of action should be known in five ways: by way of mental states, by way of portions, by way of object, by way of feeling, and by way of root.

Therein, "by way of mental states" means among these, in succession, seven are of the nature of volition only; the three beginning with covetousness are associated with volition.

As regards portion: the seven in succession, and wrong view - these eight are only courses of action, not roots. Covetousness and anger are both courses of action and roots. For covetousness, having reached the root, is greed, an unwholesome root. Anger is hate, an unwholesome root.

As regards object: killing living beings, because it has the life faculty as object, has activities as object. Taking what is not given has either a being as object or activities as object. Sexual misconduct, by way of tangible object, has activities as object. Some say it has a being as object. Lying has either a being as object or activities as object. Likewise divisive speech. Harsh speech has only a being as object. Idle chatter, by way of what is seen, heard, sensed, and cognised, has either a being as object or activities as object; likewise covetousness. Anger has only a being as object. Wrong view, by way of phenomena of the three planes, has activities as object.

As regards feeling: killing living beings has unpleasant feeling. For although indeed kings, having seen a thief, even while laughing say "Go, execute him," the decisive volition is only associated with unpleasant feeling. Taking what is not given has three feelings. Sexual misconduct has two feelings, by way of pleasant and neutral; but in the decisive consciousness, neutral feeling does not occur. Lying has three feelings; likewise divisive speech. Harsh speech has only unpleasant feeling. Idle chatter has three feelings. Covetousness has two feelings, by way of pleasant and neutral; likewise wrong view. Anger has unpleasant feeling.

As regards root: killing living beings has two roots, by way of hate and delusion. Taking what is not given, by way of hate and delusion or by way of greed and delusion. Sexual misconduct, by way of greed and delusion. Lying, by way of hate and delusion or by way of greed and delusion; likewise divisive speech and idle chatter. Harsh speech, by way of hate and delusion. Covetousness has one root, by way of delusion; likewise anger. Wrong view has two roots, by way of greed and delusion.

In the passage beginning with "greed is an unwholesome root": "one is greedy" (lubbhati) thus it is greed (lobha). "One becomes corrupted" (dussati) thus it is hate (dosa). "One is deluded" (muyhati) thus it is delusion (moha). Among these, greed is itself unwholesome in the sense of being blameworthy and having painful results, and it is a root of these unwholesome states beginning with killing living beings - for some in the sense of producing them through association, and for some in the sense of being a decisive support condition - thus it is an unwholesome root. And this too was

said: "One who is lustful, friend, overcome by lust, with mind consumed, even kills living beings" and so on. The same method applies also to the unwholesome root nature of hate and delusion.

The explanation of the unwholesome courses of action is finished.

Explanation of the Wholesome Courses of Action

In the passage beginning with "abstention from killing living beings is wholesome," killing living beings and so on have the meaning already stated. "One wards off enmity" (veraṃ maṇati) thus it is abstention (veramaṇī); the meaning is "one abandons enmity." Or one abstains by means of this as an instrument; even by making the alteration of a modification, it is abstention (veramaṇī). This, for now, is the explanation by way of phrasing here. But as regards meaning, abstention means abstinence associated with wholesome consciousness. That abstinence associated with wholesome consciousness which is stated thus: "of one abstaining from killing living beings, whatever at that time is abstinence, avoidance from killing living beings" - that, by division, is threefold: abstinence by encountering the occasion, abstinence by undertaking, and abstinence by cutting off. Therein, for those who have not undertaken the training rules, having reviewed one's own birth, age, great learning and so on, thinking "It is inappropriate for us to do such a thing," the abstinence that arises in those who do not transgress the subject matter encountered should be known as abstinence by encountering the occasion, as in the case of the lay follower Cakkana in the island of Sīhaḷa.

It is said that when he was still young, a disease arose in his mother. And the physician said: "It is fitting to obtain fresh hare's flesh." Then Cakkana's brother sent Cakkana saying "Go, dear fellow, wander about in the field." He went there. And at that time a hare had come to eat the young crop; having seen it, running swiftly, it became entangled in a creeper and made the sound "kiri kirī." Cakkana, having gone towards that sound and having seized it, thought: "I shall make medicine for my mother." Then he thought again: "This is not proper for me, that I should deprive another of life for the sake of my mother's life." Then he released it saying "Go, enjoy grass and water together with the hares in the forest." And when asked by his brother "Well, dear fellow, was a hare obtained?" he related that incident. Then his brother abused him. He, having gone to his mother's presence, having spoken the truth and determined thus: "Since I was born, I do not know of having intentionally deprived a living being of life." At that very moment his mother became well.

But for those who have undertaken the training rules, the abstinence that arises in those who do not transgress the case, having given up even their own life both in the undertaking of the training rules and beyond that, should be known as abstinence by undertaking, as in the case of the lay follower dwelling at Uttaravaḍḍhamāna Mountain.

It is said that he, having taken the training rules in the presence of the Elder Piṅgalabuddharakkhita dwelling at the Ambariya Monastery, was ploughing a field. Then his ox was lost. While searching for it, he climbed Uttaravaḍḍhamāna Mountain, and there a great serpent seized him. He thought: "I shall cut off its head with this sharp hatchet." Then he thought again: "This is not proper for me, that I, having

taken a training rule in the presence of a venerable teacher worthy of respect, should break it." Having thought thus up to the third time, "I give up my life, not the training rules," he threw away the sharp-handled hatchet that had been placed on his shoulder into the forest. At that very moment the great fierce serpent released him and went away.

But the abstinence associated with the noble path should be known as abstinence by eradication. From the arising of which, from that point onwards, not even the thought "I shall kill a living being" arises in noble persons. Now this abstinence is called wholesome because of its proceeding from proficiency. Or it is wholesome because it cuts off immorality that has acquired the conventional expression "kusa" from lying in a contemptible manner. But because of the unsuitability of this question "And what, friends, is the wholesome?" it was not said "the wholesome ones" but rather "wholesome."

And just as with the unwholesome, so too the judgment of these wholesome courses of action should be known in five ways: by way of mental states, by way of portions, by way of object, by way of feeling, and by way of root.

Therein, "by way of mental states" means among these, in succession, seven are applicable as volitions and also as abstinences. The last three are only associated with volition.

"As regards portion" means in succession the seven are only courses of action, not roots. The last three are both courses of action and roots. For non-covetousness, having reached the root, is non-greed as a wholesome root. Non-anger is non-hate as a wholesome root. Right view is non-delusion as a wholesome root.

"As regards object" means the very objects of killing living beings and so on are the objects of these, for abstention exists only in relation to what is to be transgressed. But just as the noble path, having Nibbāna as its object, abandons the mental defilements, so these courses of action, though devoid of the life faculty and so on as objects, should be understood as abandoning the immoralities of killing living beings and so on.

"As regards feeling" means all are either of pleasant feeling or of neutral feeling. For having reached the wholesome, there is no such thing as unpleasant feeling.

"As regards root" means in succession, for one abstaining with consciousness associated with knowledge, the seven courses of action have three roots by way of non-greed, non-hate, and non-delusion. For one abstaining with consciousness dissociated from knowledge, they have two roots. Non-covetousness, for one abstaining with consciousness associated with knowledge, has two roots. With consciousness dissociated from knowledge, it has one root. But non-greed does not become a root of itself by itself; the same method applies to non-anger too. Right view has only two roots by way of non-greed and non-hate.

In the passage beginning with "Non-greed is a wholesome root," "non-greed" means "not greed"; this is a designation for the mental state that is the opposite of greed. The same method applies also to non-hate and non-delusion. Among these, non-greed is itself wholesome, and it is a wholesome root because it is the root of some of these wholesome states such as abstention from killing living beings and so on, in the sense

of being the producer through association for some, and in the sense of being a decisive support condition for others. The same method applies also to the state of non-hate and non-delusion being wholesome roots.

Now, concluding all that meaning taught both in brief and in detail, he stated the concluding section beginning with "Since, friends." Therein, "thus understands the unwholesome" means he understands the unwholesome by way of the ten unwholesome courses of action as indicated. The same method applies also in the passages beginning with "thus the unwholesome root" and so on. To this extent, by one method, the deliverance up to arahantship has been spoken of for one who practises the meditation subject of the four truths. How? For here, setting aside covetousness, the ten unwholesome courses of action and the wholesome courses of action are the truth of suffering. Covetousness and greed as an unwholesome root - these two phenomena are without qualification the truth of origin. But by way of exposition, all the courses of action too are the truth of suffering. All the wholesome and unwholesome roots are the truth of origin. The non-continuance of both is the truth of cessation. The noble path that fully understands suffering, abandons the origin, and understands cessation is the truth of the path - thus two truths have been stated in their own form, and two should be understood by way of the method of conversion.

"He, having completely abandoned the underlying tendency to lust" means he, thus understanding the unwholesome and so on, having abandoned the underlying tendency to lust in every way. "Having dispelled the underlying tendency to aversion" means having removed the underlying tendency to aversion in every way indeed. To this extent, the path of non-returning has been spoken of. "Having abolished the underlying tendency to the view and conceit 'I am'" means without singling out any phenomenon among the five aggregates, having uprooted the underlying tendency to the view and conceit that occurs by way of the mode of collective grasping as "I am."

Therein, "the underlying tendency to the view and conceit" means the underlying tendency to conceit that is similar to wrong view. For this underlying tendency to conceit is similar to wrong view because it occurs as "I am"; therefore it was stated thus. And one who wishes to understand this conceit "I am" in detail should look at the Khemaka Sutta in the Khandhiya Vagga.

"Having abandoned ignorance" means having abandoned ignorance, which is the root of the round of rebirths. "Having aroused true knowledge" means having aroused the true knowledge of the path of arahantship, which uproots that ignorance. To this extent, the path of arahantship has been spoken of. "Makes an end of suffering in this very life" means he makes a delimitation of the suffering of the round of rebirths in this very individual existence. "To this extent too, friends" - he hands over the teaching; what is meant is that by this teaching on the courses of action too, through the attention and penetration that have been spoken of. The remainder is according to the method already stated. Thus he concluded the teaching by means of the path of non-returning and the path of arahantship.

The explanation of the wholesome courses of action is finished.

Explanation of the Section on Nutriment

90. "Good, friend," indeed etc. "Has arrived at this Good Teaching" - thus, having heard the Venerable Sāriputta's teaching of the four truths by way of the wholesome and unwholesome, those monks, having delighted in that saying of the Venerable Sāriputta with this word "Good, friend," having given thanks with the consciousness that occasioned this very word, having accepted it by speech, having been devoted to it in mind - this is what is meant. Now, because the elder was competent to teach the teaching of the four truths in various ways, as it is said "Sāriputta, monks, is able to declare and teach the four noble truths in detail," or because, being desirous of teaching still further, he said "To this extent too, indeed," therefore those monks, wishing to hear the teaching of the truths by yet another method, asked the Venerable Sāriputta a further question. By that, beyond the question that he himself had asked and answered, "But might there be, friend, another method, another reason" - by this method they asked another, additional question, or they asked in the upper portion of the former question - this is what is meant. Then, answering them, the elder said beginning with "There might be, friends." Therein, this is the explanation of obscure terms. "Nutriment" means condition. For a condition brings about its own fruit; therefore it is called "nutriment."

In the passage beginning with "of beings or of beings" and so on, "beings" means produced, arisen. "Those seeking birth" means those who seek, search for coming into being, birth, arising. Therein, among the four modes of generation, beings born in eggs and born in wombs, as long as they do not break through the eggshell and the sheath of the womb, are called those seeking birth. Having broken through the eggshell and the sheath of the womb and emerged outside, they are called beings that have come to be. Those born in moisture and the spontaneously born, at the first moment of consciousness, are called those seeking birth. From the second moment of consciousness onwards, they are called beings that have come to be. Or, in whatever posture they are born, as long as they do not attain another from that, they are called those seeking birth. After that, they are called beings that have come to be.

Or alternatively, "beings" means born, fully generated; those who come to be reckoned as "having come to be, they will not be again" - this is a designation for those who have eliminated the mental corruptions. "Seeking coming into being" - thus they are those seeking birth. Because the fetter of becoming has not been abandoned, this is a designation for learners and worldlings who are seeking coming into being even in the future. Thus in every way, by these two terms, all beings are encompassed. And the word "or" here has the meaning of combining; therefore the meaning to be understood is "of beings and of those seeking birth."

"For the presence" means for the purpose of presence. "For the support" means for the purpose of support, for the purpose of assistance. This is a difference in wording, but the meaning of both terms is one and the same. Or alternatively, "for the presence" means for the non-interruption, by way of the continuity of arisen phenomena of each and every being. "For the support" means for the arising of the unarisen. And both of these are for the presence and for the support of beings. Or for the presence and for the support of those seeking birth - thus they should be seen in both cases. "Edible food" - because it is to be swallowed having made it into mouthfuls, it is edible food; this is a designation for the nutritive essence having as

its basis cooked rice, food made with flour, and so on. "Gross or subtle" - gross because of the grossness of its basis, subtle because of the subtlety of its basis. But by its intrinsic nature, because of being included in subtle matter, edible food is subtle only. And that grossness and subtlety of it should be understood with reference to each successive basis.

For with reference to the food of crocodiles, the food of peacocks is subtle. Crocodiles, it is said, swallow stones. And those dissolve as soon as they reach their bellies. Peacocks eat living beings such as snakes, scorpions, and so on. But with reference to the food of peacocks, the food of hyenas is subtle. They, it is said, eat horns and bones that have been discarded for three years. And those, merely by being moistened with their spittle, become soft like tuber roots. With reference to the food of hyenas too, the food of elephants is subtle. They too eat branches of various trees. Compared to the food of elephants, the food of gayals, elks, deer, and so on is subtle. They, it is said, eat sapless leaves and so on of various trees. Compared to their food too, the food of cattle is subtle. They eat fresh and dry grass. Compared to their food, the food of hares is subtle. Compared to the food of hares, the food of birds is subtle. Compared to the food of birds, the food of borderland dwellers is subtle. Compared to the food of borderland dwellers, the food of village headmen is subtle. Compared to the food of village headmen, the food of kings, royal ministers, and chief ministers is subtle. Compared to their food too, the food of a universal monarch is subtle. Compared to the food of a universal monarch, the food of terrestrial gods is subtle. Compared to the food of terrestrial gods, the food of the gods ruled by the four great kings is subtle. Thus it should be expanded up to the food of the gods who control what is created by others; it has reached the conclusion that their food is just subtle.

And here, in a gross material basis, the nutritive essence is slight and weak; in a subtle one, it is powerful. For thus, even one who drinks a bowlful of rice gruel becomes hungry in just a moment, wishing to eat something or other. But having drunk merely a handful of ghee, one does not wish to eat for the whole day. Therein, the material basis dispels fatigue, but is not able to sustain. Nutritive essence sustains, but is not able to dispel fatigue. But the two together both dispel fatigue and sustain.

"Contact is the second" means contact of six kinds beginning with eye-contact. Among these four nutriment, it should be understood as the second nutriment. And this is merely the method of the teaching. Therefore, it should not be sought here that by this particular reason it is the second or the third. "Mental volition" means volition itself is spoken of. "Consciousness" means whatever consciousness.

Here one asks: if the meaning of condition is the meaning of nutriment, then why were only these four stated when other conditions for beings also exist? It is said: because of being the distinctive condition for the internal continuity. For the distinctive condition for the material body of beings who feed on edible food is edible food. In the mental body, contact is the distinctive condition for feeling, mental volition for consciousness, and consciousness for mentality-materiality. As he said -

"Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain. Likewise, with contact as condition, feeling; with activities as condition, consciousness; with consciousness as

condition, mentality-materiality."

But what here is the nutriment, and what does it produce? Edible food produces material phenomena with nutritive essence as eighth. Contact as nutriment produces the three feelings, mental volition as nutriment produces the three existences, and consciousness as nutriment produces mentality-materiality at conception.

How? To begin with, edible food, merely placed in the mouth, originates eight material phenomena. But when crushed by the teeth and being swallowed, each grain of rice originates eight material phenomena each. Thus it produces material phenomena with nutritive essence as eighth.

But contact as nutriment - contact experienced as pleasant, when arising, produces pleasant feeling; likewise contact experienced as unpleasant produces unpleasant feeling, and contact experienced as neither-unpleasant-nor-pleasant produces neither-unpleasant-nor-pleasant feeling. Thus in every way contact as nutriment produces the three feelings.

Mental volition as nutriment - action leading to sensual existence produces sensual existence, and actions leading to fine-material and immaterial existence produce the respective existence. Thus in every way mental volition as nutriment produces the three existences.

But consciousness as nutriment - the three aggregates associated with it at the moment of conception, and the thirty material phenomena that arise by way of three continuities, it is said to produce those by the method of conascence and other conditions. Thus consciousness as nutriment produces mentality-materiality at conception.

And here, "mental volition as nutriment produces the three existences" refers to wholesome and unwholesome volition with mental corruptions only. "Consciousness produces mentality-materiality at conception" refers to conception consciousness only. But without distinction, because they produce the phenomena associated with them and originated by them, these should be understood as nutriments.

Among these four nutriments, edible food accomplishes the function of nutriment by supporting. Contact by just touching, mental volition by just striving. Consciousness by just cognising.

How? For edible food, by just supporting, serves for the presence of beings through the sustaining of the body. For even this body, though produced by kamma, when supported by edible food, lasts for ten years, a hundred years, up to the full measure of the life span. Like what? Just as a child, though born of a mother, lasts long only when being nourished by a nurse who gives it milk and so on to drink; just as a house supported by a prop. And this too was said -

"Just as, great king, when a house is falling they support it with another piece of timber, and being supported by another piece of timber, thus that house does not fall, just so indeed, great king, this body is sustained by nutriment, remains dependent on nutriment."

Thus edible food, by supporting, accomplishes the function of nutriment. Even while thus accomplishing, edible food is a condition for two continuities of materiality - for

nutriment-originated and for clung-to materiality. It is a condition by being a protector of kamma-born materiality. It is a condition by being productive of nutriment-originated materiality.

Contact, however, by touching an object that has become the basis for happiness and so on, is for the presence of beings through the occurrence of feeling of happiness and so on. Mental volition, by accumulating through wholesome and unwholesome action, is for the presence of beings because of producing the root of existence. Consciousness, just by cognising, is for the presence of beings through the occurrence of mentality-materiality.

But while these accomplish the function of nutriment by way of supporting and so on, four fears should be seen. As follows: in edible food, attachment itself is the fear; in contact, approaching itself; in mental volition, accumulation itself; in consciousness, descent itself is the fear. Why? For beings, having developed attachment to edible food, confronted by cold and so on, performing work such as accounting and so on for the purpose of food, undergo no small suffering. And some, even having gone forth in this Dispensation, seeking food by wrong means of livelihood such as the practice of medicine and so on, are blameworthy even in this very life. In the future life too, by the method stated in the *Lakkhaṇa Saṃyutta* beginning with "his double robe too was blazing, in flames," they become ghosts of ascetics. By this very reason, to begin with, it should be understood that in edible food, attachment itself is the fear.

Even those who approach contact, being ones who relish the gratification of contact, offend against others' guarded and protected goods such as wives and so on. The owners of the goods seize them together with the goods, and either cutting them into fragments, throw them on rubbish heaps. Or they hand them over to the king. Thereupon the king has various bodily punishments inflicted on them. And upon the body's collapse, an unfortunate realm is to be expected for them. Thus fear rooted in the gratification of contact, both pertaining to the present life and pertaining to the future life, has entirely come about. For this reason, it should be understood that in contact as nutriment, approaching itself is the fear.

But through the accumulation of wholesome and unwholesome action itself, fear rooted in that in the three existences has entirely come about. For this reason, it should be understood that in mental volition as nutriment, accumulation itself is the fear.

And the conception consciousness, in whatever place it descends, in that very place it arises having taken up the mentality-materiality of conception; and when that has arisen, all fears have arisen as well, because of being rooted in that. For this reason, it should be understood that in consciousness as nutriment, descent itself is the fear.

Thus, regarding these nutriments that are fraught with fear, the Perfectly Enlightened One, for the purpose of exhausting attachment to edible food, taught the simile of the son's flesh by the method beginning with "Just as, monks, a wife and husband." For the purpose of exhausting attachment to contact as nutriment, he taught the simile of the skinless cow by the method beginning with "Just as, monks, a skinless cow." For the purpose of exhausting attachment to mental volition as nutriment, he taught the simile of the charcoal pit by the method beginning with "Just as, monks, a charcoal

pit." For the purpose of exhausting attachment to consciousness as nutriment, he taught the simile of being struck by a hundred spears by the method beginning with "Just as, monks, a thief, a criminal."

Therein, this is the interpretation of meaning in brief, treating it as a factual account: it is said that a wife and husband, having taken their son, set out on a wilderness path of a hundred yojanas with a small amount of provisions. Having gone fifty yojanas, their provisions were finished. They, afflicted by hunger and thirst, sat down in sparse shade. Then the man said to his wife: "Dear one, for fifty yojanas all around from here there is no village or market town. Therefore, whatever much work such as ploughing, cow-keeping, and so on that should be done by a man, that is now not possible for me to do. Come, having killed me, having eaten half the flesh, having made the other half provisions, cross over the wilderness together with our son." She too said: "Husband, whatever much work such as spinning thread and so on that should be done by a woman, that I am now not able to do. Come, having killed me, having eaten half the flesh, having made the other half provisions, cross over the wilderness together with our son." Then he said to her: "Dear one, by the death of a woman, the death of two becomes apparent. For the helpless boy is not able to live without his mother. But if we live, we could obtain another child. Come now, having killed our little son, having taken the flesh, let us cross over the wilderness."

Then the mother said to the son "Dear, go to your father's presence." He went. Then his father, having said "By me, thinking 'I will nourish my little son,' no small suffering has been undergone through farming, cow-keeping, and so on; I am not able to kill my son; you yourself kill your little son," said "Dear, go just to your mother's presence." He went. Then his mother too said "By me, desiring a son, no small suffering has been undergone even through the ox-vow, the dog-vow, entreating deities, and so on; what then to say of carrying him in the womb? I am not able to kill my son," having said thus, she said "Dear, go just to your father's presence." Thus he died while going between the two. They, having seen him and having lamented, took the flesh in the very manner stated before and departed eating. For them, that food of their son's flesh, because of its repulsiveness for nine reasons, is not for amusement, not for intoxication, not for adornment, not for beautification, but only for the purpose of crossing the wilderness.

If one asks, repulsive for which nine reasons? Because it is flesh of one's own kind, because it is flesh of a relative, because it is flesh of a son, because it is flesh of a beloved son, because it is flesh of a young one, because it is raw flesh, because it is flesh not prepared with dairy products, because it is unsalted, and because it is unsmoked. Therefore, whatever monk sees edible food thus as similar to his son's flesh, he exhausts attachment therein. This, for now, is the interpretation of meaning in the simile of the son's flesh.

But in the simile of the flayed cow, just as that cow, having had its hide torn off from the neck down to the hooves, released, depending on whatever it stands near, being devoured there by insects, becomes just a basis for suffering; so too contact, depending on whatever sense-base or object it stands near, becomes just the basis for the felt suffering arising from those respective sense-bases and objects. Therefore, whatever monk sees contact as nutriment thus as similar to a flayed cow, he exhausts attachment therein; this is the interpretation of meaning in the simile of

the flayed cow.

But in the simile of the charcoal pit, just as that charcoal pit, so are the three existences in the sense of great fever. Just as the two men who, having seized him by both arms, drag him there, so is mental volition in the sense of dragging towards existences. Therefore, whatever monk sees mental volition as nutriment thus as similar to the men dragging towards the charcoal pit, he exhausts attachment therein; this is the interpretation of meaning in the simile of the charcoal pit.

But in the simile of being struck by a hundred spears, by which that man is struck in the forenoon by a hundred spears, that, having made a hundred wound-openings on his body, having lodged in between and having pierced through, falls out only in the latter part; so too the other two hundred spears; thus, with spears that have gone without falling in the places where others have fallen, his whole body becomes nothing but full of holes; there is no measure of the suffering arisen even in one wound-opening, what then to say of three hundred wound-openings? Therein, the time of the falling of the spears is like the time of the arising of rebirth-linking consciousness. The production of wound-openings is like the production of aggregates. The arising of painful feeling in the wound-openings is like the arising of manifold suffering rooted in the round of rebirths in the arisen aggregates. Another method: the criminal man is like rebirth-linking consciousness. The wound-openings arisen from the spear-strikes of that man are like mentality-materiality with consciousness as condition. Just as the arising of harsh suffering for that man with the wound-openings as condition, so should be seen the arising of manifold suffering for consciousness with mentality-materiality as condition, by way of thirty-two bodily punishments and ninety-eight diseases and so on. Therefore, whatever monk sees consciousness as nutriment thus as similar to being struck by a hundred spears. He exhausts attachment therein; this is the interpretation of meaning in the simile of being struck by a hundred spears.

He, thus exhausting attachment in these nutriments, fully understands all four nutriments; when these are fully understood, every fully understood subject matter is simply fully understood. For this was said by the Blessed One -

"When edible food, monks, as nutriment is fully understood, lust for the five strands of sensual pleasure is fully understood. When lust for the five strands of sensual pleasure is fully understood, there is no mental fetter by which a noble disciple, being fettered, would come back again to this world. When contact as nutriment, monks, is fully understood, the three feelings are fully understood. When the three feelings are fully understood, I say there is nothing further to be done by a noble disciple. When, monks, mental volition as nutriment is fully understood, the three cravings are fully understood. When the three cravings are fully understood, I say there is nothing further to be done by a noble disciple. When consciousness, monks, as nutriment is fully understood, mentality-materiality is fully understood. When mentality-materiality is fully understood, I say there is nothing further to be done by a noble disciple."

"From the origin of craving is the origin of nutriment" means the origin of the nutriments pertaining to conception has arisen from the origin of former craving. How? For at the moment of conception, within the approximately thirty material phenomena arisen by way of three continuities, there is nutritive essence that has

arisen. This is the clung-to edible food arisen with craving as condition. But the contact and volition associated with the consciousness of conception, and consciousness itself being the mind - these are the clung-to contact, mental volition, and consciousness as nutriment, arisen with craving as condition. Thus, for now, the origin of the nutriments pertaining to conception from the origin of former craving should be understood. But since here both clung-to and not-clung-to nutriments have been spoken of together, therefore the origin of nutriment from the origin of craving for the not-clung-to nutriments too should be understood in this way. For among the material phenomena originated by the eight types of consciousness accompanied by greed, there is nutritive essence; this is the not-clung-to edible food arisen with conascent craving as condition. But the contact and volition associated with consciousness accompanied by greed, and consciousness itself being the mind - these are the not-clung-to contact, mental volition, and consciousness as nutriment, arisen with craving as condition.

"From the cessation of craving is the cessation of nutriment" means that through the cessation of craving, which has become the condition for these clung-to and not-clung-to nutriments, the cessation of nutriment becomes evident. The remainder is according to the method already stated. But this is the distinction: here all four truths have been stated in their own form. And just as here, so too in all the sections beyond this. Therefore, everywhere the truths should be extracted by one who is not confused. And in all sections, "to this extent too, friends" - this handing over of the teaching should be connected according to the teaching expounded in each case. Of that, here for now, this is the explanation: "to this extent too" means by this teaching on nutriment too, through the attention and penetration that have been spoken of. This same method applies everywhere.

The explanation of the section on nutriment is finished.

Explanation of the Section on Truth

91. Now, having delighted in and given thanks for the elder's saying by the former method just with "Good, friend," those monks asked a further question. And the elder answered them by yet another method. This same method applies in all the remaining turns beyond this. Therefore from here onwards, without touching upon such statements, by whatever method he answers, we shall explain the meaning of just that. But in the concise teaching of this turn, in "understands suffering," here "suffering" means the truth of suffering. But whatever should be said in the detailed teaching, all that has been stated in the exposition of the truths in the Visuddhimagga.

The explanation of the section on truth is finished.

Explanation of the Section on Ageing and Death

92. From here onwards the teaching is by way of dependent origination. Therein, in the section on ageing and death, to begin with, "of those various" - this should be known as a common description of many beings in brief. For if one were to speak even for a whole day thus: "Whatever is the ageing of Devadatta, whatever is the

ageing of Somadatta," beings would never come to exhaustion. But by these two terms no being whatsoever is left unincluded. Therefore it was said "this is a common description of many beings in brief."

"In those various" - this is a common description of many orders of beings by way of destination and birth. "Orders of beings" is an illustration of the actual form of what was described by the common description. Now in the passage beginning with "ageing, decaying," "ageing" is a description of the intrinsic nature. "Decaying" is a description of the manner. Those beginning with "broken teeth" are descriptions of function when time has passed. The last two are descriptions of the natural condition. For by this term "this is ageing," it is shown according to intrinsic nature; therefore this is a description of the intrinsic nature. By this term "decaying," according to manner. Therefore this is a description of the manner. By this term "broken teeth," it is shown by the function of producing the state of brokenness in teeth and nails when time has passed. By this term "grey hair," by the function of producing the state of greyness in head hair and body hair. By this term "wrinkled skin," it is shown by the function of producing the state of wrinkling in the skin after the flesh has withered. Therefore these three beginning with "broken teeth" are descriptions of function when time has passed. By these, the obvious ageing that has become manifest by way of showing these alterations has been shown. For just as the path traversed by water, or fire, or wind is obvious through the broken and scattered state or the charred state of grass, trees, and so on, yet that traversed path is not those very water and so on themselves; just so, the path traversed by ageing upon teeth and so on by way of broken teeth and so on is obvious, and is apprehended even by opening the eyes. Yet broken teeth and so on are not themselves ageing, for ageing is not cognisable by the eye.

But by these terms "deterioration of life span" and "maturing of the faculties," the natural condition designated as the exhaustion of life span and the maturing of the faculties such as the eye and so on is shown, because of its being manifest precisely when time has passed. Therefore these last two should be understood as descriptions of the natural condition.

Therein, since the life span of one who has reached ageing diminishes, therefore ageing is called "deterioration of life span" by a figurative usage of the result. And since the faculties such as the eye, which in the time of youth are very clear and capable of easily apprehending even a subtle object of their own, when one has reached ageing become over-ripened, disturbed, and unclear, and are incapable of apprehending even a gross object of their own, therefore it is called "maturing of the faculties" also by a figurative usage of the result. Now this ageing thus described is altogether of two kinds: obvious and concealed.

Therein, ageing in material phenomena is called obvious ageing, because of the seeing of the state of brokenness and so on in teeth and so on. But in immaterial phenomena, because of the non-seeing of such alteration, it is called concealed ageing. Therein, this state of brokenness and so on that is seen is merely the colour of such teeth and so on, because they are easily cognisable; having seen that with the eye and having reflected through the mind-door, one knows ageing thus: "These teeth have been struck by ageing" - just as by looking at cow-head signs and so on fixed at a water place, one knows the existence of water below. Again, it is also of two

kinds: without interval and with interval. Therein, in the case of gems, gold, silver, coral, the sun, and so on, ageing is called ageing without interval - meaning continuous ageing - because of the difficulty of cognising the distinctions of colour and so on at intervals, just as in the case of living beings during the slow decads and so on, and just as in the case of non-living things such as flowers, fruits, sprouts, and so on. But in other cases as aforesaid, because of the easy cognisability of the distinctions of colour and so on at intervals, ageing should be understood as called ageing with interval.

From here onwards, the beginning with "of those various" and so on should be understood by the method already stated. In the terms beginning with "passing away, decease" and so on, however, "passing away" is spoken of by way of decease; this is a common term for the one-aggregate, four-aggregate, and five-aggregate existences. "Decease" is an indication of the characteristic by means of an abstract noun. "Breaking up" is an explanation of the occurrence of dissolution of the aggregates at death. "Disappearance" is an explanation of the non-existence of a state, by whatever method, of the broken aggregates at death, just as of a broken pot. "Death, dying" means dying that is termed death. By that, he excludes annihilation-death and so on. Time is called the ender; its action is making of time. By this, he explains death according to worldly convention.

Now, in order to explain in the ultimate sense, he stated the beginning with "breaking up of the aggregates" and so on. For in the ultimate sense, only the aggregates break up; no being whatsoever dies. But when the aggregates are breaking up, a being dies; when they are broken up, the conventional expression "has died" comes about.

And here, the breaking up of the aggregates is by way of the four-aggregate constituent existence, and the discarding of the body is by way of the single-aggregate constituent existence. Or the breaking up of the aggregates should be understood by way of the four-aggregate constituent existence, and the discarding of the body by way of the remaining two. Why? Because a body termed the material body exists in both types of existence. Or alternatively, since in the Cātumahārājika realm and so on the aggregates simply break up and do not discard anything, therefore by way of those, there is the breaking up of the aggregates; among human beings and so on, there is the discarding of the body. And here, the meaning should be understood thus: because death is the cause of the discarding of the body, it is said that death is the discarding of the body.

Thus this ageing and this death. "This is called, friends" means this both together, having been combined as one, is spoken of as ageing and death. The remainder is just by the method already stated.

The explanation of the section on ageing and death is finished.

Explanation of the Section on Birth

93. In the section on birth, among the terms "birth, coming into being" and so on, "birth" (jāti) is in the meaning of being born, and that is connected with incomplete sense bases. "Coming into being" (sañjāti) is in the meaning of coming to be born, and that is connected with complete sense bases. "Descent" (okkanti) is in the meaning of entering, and that is connected with egg-born and womb-born beings. For

they take conception as if entering into and going inside the eggshell and the sheath of the womb. "Production" (abhinibbatti) is in the meaning of being produced, and that is connected with moisture-born and spontaneously born beings, for they arise having become obvious. This, for now, is the teaching in the conventional sense.

Now there is the teaching of the ultimate reality. For in the ultimate sense, only the aggregates become manifest, not a being. Therein, regarding "of the aggregates," the inclusion of one in single-aggregate constituent existence, of four in four-aggregate constituent existence, and of all five in five-aggregate constituent existence should be understood. "Manifestation" means arising. Regarding "of the sense bases," here the classification should be understood by way of the sense bases arising in each respective existence. "Acquisition" is just the manifestation in the continuity. For by the very fact of becoming manifest, they are said to be acquired. By this term "This is called, friends, birth," he makes the conclusion regarding birth taught both in the conventional sense and in the ultimate sense. Regarding "from the origin of becoming," here, however, kammic becoming, which is the condition for birth, should be understood. The remainder is just by the method already stated.

The explanation of the section on birth is finished.

Explanation of the Section on Existence

94. In the section on existence, "sensual existence" means kammic becoming and becoming of rebirth. Therein, kammic becoming is just action leading to sensual existence. For since it is the cause of the becoming of rebirth, it is called "existence" by the conventional expression of result, just as in such passages as "Pleasant is the arising of Buddhas, painful is the accumulation of evil" and so on. The becoming of rebirth is the fivefold group of clung-to aggregates produced by that action. For that is called "existence" in the sense that it exists there. Thus in every way, this action and rebirth - both of these are here stated as "sensual existence." This same method applies to fine-material and immaterial existences. Regarding "from the origin of clinging," here, however, clinging is a condition for wholesome kammic becoming only by way of decisive support. For unwholesome kammic becoming, by way of decisive support and also by way of conascence and so on. But for the becoming of rebirth in all cases, only by way of decisive support. The remainder is just by the method already stated.

The explanation of the section on existence is finished.

Explanation of the Section on Clinging

95. In the section on clinging, regarding "clinging to sensual pleasures" and so on: one clings to objective sensual pleasure by means of this, or it itself clings to that - thus it is "clinging to sensual pleasures." Or it is sensual pleasure and that is also clinging - thus it is "clinging to sensual pleasures." "Clinging" is called firm grasping. For here the prefix "upa" has the meaning of "firm," as in such terms as "tribulation" (upāyāsa) and "approaching" (upakaṭṭha); this is a designation for lust for the five strands of sensual pleasure. This is the summary here. But in detail, this should be understood according to the method stated as "therein, what is clinging to sensual pleasures? Whatever sensual desire towards sensual pleasures."

Likewise, it is a view and that is also clinging - thus it is "clinging to views." Or alternatively, it clings to a view, or they cling by means of this view - thus it is "clinging to views." For a subsequent view clings to a former view. And by means of that they cling to a view. As it is said: "The self and the world are eternal, only this is the truth, anything else is vain" and so on; this is a designation for all wrong views except clinging to moral rules and austerities and clinging to the doctrine of self. This is the summary here. But in detail, this should be understood according to the method stated as "therein, what is clinging to views? 'There is not what is given.'"

Likewise, they cling to moral rules and austerities by means of this, or it itself clings to that, or it is moral rules and austerities and that is also clinging - thus it is "clinging to moral rules and austerities." For the ox-morality practice, the cow-austerity practice, and so on are themselves forms of clinging due to the adherence "thus there is purification"; this is the summary here. But in detail, this should be understood according to the method stated as "therein, what is clinging to moral rules and austerities? Among ascetics and brahmins outside of this, 'by morality there is purification.'"

Now, "doctrine" (vādo) means "they speak by means of this." "Clinging" (upādānam) means "they cling by means of this." What do they speak of, or cling to? A self. One's own doctrine-clinging is clinging to the doctrine of self. Or alternatively, one clings to the mere doctrine of self as "self" by means of this - thus it is "clinging to the doctrine of self"; this is a designation for identity view with twenty bases. This is the summary here. But in detail, this should be understood according to the method stated as "therein, what is clinging to the doctrine of self? Here an ignorant worldling, who does not see the noble ones."

Regarding "from the origin of craving": here craving is a condition for clinging to sensual pleasures by way of decisive support, or by way of proximity, contiguity, absence, disappearance, and repetition. But for the remaining ones, also by way of consciousness and so on. The remainder is just by the method already stated.

The explanation of the section on clinging is finished.

Explanation of the Section on Craving

96. In the section on craving, "craving for visible form" etc. "craving for mental objects" - thus, for craving occurring in the impulsion process at the eye-door and so on, the name is from a similar object, just as in such cases as "merchant's son" or "brahmin's son" the name is from the father. And here, craving having visible form as object - craving for visible form means craving for visible form. That, operating by way of sensual lust, relishing visible form, is sensual craving. Operating by way of lust accompanied by the eternalist view, relishing visible form thus: "it is permanent, stable, eternal" - is craving for existence. Operating by way of lust accompanied by the annihilationist view, relishing visible form thus: "it is annihilated, it perishes, after death it will not exist" - is craving for non-existence. Thus it is threefold. And just as craving for visible form, so too craving for sound and so on - these are eighteen thoughts of craving. Those are eighteen regarding internal visible form and so on, and eighteen regarding external visible form and so on - making thirty-six. Thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present -

making one hundred and eight. "With reference to the internal, 'I am' occurs, 'I am thus' occurs" - or by such a method, eighteen based on internal visible form and so on; "with reference to the external, 'by this I am' occurs, 'by this I am thus' occurs" - or by such a method, eighteen based on external visible form and so on - making thirty-six. Thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - in this way too there are one hundred and eight thoughts of craving. When again a classification is being made, regarding objects such as visible form and so on, there are only six classes of craving, only three being sensual craving and so on - thus:

By the meaning of the description, from the detail of the description, and of the detail;

Again by classification, craving should be understood by the wise.

"From the origin of feeling" - here, however, "feeling" means resultant feeling is intended. How is that a condition for craving at the six doors? By way of being enjoyable. For by the enjoyment of pleasant feeling, beings, cherishing feeling, having aroused craving through feeling, having become infatuated with lust for feeling, desire only desirable visible form at the eye-door, and having obtained it they enjoy it, and they show honour to those who provide objects, such as painters and so on. Likewise, at the ear-door and so on, they desire desirable sounds and so on, and having obtained them they enjoy them, and they show honour to those who provide objects, such as lute-players, perfumers, cooks, weavers, demonstrators of various crafts, and so on. Like what? Just as those who, through affection for a child, cherish the child, show honour to the nurse, and give it to drink and feed it with only suitable ghee, milk, and so on. The remainder is according to the method already stated.

The commentary on the section on craving is concluded.

Explanation of the Section on Feeling

97. In the section on feeling, "classes of feeling" means groups of feeling. Feeling born of eye-contact, etc. Feeling born of mind-contact - this is a name from a basis similar to the mother, just as in such cases as "Sāriputta, son of Mantāṇī" the name is from the mother, being a name for the wholesome, unwholesome, and indeterminate feelings occurring at the eye-door and so on, because in the analysis it has come thus: "feeling born of eye-contact is wholesome, is unwholesome, is indeterminate." The meaning of the word here, however, is: feeling arisen because of eye-contact is feeling born of eye-contact. This same method applies everywhere. This, for now, is the all-inclusive discussion here. But by way of resultant, at the eye-door, feeling should be understood as associated with these: two eye-consciousnesses, two mind-elements, and three mind-consciousness elements. This same method applies at the ear-door and so on. At the mind-door, it is only that associated with the mind-consciousness element.

"From the origin of contact" - here, however, at the five sense doors, for feelings having the five sense-bases, the origin is from the conascent origin of eye-contact and so on. For the remaining ones, eye-contact and so on are conditions by way of decisive support and so on. At the mind-door, for registration feelings and for doorless

feelings of conception, life-continuum, and death, the origin should be understood as from the conscent origin of mind-contact. The remainder is according to the method already stated.

The commentary on the section on feeling is concluded.

Explanation of the Section on Contact

98. In the section on contact, "eye-contact" means contact at the eye. This same method applies everywhere. Eye-contact... etc. "body-contact" - to this extent, ten contacts having five sense-bases as wholesome and unwholesome resultants have been stated. "Mind-contact" - by this, the remaining twenty-two mundane resultant mind-associated contacts are indicated. "From the origin of the six sense bases" - it should be understood that through the origin of the six sense bases beginning with the eye, there is the origin of this sixfold contact as well. The remainder is just by the method already stated.

The commentary on the section on contact is concluded.

Explanation of the Section on the Six Sense Bases

99. In the section on the six sense bases, regarding what should be said concerning "eye sense base" and so on, all that is the same as the method stated in the Visuddhimagga in the description of the aggregates and in the description of the sense bases. As for "from the origin of mentality-materiality," here however, whatever mentality and whatever materiality, and whatever mentality-materiality is a condition for whichever sense base, by virtue of that, the origin of the six sense bases from the origin of mentality-materiality should be understood according to the method stated in the Visuddhimagga in the description of dependent origination. The remainder is of the same manner as already stated.

The commentary on the section on the six sense bases is concluded.

Explanation of the Section on Mentality-Materiality

100. In the mentality-materiality section, mentality has the characteristic of bending. Materiality has the characteristic of being deformed. In the detailed section, however, "feeling" means the aggregate of feeling. "Perception" means the aggregate of perception. "Volition, contact, attention" should be known as the aggregate of mental activities. Certainly there are also other phenomena included in the aggregate of mental activities, but these three are present even in the weakest types of consciousness. Therefore, by virtue of just these, the aggregate of mental activities too is shown here. As for "the four primary elements," herein "four" is a numerical delimitation. "Primary elements" is a designation for earth, water, fire, and wind. But the reason by which they are called "primary elements," and whatever other method of judgment there is here, all that has been stated in the Visuddhimagga in the description of the aggregate of matter.

As for "derived from the four primary elements," here however, "of the four" is the genitive case used in the accusative sense; what is meant is "the four primary elements." "Upādāya" means having taken up, having grasped - this is the meaning. Some say "in dependence on." "Existing" is the remainder of the reading here. Or this

is the genitive case used in the sense of aggregation. Therefore, the meaning to be understood is: materiality that occurs having taken up the aggregation of the four primary elements. Thus everywhere, whatever four primary elements beginning with earth there are, and whatever twenty-three kinds of materiality existing in dependence on the four primary elements, stated in the Abhidhamma Pāḷi itself by way of the classification beginning with the eye sense base - all that too should be known as "materiality." As for "from the origin of consciousness," here however, whatever consciousness is a condition for whatever mentality, for whatever materiality, and for whatever mentality-materiality, by virtue of that, the origin of mentality-materiality from the origin of consciousness should be understood according to the very method stated in the Visuddhimagga in the description of dependent origination. The remainder is just by the method already stated.

The commentary on the section on mentality-materiality is concluded.

Explanation of the Section on Consciousness

101. In the section on consciousness, "eye-consciousness" means consciousness at the eye, or consciousness born from the eye - thus it is eye-consciousness. So too for ear-, nose-, tongue-, and body-consciousness. But the other is mind itself being consciousness - thus it is mind-consciousness. This is a designation for the three-plane resultant consciousness excluding the two sets of fivefold sense consciousness. As for "from the origin of activities," here however, whichever activity is a condition for whichever consciousness, by virtue of that, the origin of consciousness from the origin of activities should be understood. The remainder is just by the method already stated.

The commentary on the section on consciousness is concluded.

Explanation of the Section on Activities

102. In the section on activities, activity has the characteristic of volitional activity. In the detailed section, however, "bodily activity" means activity occurring from the body; this is a designation for twenty bodily volitions - eight from sensual-sphere wholesome and twelve from unwholesome - occurring by way of stirring at the body door. "Verbal activity" means activity occurring from speech; this is a designation for just twenty verbal volitions occurring by way of the varieties of utterance at the verbal door. "Mental activity" means activity occurring from the mind; this is a designation for twenty-nine mental volitions occurring, by way of mundane wholesome and unwholesome, of one who, without making any stirring at the body and verbal doors, sits down in a secret place and reflects. Regarding "from the origin of ignorance": here, however, it should be understood that ignorance is a condition for wholesome states by way of decisive support, and for unwholesome states also by way of conascence and so on. The remainder is just by the method already stated.

The commentary on the section on activities is concluded.

Explanation of the Section on Ignorance

103. In the section on ignorance, "not knowing suffering" means not knowing the truth of suffering; this is a designation for delusion. This same method applies in "not knowing the origin" and so on. Therein, not knowing suffering should be known by four reasons: from being included, from the basis, from the object, and from concealment. For thus, because it is included in the truth of suffering, it is included in suffering; and the truth of suffering is its basis by way of being a support condition; it is its object by way of being an object condition; and this conceals the truth of suffering, by preventing the penetration of its exact characteristic, and by not giving rise to the occurrence of knowledge here.

Not knowing the origin should be known by three reasons: from the basis, from the object, and from concealment. Not knowing cessation and the practice should be known by just one reason: from concealment. For regarding cessation and the practice, not knowing is only a concealer of them, by preventing the penetration of their exact characteristics, and by not giving rise to the occurrence of knowledge regarding them. But it is not included therein, because it is not included in that pair of truths. That pair of truths is not its basis, because they are not conascent. Nor is it an object, because it does not occur with reference to that. For the latter pair of truths is difficult to see because of being profound, and not knowing, being blind, does not occur here. But the former is profound because of the difficulty of seeing its intrinsic nature characteristic in the sense of being deceptive; therein it occurs by way of the grasp of illusion.

Furthermore, by "regarding suffering," to this extent ignorance is shown from inclusion, from the basis, from the object, and from function. By "the origin of suffering," to this extent from the basis, from the object, and from function. By "regarding the cessation of suffering, regarding the practice leading to the cessation of suffering," to this extent from function. But without distinction, "not knowing" - by this it should be known that it is indicated according to intrinsic nature. Regarding "from the origin of mental corruptions," here, however, the mental corruption of sensuality and the mental corruption of existence are conditions for ignorance by way of conascence and so on. The mental corruption of ignorance is only by way of decisive support. And here, previously arisen ignorance should be understood as the mental corruption of ignorance. That is a decisive support condition for subsequently arisen ignorance. The remainder is just by the method already stated.

The commentary on the section on ignorance is concluded.

Explanation of the Section on Mental Corruptions

104. In the section on mental corruptions, regarding "from the origin of ignorance," here ignorance is a condition for the mental corruption of sensuality and the mental corruption of existence by way of conascence and so on. For the mental corruption of ignorance, only by way of decisive support. And here, subsequently arisen ignorance should be understood as the mental corruption of ignorance. Previously arisen ignorance itself is the decisive support condition for this subsequently arisen mental corruption of ignorance. The remainder is just by the method already stated. This section was stated for the purpose of showing the conditionality even of that ignorance which is the chief among the terms of dependent origination. By the section thus stated, the beginninglessness of the round of rebirths is established.

How? For from the origin of mental corruptions is the origin of ignorance. And from the origin of ignorance is the origin of mental corruptions. Thus, having made mental corruptions a condition for ignorance and ignorance also a condition for mental corruptions, a first point of ignorance is not discerned; because of its not being discerned, the beginninglessness of the round of rebirths is established.

Thus in this discourse, all these sixteen sections have been stated: the section on courses of action, the section on nutriment, the section on suffering, the sections on ageing and death, birth, existence, clinging, craving, feeling, contact, the six sense bases, mentality-materiality, consciousness, activities, ignorance, and mental corruptions.

Among these, each section, being divided in two ways by way of the concise and the detailed, makes thirty-two instances. Thus in this discourse, in these thirty-two instances, the four truths have been spoken of. In the sixteen instances stated by way of the detailed among those very same, arahantship has been spoken of. But according to the Elder's view, in all thirty-two instances, the four truths and the four paths have been spoken of. Thus in the entire word of the Buddha included in the five great collections, there is no discourse where the four truths have been made known thirty-two times and arahantship thirty-two times, apart from this Discourse on Right View.

"This the Venerable Sāriputta said" - this Discourse on Right View the Venerable Sāriputta spoke, having adorned it with sixty-four reasons, namely thirty-two expositions of the four truths and thirty-two expositions of arahantship. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said.

The commentary on the section on mental corruptions is concluded.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sammādiṭṭhi Sutta is concluded.

10. Explanation of the Satipaṭṭhāna Sutta

105. "Thus have I heard" - this is the Satipaṭṭhāna Sutta. Therein, "was dwelling among the Kurus" - the Kurus are princes who are provincial rulers; their abode, though a single province, is called "Kurus" by conventional usage; in that Kuru province. The commentary teachers, however, said - In the time of Mandhātu, human beings in the three continents, having heard that "the Indian subcontinent is the birthplace of supreme persons such as Buddhas, Individually Enlightened Ones, great disciples, and wheel-turning monarchs, the supreme continent, exceedingly delightful," came together with King Mandhātu the wheel-turning monarch as he toured the four continents, having put the wheel treasure in front. Then the king asked the adviser treasure -

"Is there a place more delightful than the human world?"

"Why do you speak thus, Sire?"

"Do you not see the power of the moon and sun?"

"Is not their abode more delightful than here?"

The king, having put the wheel treasure in front, went there. The four great kings, having merely heard "The great king Mandhātu has come," thinking "The king is of great supernormal power and great might; he cannot be warded off by battle," handed over their own kingdom. He, having accepted that, asked again - "Is there a place more delightful than here?" Then they told him about the realm of the Thirty-three - "The realm of the Thirty-three, Sire, is more delightful; there these four great kings stand as attendants of Sakka, the king of gods, on the doorkeeper's ground. Sakka, the king of gods, is of great supernormal power and great might. These, however, are his places of enjoyment: the Vejayanta mansion, a thousand yojanas in height; the Sudhammā divine assembly hall, five hundred yojanas in height; the Vejayanta chariot, one hundred and fifty yojanas in size; and likewise the elephant Erāvaṇa; the Nandana grove adorned with a thousand divine trees; the Cittalatā grove, the Phārusaka grove, the Missaka grove. The Pāricchattaka coral tree, a hundred yojanas in height; beneath it the Paṇḍukambala stone, sixty yojanas in length, fifty yojanas in breadth, fifteen yojanas in height, of the colour of jayasumana flowers, by whose softness half the body of Sakka sinks in when he sits down."

Having heard that, the king, wishing to go there, sprinkled the wheel treasure. It stood firm in the sky together with the fourfold army. Then, from the midpoint between the two heavenly worlds, the wheel treasure descended and stood firm on the earth together with the fourfold army headed by the adviser treasure. The king went alone to the realm of the Thirty-three. Sakka, having merely heard "Mandhātu has come," having gone out to meet him - "Welcome to you, great king, it is your own, great king. Instruct us, great king," having said this, he divided the kingdom into two parts together with the performers and gave one part. As soon as the king was established in the realm of the Thirty-three, his human nature disappeared and a divine nature became manifest.

It is said that when he was seated together with Sakka on the Paṇḍukambala stone, the difference between them was discernible only by the blinking of the eyes. Not noticing that, the gods were confused about the difference between Sakka and him. He, experiencing divine success there, exercised kingship for as long as thirty-six Sakkas arose and passed away, and still unsatisfied with sensual pleasures, having fallen from there, established in his own park, his body struck by wind and heat, he died.

When the wheel treasure had become established on the earth, the adviser treasure, having caused the inscription of Mandhātu's sandal to be written on a golden slab, instructed the kingdom thus: "This is the kingdom of Mandhātu." Those people too who had come from the three continents, being unable to go back, having approached the adviser treasure - "Sire, we came by the power of the king; now we are unable to go; give us a dwelling place," they requested. He gave them each one country. Therein, the region inhabited by the people who had come from Pubbavideha, by that very former designation, received the name "Videha country." The region inhabited by the people who had come from Aparagoyāna received the name "Aparanta country." The region inhabited by the people who had come from Uttarakuru received the name "Kuru country." But on account of the many villages, market towns, and so on, it is referred to in the plural. Therefore it was said "He dwells among the Kurus."

"A market town of the Kurus named Kammāsadhamma." Regarding "Kammāsadhamma," here some explain the meaning by replacing the letter "dha" with the letter "da." "Kammāsa was tamed here" - thus "Kammāsadamma." "Kammāsa" means the man-eater Kammāsapāda. It is said that the wound on his foot at the place where it was pierced by a stake, while healing, healed resembling variegated wood. Therefore he became known as "Kammāsapāda" (Speckled-foot). And he was tamed in that place, restrained from his man-eating nature. By what? By the Great Being. In which Jātaka? In the Mahāsutasoma Jātaka, say some. But these elders say it was in the Jayaddisa Jātaka. For at that time Kammāsapāda was tamed by the Great Being. As he said -

"When I was the son of Jayaddisa,
The own-born son of the lord of the Pañcāla country;
Having given up my life, I freed my father;
And I also inspired confidence in Kammāsapāda."

Some, however, explain the meaning with the letter "dha" itself. It is said that the inhabitants of the Kuru country had the Kuru observance practice; in that, a blemish arose; therefore that place is called "Kammāsadhamma," meaning "the place where a blemish in the practice arose here." The market town established there also has this very same name. Why was it not stated in the locative case? Because of the dwelling place. It is said that for the Blessed One there was no monastery as a dwelling place in that market town. But having gone away from the market town, in a certain delightful piece of ground well supplied with water, there was a great jungle thicket. There the Blessed One dwelt. Making that market town his village as food resort; therefore the meaning here should be understood thus - "He dwells among the Kurus; there is a market town of the Kurus named Kammāsadhamma; making that his village as food resort."

Explanation of the Discussion on the Synopsis Section

106. "Monks, this is the one-way path." Why did the Blessed One speak this discourse? Because of the ability of the inhabitants of the Kuru country to receive profound teaching. It is said that the monks, nuns, male lay followers, and female lay followers inhabiting the Kuru country, because of the accomplishment of climate, conditions, and so on of that country, through the use of suitable climate and conditions, always have healthy bodies and healthy minds. They, through the healthiness of mind and body, with the power of wisdom thus supported, are able to receive profound talk. Therefore the Blessed One, seeing this ability of theirs to receive profound teaching, having included the meditation subject within arahantship in twenty-one places, spoke this Discourse on the Establishments of Mindfulness of profound meaning. For just as a man, having obtained a golden casket, might place various flowers therein, or else having obtained a golden chest, might place the seven treasures therein, so the Blessed One, having obtained the assembly of the inhabitants of the Kuru country, expounded the profound teaching. For that very reason, here he also taught other discourses of profound meaning: in the Dīgha Nikāya the Mahānidāna and the Mahāsatiṭṭhāna, in this Majjhima Nikāya the Simile of the Heartwood, the Simile of the Tree, the Raṭṭhapāla, the Māgaṇḍiya, the Conducive to the Imperturbable, and other discourses too.

Furthermore, in that province the four assemblies by nature dwell devoted to the pursuit of the development of the establishments of mindfulness; even the retinue of slaves and labourers speak only talk connected with the establishments of mindfulness. Even at water-fords, thread-spinning places, and so on, pointless talk does not occur at all. If any woman, when asked "Mother, which development of the establishment of mindfulness do you attend to?" says "Nothing," they reproach her: "Shame on your life! Even though alive, you are like one dead." Then, having admonished her "Do not do thus again from now on," they have her learn a certain establishment of mindfulness. But whoever says "I attend to such-and-such an establishment of mindfulness," having given her applause saying "Good! Good!" they praise her with such words as "Your life is a life well-lived, you have indeed attained human existence, the Perfectly Enlightened One arose for your benefit." And not only those of human birth here are engaged in the attention to the establishments of mindfulness, but even animals dwelling in dependence on them. Herein is this story - It is said that a certain actor, having taken a young parrot, went about training it. He, having dwelt near the nuns' quarters, at the time of departure, having forgotten the young parrot, went away. The female novices, having taken it, looked after it. They gave it the name Buddharakkhita. One day, having seen it sitting in front, the great elder nun said - "Buddharakkhita?"

"What is it, lady?"

"Is there any attention of yours?"

"There is not, lady."

"Friend, for one dwelling near those gone forth, it is not proper to be with a heedless individuality; some attention should be desired. But you will not be able to do anything else; recite 'bone, bone.'" He, standing firm in the elder nun's exhortation, goes about reciting "bone, bone."

One day, right early, having perched on the top of the gateway, while it was warming itself in the morning sun, a bird seized it with its claws. It made the sound "kiri kirī." The female novices, having heard, saying "Ladies, Buddharakkhita has been seized by a bird; let us free him," having taken clods of earth and so on, having pursued, freed him. Having brought it and placed it in front, the elder nun said -

"Buddharakkhita, at the time when you were seized by the bird, what did you think?"

"No, lady, I did not think of anything else; a heap of bones was carrying away a heap of bones; in whichever place it will be scattered - thus, lady, I thought only of a heap of bones."

"Good, good, Buddharakkhita, in the future this will be a condition for the destruction of your existence." Thus there even animals were engaged in the attention to the establishments of mindfulness; therefore the Blessed One, generating in them the very understanding of the establishments of mindfulness, spoke this discourse.

Therein, "one-way" (ekāyano) means one path. For the path has -

"Path, road, way, track, straight road, highway;
Boat, crossing, bridge, raft, and mattress-walkway."

Many names. Here it is stated by the name "path" (ayana). Therefore in "Monks, this is the one-way path," the meaning should be understood thus: "This, monks, is one path, not a road that divides 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 (ayano); the meaning is they go from saṃsāra to Nibbāna. The path of one is one-way (ekāyano); "of one" means of the foremost. And 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" (ekasmiṃ ayano) means one-way (ekāyano); 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; the meaning, however, is one. Furthermore, "it goes to one" (ekaṃ ayati) means one-way (ekāyano). It means that although in the preliminary stage it proceeds by various approaches of meditative development, 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."

Some, however, following the method of the verse "They do not go to the beyond twice," because one goes to Nibbāna once, therefore say "one-way"; that is not fitting. For this meaning should have the phrasing "going once" (sakim ayano). If, however, one were to say it by construing the meaning thus: "it has one going, one course, one occurrence," the phrasing would fit, but the meaning does not fit in either way. Why? Because here the preliminary-stage path is intended. For the preliminary-stage establishment of mindfulness path, which operates with the four objects beginning with the body, is intended here, not the supramundane. And that goes many times, and its going is manifold.

Even formerly there was indeed a discussion among the great elders regarding this term. The Elder Tipiṭaka Cūḷanāga said it is the preliminary-part establishment-of-mindfulness path. But his teacher, the Elder Tipiṭaka Cūḷasuma, said it is a mixed path. "The preliminary part, venerable sir." "Mixed, friend." When the teacher spoke again and again, without rejecting him, he remained silent. They rose up without having settled the question. Then the teacher elder, while going to the bathing chamber, thinking "The mixed path was stated by me, but Cūḷanāga, having taken it as the preliminary-part path, speaks thus; what indeed is the determination here?" - turning over the discourse from the beginning, observed at this passage: "Whoever, monks, would develop these four establishments of mindfulness in this way for seven years." A supramundane path, having arisen, remaining for seven years - there is no such thing; the mixed path stated by me is not tenable. Having known that what was seen by Cūḷanāga, namely the preliminary-part path alone, is tenable, when the hearing of the Teaching was announced on the eighth day, he went.

The elders of old, it is said, were lovers of hearing the Teaching. Upon merely hearing the sound, saying "I first, I first," they would enter all at once. And on that day it was the turn of the Elder Cūḷanāga. So having sat down on the Teaching seat and having taken the fan, when the preliminary verses had been recited, this occurred to the elder who was standing behind the seat: "I shall not speak having sat down in a secret place." For the elders of old are without envy; they do not go about carrying their own personal preference aloft like a load of sugar-cane; they accept only what is reasonable and give up what is unreasonable. Therefore the elder said "Friend Cūḷanāga." He, thinking the sound was like that of his teacher, setting aside the Teaching, said "What is it, venerable sir?" "Friend Cūḷanāga, the mixed path stated by me is not tenable; the preliminary-part establishment-of-mindfulness path stated by you alone is tenable."

The elder thought: "Our teacher is one who has mastered all the scriptures, a master of the Triple Canon, one of learned wisdom; if this question confounds even such a monk, in the future my fellow monks will be confounded by this question; having taken a discourse, I shall make this question settled" - from the Paṭisambhidāmagga: "The one-way path is called the preliminary-part establishment-of-mindfulness path -

"Of paths, the Eightfold is foremost; of truths, the four terms;
Dispassion is foremost of phenomena, and of two-footed beings, the one with vision.

This is the very path, there is no other, for the purification of vision;
Do you indeed follow this, the crushing of Māra's army;
Having practised this, you will make an end of suffering."

Having brought the discourse, he established it.

"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. "For the purification of beings" means for the purpose of purification of beings whose minds are defiled by stains such as lust and so on, and by impurities such as covetousness and wrong greed and so on. For thus, by this very path, beginning with the Buddhas named Taṇhāṅkara, Medhaṅkara, Saraṇāṅkara, and Dīpaṅkara, who arose in a single cosmic cycle beyond four incalculable periods exceeding a hundred thousand cosmic cycles from now, and ending with Sakyamuni - many Perfectly Enlightened Ones, many hundreds of Individually Enlightened Ones, noble disciples who have passed beyond the path of counting - all these beings, having washed away the stain of the mind, attained supreme purification. But by way of the stain of matter, there is no description of defilement and cleansing at all. For thus -

"Through defiled matter, young men become defiled;
Through pure matter they become purified - this was not declared by the great sage.

Through defiled mind, young men become defiled;
Through pure mind they become purified - thus was said by the great sage."

As he said: "Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, they become purified." And that cleansing of the mind comes about through this path of the establishments of mindfulness. Therefore he said "for the purification of beings."

"For the transcendence of sorrow and lamentation" means for the transcendence of sorrow and lamentation, for the abandoning - this is the meaning. For this path, when developed, leads to the transcendence of sorrow as in the case of the minister Santati and others, and to the transcendence of lamentation as in the case of Paṭācārā and others. Therefore he said "for the transcendence of sorrow and lamentation." Although indeed the minister Santati -

"Whatever was before, purify that; let there be no possession for you afterwards;
If you do not grasp in the middle, you will live at peace."

Having heard this verse, he attained arahantship together with the analytical knowledges.

Paṭācārā -

"Sons are not for shelter, nor father nor even relatives;
For one overcome by the Ender, there is no protection among kin."

Having heard this verse, she became established in the fruition of stream-entry. But since there is no meditative development without touching upon some phenomenon among body, feelings, mind, and mental phenomena, therefore they too should be understood as having transcended sorrow and lamentation by this very path.

"For the passing away of pain and displeasure" means for the passing away of these two - bodily pain and mental displeasure - for the cessation - this is the meaning. For this path, when developed, leads to the passing away of pain as in the case of the Elder Tissa and others, and to the passing away of displeasure as in the case of Sakka and others.

Herein this is the illustration of the meaning - It is said that in Sāvattihī, a householder's son named Tissa, having abandoned forty crores of gold, having gone forth, dwelt in a forest without villages. His youngest brother's wife sent five hundred bandits, saying "Go, deprive him of life." They, having gone, surrounded the elder and sat down. The elder said "Why have you come, lay followers?" "We shall deprive you of life." "Accept my surety, lay followers, and grant me life for just one night." "Who will be your surety, ascetic, in this place?" The elder, having taken a large stone, having broken both his thigh-bones, said "The surety is sufficient, lay followers." They, having withdrawn, made a fire at the head of the walking path and lay down. For the elder, having suppressed the painful feeling, as he reviewed his morality, in dependence on his pure morality, joy and gladness arose. Then, gradually developing insight, having practised the ascetic duty throughout the three watches of the night, at the break of dawn he attained arahantship and uttered this inspired utterance -

"Having broken both legs, I shall convince you;
I am troubled, I am ashamed of death with lust."

Having thus reflected, I saw clearly as it really is;
When the break of dawn arrived, he attained arahantship."

Another thirty monks too, having taken a meditation subject in the presence of the Blessed One, having entered the rains retreat at a forest monastery, having said "Friends, throughout the three watches of the night only the ascetic duty should be done; one should not come to each other's presence," dwelt thus. While they were doing the ascetic duty and dozing towards the break of dawn, a tiger, having come, seized one monk at a time and carried him away. Not a single one uttered even a word saying "A tiger has seized me." Thus, when five or ten monks had been devoured, on the Observance day, having asked "Where are the others, friends?" and having found out, having said "Now whoever is seized should say 'I have been seized,'" they dwelt thus.

Then a tiger seized a certain young monk in the same manner as before. He said "A tiger, venerable sir." The monks, having taken walking sticks and torches, followed behind thinking "We shall rescue him." The tiger, having climbed up to a place with a cut-off bank where the monks could not go, began to devour that monk starting from his big toe. The others too said "Now, good person, there is nothing to be done by us; the distinction of monks becomes evident in such a situation." He, while lying right there in the tiger's jaws, having suppressed that feeling, developing insight, at the time when up to the ankles had been devoured, having become a stream-enterer, at the time when up to the knees had been devoured, a once-returner, at the time when up to the navel had been devoured, having become a non-returner, while the heart-materiality had not yet been devoured, having attained arahantship together with the analytical knowledges, uttered this inspired utterance -

"Virtuous, accomplished in observances, wise, well concentrated;
Having followed a moment of negligence, with mind obstructed by a tiger.

Having seized me in the cage of the body, placed upon a rock;
Let the tiger devour me as it wishes; the body is food for enemies;
When the meditation subject has been attained, death will be auspicious."

There was also another elder named Pītamalla who, during his time as a householder, having taken the banner in three kingdoms, having come to the island of Tambapaṇṇi, having seen the king, and having been assisted by the king, one day while going past the doorway of a mat-seller's shop, having heard the "not yours" chapter - "Materiality, monks, is not yours; abandon it; that abandoned by you will be for your welfare and happiness for a long time" - he reflected "Indeed materiality is not one's own, nor is feeling." He, having made that very thing his goad, having gone forth, having gone to the Great Monastery, having requested the going forth, having gone forth, having been fully ordained, having mastered the two matrices, having taken thirty monks, having gone to the courtyard of Gabalavāliya, practised the ascetic duty. When his feet could no longer bear him, he walked on his knees. One night a deer-hunter, imagining him to be a deer, struck him with a spear. The spear, having pierced through, went out the other side. He, having had that spear removed, having had the wound openings filled with grass rolls, having had himself seated on the surface of a rock, having asked for permission, having developed insight, having

attained arahantship together with the analytical knowledges, having declared his attainment to the monks who had come at the sound of his coughing, uttered this inspired utterance -

"The saying of the Buddha, the foremost, the supreme teacher of all the world:
This materiality is not yours; you should abandon it, monks.

"Impermanent indeed are activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness."

Then the monks said to him "If, venerable sir, the Perfectly Enlightened One were well, he would certainly stretch out his hand and fondle your head on the crown." To this extent, this path leads to the passing away of pain, as in the case of the Elder Tissa and others.

But Sakka, the lord of the gods, having seen his own fivefold advanced sign, threatened by the fear of death, with displeasure arisen, having approached the Blessed One, asked a question. He, at the conclusion of the answering of the question on equanimity, together with eighty thousand deities, became established in the fruition of stream-entry. And that rebirth of his became just as before.

Subrahmā too, the young god, surrounded by a retinue of a thousand nymphs, experiences the success of heaven; therein, five hundred nymphs, while picking flowers from a tree, passed away and arose in hell. He, reflecting "Why are they taking so long?", having seen their state of being reborn in hell, investigating "How much indeed is my life span?", having understood the utter elimination of his own life span too, having seen the state of being reborn in that very hell, being frightened, having become exceedingly overcome with displeasure, thinking "The Teacher will remove this displeasure of mine, no other," having taken the remaining five hundred nymphs, having approached the Blessed One, asked a question -

"This mind is constantly fearful, this mind is constantly agitated;
Regarding troubles that have not arisen, and also those that have arisen;
If there is a state free from fear, tell me that when asked."

Thereupon the Blessed One said to him -

"Not apart from awakening and austerity, not apart from restraint of the faculties;
Not apart from the relinquishment of all, I see no safety for a living being."

He, at the conclusion of the teaching, together with five hundred nymphs, having become established in the fruition of stream-entry, having made that success lasting, went to the heavenly world itself. Thus this path, when developed, should be understood as leading to the passing away of displeasure, as for Sakka and others.

"For the achievement of the true method" means the true method is called the noble eightfold path; for the achievement of that, for the attainment - thus it has been said. For this mundane establishment of mindfulness path, when developed in the preliminary stage, leads to the achievement of the supramundane path. Therefore he said "for the achievement of the true method." "For the realisation of Nibbāna" means

for the realisation of the Deathless that has received the name Nibbāna because of being free from the weaving of craving; it means for the personal witnessing - thus it has been said. For this path, when developed, gradually accomplishes the realisation of Nibbāna. Therefore he said "for the realisation of Nibbāna."

Therein, although when "for the purification of beings" is said, the transcendence of sorrow and so on are already established in meaning, yet except for those skilled in the method of the Dispensation, they are not obvious to others; and the Blessed One does not first make people skilled in the method of the Dispensation and afterwards expound the Teaching. But by that very discourse he informs of this and that meaning. Therefore, here, whatever meaning the one-way path accomplishes, showing that by making it obvious, he said beginning with "for the transcendence of sorrow and lamentation." Or because whatever purification of beings comes about through the one-way path, that comes about through the transcendence of sorrow and lamentation; the transcendence of sorrow and lamentation comes about through the passing away of pain and displeasure; the passing away of pain and displeasure comes about through the achievement of the true method; the achievement of the true method comes about through the realisation of Nibbāna. Therefore, showing this order too, having said "for the purification of beings," he said beginning with "for the transcendence of sorrow and lamentation."

Furthermore, this is a speaking of praise of the one-way path. For just as the Blessed One spoke praise of the teaching of the six sets of six with eight terms, saying "I will teach you, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I will reveal the holy life that is complete in its entirety and pure, that is to say, the six sets of six"; and just as in the teaching of the noble lineages he spoke praise with nine terms, saying "Monks, there are these four noble lineages, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise"; so too of this one-way path he spoke praise with seven terms beginning with "for the purification of beings."

If one asks why? For the purpose of generating enthusiasm in those monks. For having heard the speaking of praise, those monks, thinking "This path, it is said, destroys four misfortunes - sorrow which is a burning of the heart, lamentation which is a confused wailing of speech, pain which is bodily unpleasantness, and displeasure which is mental unpleasantness - and brings three distinctions - purification, the true method, and Nibbāna," with enthusiasm arisen, will think that this proclamation of the Teaching should be learned, mastered, retained, recited, and this path should be developed. Thus he spoke praise for the purpose of generating enthusiasm in those monks, like blanket merchants and others speaking the praise of blankets and so on.

Just as when a merchant of pale-yellow woollen blankets worth a hundred thousand proclaims "Take the blankets!", people do not yet know what kind of blanket it is. For hair blankets, horse-hair blankets, and so on, which are foul-smelling and rough to the touch, are also called simply "blankets." But when he proclaims that it is a Gandhāran red blanket, fine, bright, and pleasant to the touch, then those who can afford it take it. Those who cannot afford it also wish to see it; just so, even when it is said "Monks, this is the one-way path," it is not yet well-known as such and such a path. For paths of many kinds that do not lead to liberation are also called simply "paths." But when

"for the purification of beings" and so on is stated, thinking "This path, it seems, destroys four dangers and brings three distinctions," with enthusiasm arisen, they will think "This proclamation of the Teaching should be learned, mastered, retained, and recited, and this path should be developed" - speaking praise, he said beginning with "for the purification of beings." And just as the simile of the merchant of pale-yellow woollen blankets worth a hundred thousand, so too the similes of merchants of refined Jambunada gold, water-purifying gem jewels, well-purified pearl jewels, washed coral, and so on should be brought in here.

"Yadidaṃ" is an indeclinable particle; "which are these" is its meaning. "Four" is a numerical delimitation; by that, it explains the delimitation of the establishments of mindfulness as neither less than that nor more. "Establishments 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... 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 "the body is the establishing, not mindfulness. But mindfulness is both the establishing and mindfulness" - in such passages also. Its meaning is - "Establishment" (paṭṭhāna) means that in which something is established (patiṭṭhāti). What is established? Mindfulness. The establishment of mindfulness is the establishment of mindfulness. Or alternatively, "establishment" means the principal place (padhānaṃ ṭhānaṃ). 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," here too 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 - the 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.

If so, why is "establishments of mindfulness" in the plural? Because of the multiplicity of mindfulness. For these mindfulnesses are many by way of the distinction of objects. Then why is "path" in the singular? Because of unity in the meaning of path. For all four of these mindfulnesses arrive at unity in the meaning of path. For this was said: "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." And all four of these, at the later stage, accomplishing their function regarding the objects beginning with the

body, go to Nibbāna. And from the beginning they are sought by those desirous of Nibbāna; therefore all four are called one path. And this being so, by the connection of the words the teaching is indeed well-connected, as in such passages as "I will teach you, monks, the path that crushes Māra's army. Listen to that, etc. And what, monks, is the path that crushes Māra's army? Just as in such passages as "That is to say, the seven factors of enlightenment," just as "that which crushes Māra's army" and "the seven factors of enlightenment" are one in meaning, and only the phrasing here is different. So too "the direct path" and "the four establishments of mindfulness" are one in meaning, and only the phrasing here is different. Therefore, because of unity in the meaning of path, the singular is used; the plural should be understood as being due to the multiplicity of mindfulness by way of the distinction of objects.

But why did the Blessed One state exactly four establishments of mindfulness, neither fewer nor more? For the welfare of those amenable to instruction. For among those amenable to instruction - those of craving temperament, those of view temperament, those having serenity meditation as vehicle, and those having insight meditation as vehicle - who proceed in two ways each according to dull and sharp faculties, for one of dull faculties with craving temperament, the gross establishment of mindfulness through observation of the body is the path of purification; for one of sharp faculties, the subtle establishment of mindfulness through observation of feeling. For one of view temperament too, for one of dull faculties, the establishment of mindfulness through observation of mind, which has not gone to excessive differentiation, is the path of purification; for one of sharp faculties, the establishment of mindfulness through observation of mental phenomena, which has gone to excessive differentiation. And for one having serenity meditation as vehicle, for one of dull faculties, the first establishment of mindfulness, whose sign is to be attained without difficulty, is the path of purification; for one of sharp faculties, the second, because of not settling on a gross object. For one having insight meditation as vehicle too, for one of dull faculties, the third, whose object has not gone to excessive differentiation; for one of sharp faculties, the fourth, whose object has gone to excessive differentiation. Thus exactly four were stated, neither fewer nor more.

Or for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self. For the body is unattractive, yet beings there are deranged by the illusion of beauty. For the purpose of abandoning that illusion through showing the nature of unattractiveness therein, the first establishment of mindfulness was stated. And even though feeling and so on are grasped as pleasant, permanent, and self, feeling is painful, mind is impermanent, mental phenomena are non-self, and beings therein are deranged by the illusions of pleasure, permanence, and self. For the purpose of abandoning those illusions through showing the nature of suffering and so on therein, the remaining three were stated. Thus, for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self, exactly four were stated, neither fewer nor more - this should be understood.

And not only for the purpose of abandoning illusions, but it should be understood that exactly four were stated also for the purpose of abandoning the four floods, bonds, mental corruptions, knots, clingings, and biases, and for the purpose of full

understanding of the four kinds of nutriment. This is the method of the treatise for now.

In the commentary, however, this very thing is said: by way of destination and by way of coming together in unity, there is just one establishment of mindfulness; by way of object, there are four. Just as indeed in a city with four gates, those coming from the east, having taken goods produced in the eastern direction, enter the city itself through the eastern gate; those coming from the south, from the west, and from the north, having taken goods produced in the northern direction, enter the city itself through the northern gate - this should be understood in the same way. For the great city of Nibbāna is like the city. The eightfold supramundane path is like the gate. The body and so on are like the eastern direction and so on.

Just as those coming from the east, having taken goods produced in the eastern direction, enter the city itself through the eastern gate, so those coming by way of the approach of observation of the body, having developed observation of the body in fourteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of the body.

Just as those coming from the south, having taken goods produced in the southern direction, enter the city itself through the southern gate, so those coming by way of the approach of observation of feelings, having developed observation of feelings in nine ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of feelings.

Just as those coming from the west, having taken goods produced in the western direction, enter the city itself through the western gate, so those coming by way of the approach of observation of mind, having developed observation of mind in sixteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of mind.

Just as those coming from the north, having taken goods produced in the northern direction, enter the city itself through the northern gate, so those coming by way of the approach of observation of mental phenomena, having developed observation of mental phenomena in five ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of mental phenomena.

Thus it should be understood that by way of destination and by way of coming together in unity, there is just one establishment of mindfulness; by way of object, only four are stated.

"Which four" is a question from the wish to speak. "Here" means in this Dispensation. "Monks" is an address to the persons who are recipients of the Teaching. "A monk" is an indication of the person who accomplishes the practice. Other gods and humans too indeed accomplish the practice, but because of the excellence of the practice and because of showing the state of being a monk, he said "a monk." For among those who receive the Blessed One's instruction, a monk is foremost, because of being a vessel for instruction of every kind. Therefore, because of being foremost, he said "a monk." But when he is taken, the rest are taken as well, just as in the king's procession and so on, by taking the king, the rest of the retinue is included. And whoever undertakes this practice, he is called a monk - thus also because of showing

the state of being a monk through the practice, he said "a monk." For whether a practitioner be a god or a human being, he comes to be reckoned as a monk. As he said -

"Even if adorned, should one practise righteously,
Peaceful, tamed, fixed in destiny, a practitioner of the holy life;
Having laid aside the rod towards all beings,
He is a brahmin, he is an ascetic, he is a monk."

"In the body" means in 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. "Observing the body" means one who has the habit of observing the body, or one who is observing the body.

Even though "in the body" has already been said, the second taking up of "body" in "observing 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 one who observes feelings in the body, nor one who observes mind and mental phenomena, but rather one who observes 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, one does not observe in the body a single phenomenon separate from the limbs and minor limbs, nor does one observe 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, one does not observe 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 seeing 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 one observes the body in one body only, not as one who observes other phenomena.

What is meant? Just as people observe water even in a mirage that is not actually water, not so is one who observes the nature of permanence, happiness, self, and beauty in this body that is actually impermanent, suffering, non-self, and foul; but rather, one who observes the body is one who observes only the collection of modes of impermanence, suffering, non-self, and foulness. Or alternatively, that body which is spoken of further on by the method beginning with "Here, monks, a monk, having gone to the forest, etc. he, mindful, breathes in" - the body spoken of as ending with the bone stage beginning with in-breaths and out-breaths and so on including the pulverised bones, and the body spoken of in the Paṭisambhidā 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 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, "observing 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: one who observes the body in the body, the body being termed a collection of phenomena beginning with head-hairs and so on. Furthermore, by the method 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, by the method that has come in the Paṭisambhidā, "observing the body in the body" - thus too the meaning should be seen.

For thus this monk who has undertaken the practice of observing the body in the body observes this body as impermanent by means of the seven observations beginning with the observation of impermanence, not as permanent. One observes as suffering, not as happiness. One observes as non-self, not as self. One becomes disenchanted, one does not rejoice. One becomes dispassionate, one does not find pleasure. One makes cease, one does not make arise. One gives up, one does not take up. He, observing it as impermanent, abandons the perception of permanence; observing as suffering, abandons the perception of happiness; observing as non-self, abandons the perception of self; becoming disenchanted, abandons delight; becoming dispassionate, abandons lust; making cease, abandons origin; giving up, abandons grasping - thus it should be understood.

"Dwells" means moves about. "Ardent" means one who scorches the mental defilements in the three existences - thus ardour; this is a name for energy. One who has ardour is ardent. "Fully aware" means endowed with the knowledge termed full awareness. "Mindful" means endowed with mindfulness that comprehends the body. But because this one, having comprehended the object with mindfulness, observes with wisdom - for indeed there is no such thing as observation for one devoid of mindfulness. Therefore he said: "But mindfulness, monks, I say is useful everywhere." Therefore here, by just this much - "one dwells observing the body in the body" - the meditation subject of the establishment of mindfulness through observation of the body has been stated. Or alternatively, because for one who is not ardent, inner sluggishness creates an obstacle; one who is not fully aware becomes confused in the

discernment of the means and the avoidance of what is not the means; one who is unmindful is incapable of not relinquishing the means and of not taking up what is not the means - therefore that meditation subject does not succeed for him; therefore, those qualities by whose power that succeeds - it should be understood that this statement "ardent, fully aware, mindful" was said for the purpose of showing those.

Thus, having shown the factor of association of the establishment of mindfulness through observation of the body, now in order to show the factor of abandoning, "having removed covetousness and displeasure regarding the world" was said. Therein, "having removed" means having removed either by substitution of opposites removal or by suppression removal. "Regarding the world" means in that very body. For here the body is intended as "the world" in the sense of crumbling and disintegrating. But since covetousness and displeasure is not abandoned only in the body alone, it is abandoned in feelings and so on as well, therefore "the five aggregates of clinging are the world" was said in the Vibhaṅga. Or because those phenomena are reckoned as the world, this was said by the method of extracting the meaning. But as for what was said: "Therein, what is the world? That same body is the world." This is the very meaning here; "having removed covetousness and displeasure regarding that world" - thus the connection should be seen. But since here by the taking up of covetousness, sensual desire, and by the taking up of displeasure, anger, are included, therefore it should be understood that by showing the two powerful states included among the hindrances, the abandoning of the hindrances has been stated.

Specifically, here by the removal of covetousness, the abandoning of compliance rooted in bodily success; by the removal of displeasure, the abandoning of opposition rooted in bodily failure; by the removal of covetousness, the abandoning of delight in the body; by the removal of displeasure, the abandoning of discontent with the development of the body; by the removal of covetousness, the abandoning of the attribution of what is not factual - beauty, pleasantness, and so on - to the body; and by the removal of displeasure, the abandoning of the denial of what is factual - foulness, unpleasantness, and so on - in the body, has been stated. By that, the power of meditation and the proficiency in meditation of one who practises meditation have been shown. For this is the power of meditation, that is to say, one is free from compliance and opposition, overcomes discontent and delight, and is devoid of attributing what is not factual and denying what is factual. And being free from compliance and opposition, overcoming discontent and delight, not attributing what is not factual and not denying what is factual, one is proficient in meditation.

Another method: in "observing the body in the body," by the observation, the meditation subject has been stated. In "dwells," by the dwelling stated, the maintenance of the body by the meditator. In "ardent" and so on, by ardour, right striving; by mindfulness and full awareness, the universal meditation subject, or the means of maintaining the meditation subject; or by mindfulness, serenity attained by means of observation of the body; by full awareness, insight; by the removal of covetousness and displeasure, the fruit of meditative development has been stated - thus it should be understood.

In the Vibhaṅga, however, regarding "observing," therein: "What is observation? Whatever wisdom, understanding, etc. right view. This is called observation. One who

is endowed with this observation, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore one is called an observer.

"Dwells" means he moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is called "dwells."

"Ardent" - therein, what is ardour? Whatever mental arousal of energy, etc. right effort. This is called ardour. One who is endowed with this ardour, etc. possessed of it. Therefore one is called ardent.

"Fully aware" - therein, what is full awareness? Whatever wisdom, understanding, etc. right view. This is called full awareness. One who is endowed with this full awareness, etc. possessed of it. Therefore one is called fully aware.

"Mindful" - therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness. This is called mindfulness. One who is endowed with this mindfulness, etc. possessed of it. Therefore one is called mindful.

"Having removed covetousness and displeasure regarding the world" - therein, what is the world? That same body is the world, the five aggregates of clinging are also the world. This is called the world. Therein, what is covetousness? Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion - this is called covetousness. Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable feeling born of mind-contact, etc. Unpleasant feeling. This is called displeasure. Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, allayed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world; therefore it is said "having removed covetousness and displeasure regarding the world" - thus the meaning of these terms has been stated. Together with that, this method of the commentary should be understood as it accords. This, for now, is the explanation of the meaning of the synopsis of the establishment of mindfulness through observation of the body.

In feelings... In mind... He dwells observing mental phenomena in mental phenomena, etc. "Having removed covetousness and displeasure regarding the world" - here, however, in "observing feelings" and so on, the purpose of the repetition of feelings and so on should be understood by the very method stated in the observation of the body. "Observing feelings in feelings, observing mind in mind, observing mental phenomena in mental phenomena" - here, however, "feeling" means the three feelings, and they are mundane only. Mind too is mundane, likewise mental phenomena. Their classification will become obvious in the detailed exposition section. But here, only in whatever way feelings should be observed, one observing them in that way should be understood as "observing feelings in feelings." This same method applies to mind and mental phenomena as well. And how should feelings be observed? First, pleasant feeling as suffering, unpleasant feeling as a dart, 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 of right vision, who will live at peace."

All of these should also be observed as "suffering." For this was said: "Whatever is felt, all 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 and unpleasant in its change" - all should be expanded. Furthermore, they should also be observed by way of the seven observations beginning with impermanence. The remainder will become obvious in the detailed exposition section itself. Regarding mind and mental phenomena too, first, consciousness should be observed by way of the diversity of distinctions such as object, predominance, consciousness, plane, kamma, result, function, and so on, by way of the seven observations beginning with impermanence, and by way of the distinctions beginning with "with lust" and so on that have come in the detailed exposition section. 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 that have come in the detailed exposition section. The remainder is according to the method already stated. Certainly, here, for one in whom covetousness and displeasure have been abandoned regarding the world reckoned as the body, that has been abandoned regarding the worlds of feelings and so on as well. However, it was stated everywhere by way of different persons and by way of the development of establishment of mindfulness at different mind-moments. Or, since what is abandoned in one place is abandoned in the remaining ones too. It should be understood that this was stated for the purpose of showing the abandoning therein as well.

The commentary on the synopsis section discussion is concluded.

Explanation of the Section on Observation of Body - Breathing

107. Now, just as a skilled basket maker, wishing to make such utensils as coarse mats, smooth mats, baskets, boxes, containers, and so on, having obtained one large bamboo, having split it in four ways, then having taken each piece of bamboo and having split it, would make this and that utensil, just so the Blessed One, wishing to bring about manifold specific attainments for beings through the teaching of the establishments of mindfulness, the one right mindfulness "The four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body," having divided in four ways by way of object through the method beginning with this, then having taken each establishment of mindfulness, classifying it, he began to state the exposition section through the method beginning with "And how, monks."

Therein, "and how" and so on is a question from the wish to elaborate. Now here this is the meaning in brief - Monks, and in what manner does a monk dwell observing the body in the body? This is the method in all the question sections. "Here, monks, a monk" means monks, in this Dispensation, a monk. For here the word "here" is an illumination of the Dispensation that is the support of the person who produces all types of observation of the body, and a denial of such a state in other dispensations. For this has been said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics." Therefore it was said "in this Dispensation, a monk."

"Having gone to the forest, or, etc. having gone to an empty house, or" - this is an illustration of his adoption of a lodging suitable for the development of the establishment of mindfulness. For this monk's mind, which has for a long time been scattered among objects such as matter and so on, does not wish to enter the path of the meditation subject; like a chariot yoked to an untamed bull, it runs only along a side road. Therefore, just as a cowherd, wishing to tame an untamed calf that has grown up having drunk all the milk of an untamed cow, having removed it from the cow, having planted a large post to one side, would tie it there with a string. Then that calf, having struggled here and there, being unable to run away, would sit down close to or lie down close to that very post; just so, by this monk too, wishing to tame the corrupted mind that has for a long time been nourished by drinking the flavour of objects such as matter and so on, having removed it from objects such as matter and so on, having entered the forest, or the root of a tree, or an empty house, it should be tied there to the post of the object of the establishment of mindfulness with the string of mindfulness. Thus his mind, even though having struggled here and there, not obtaining the object formerly habitually practised, being unable to cut the string of mindfulness and run away, sits close to and lies down close to that very object by way of access and absorption. Therefore the ancients said:

"Just as a man here would tie to a post a calf to be tamed;
So one should bind one's own mind firmly to the object with mindfulness."

Thus this lodging of his is suitable for development. Therefore it was said "this is an illustration of his adoption of a lodging suitable for the development of the establishment of mindfulness."

Furthermore, since this meditation subject of mindfulness of breathing, which is the chief among the observations of the body, the proximate cause for the specific attainment and the pleasant abiding in the present life of all Buddhas, Individually Enlightened Ones, and disciples of the Buddha, is not easy to accomplish without abandoning the vicinity of a village crowded with the sounds of women, men, elephants, horses, and so on, because sound is a thorn to meditative absorption. But in a forest without villages it is easy for one who practises meditation, having taken up this meditation subject, having produced the fourth meditative absorption of breathing, having made that very meditative absorption the foundation, having contemplated activities, to attain the highest fruition, arahantship. Therefore, showing the suitable lodging for him, the Blessed One said beginning with "having gone to the forest, or."

For the Blessed One is like a teacher of the science of building-sites. Just as a teacher of the science of building-sites, having seen the ground for a city, having thoroughly examined it, advises "Build a city here," and when the city is safely completed, receives great honour from the royal family; just so, having examined the suitable lodging for one who practises meditation, he advises "Here one should devote oneself to the meditation subject." Then, when arahantship is attained in due course by the meditator devoting himself to the meditation subject there, he receives great honour thus: "The Blessed One is indeed a Perfectly Enlightened One."

But this monk is said to be like a panther. For just as a great panther king, having hidden in a thicket of grass, or a jungle thicket, or a mountain thicket in the forest, catches deer such as forest buffalo, elk, and boar; just so this monk, devoting himself to the meditation subject in the forest and so on, in due order attains the four paths and the four noble fruitions. Therefore the ancients said:

"Just as a panther, having hidden, catches deer;
Just so this son of the Buddha, engaged in exertion, gifted with introspection;
Having entered the forest, takes the highest fruit."

Therefore, showing the forest lodging as the ground suitable for the training born of effort, the Blessed One said beginning with "having gone to the forest, or." Beyond this, whatever should be said for now in this section on breathing, that has already been stated in the Visuddhimagga.

But for him, of these thus stated "breathing in long, he understands: 'I breathe in long'" etc. "calming the bodily activity, I shall breathe out" - as he thus trains by way of the in-breaths and out-breaths, four meditative absorptions arise on the sign of the in-breath and out-breath. He, having emerged from the meditative absorption, comprehends either the in-breaths and out-breaths or the factors of meditative absorption. Therein, one whose work is the in-breath and out-breath reflects: "Upon what are these in-breaths and out-breaths dependent? They are dependent upon the sense-base. The sense-base means the material body; the material body means the four primary elements and derivative materiality" - thus he comprehends materiality. Then, the mental states having contact as the fifth, taking that as object, are mentality - having thus comprehended mentality-materiality, seeking its condition, having seen the dependent origination beginning with ignorance, having crossed over uncertainty thinking "This is merely conditionally arisen phenomena with their conditions; there is no other being or person," having applied the three characteristics to mentality-materiality with its conditions, developing insight, he gradually attains arahantship. This is the gateway to deliverance for one monk up to arahantship.

The one whose work is meditative absorption too reflects: "Upon what are these factors of meditative absorption dependent? They are dependent upon the sense-base. The sense-base means the material body; the factors of meditative absorption are mentality; the material body is materiality" - having thus defined mentality-materiality, seeking its condition, having seen the mode of dependent conditions beginning with ignorance, having crossed over uncertainty thinking "This is merely conditionally arisen phenomena with their conditions; there is no other being or person," having applied the three characteristics to mentality-materiality with its conditions, developing insight, he gradually attains arahantship. This is the gateway to deliverance for one monk up to arahantship.

"Thus internally, or" means thus he dwells observing the body in the body of the in-breath and out-breath of oneself. "Or externally" means in the body of the in-breath and out-breath of another. "Or internally and externally" means at one time in the body of the in-breath and out-breath of oneself, at another time of another. By this, having set aside the well-practised meditation subject, the time of moving back and forth is stated. But at one time both of these are not obtainable.

"Or observing the nature of arising" means just as dependent upon a smith's bellows and the tube of the bellows and the appropriate effort, the wind moves back and forth, so dependent upon the monk's material body and the nostrils and consciousness, the body of the in-breath and out-breath moves back and forth. The body and other phenomena are phenomena having the nature of arising; seeing them, one is said to "dwell observing the nature of arising in the body." "Or observing the nature of falling" means just as when the bellows are removed, the tube of the bellows is broken, and the appropriate effort is absent, that wind does not proceed, just so when the body is broken, the nostrils are destroyed, and consciousness has ceased, the body of the in-breath and out-breath does not proceed - from the cessation of the body and so on there is the cessation of the in-breath and out-breath - thus seeing, one is said to "dwell observing the nature of falling in the body." "Or observing the nature of arising and falling" means at one time observing the arising, at another time observing the falling. "Or his mindfulness is established: 'There is a body'" means there is only the body, not a being, not a person, not a woman, not a man, not a self, not what belongs to a self, not I, not mine, not anyone, not anyone's - thus his mindfulness is established.

"Just for" - this is the determination of the limit of purpose. This is what is meant - that mindfulness which is established is not for any other purpose. Rather, it is just for the purpose of knowledge, progressively higher and higher, for the purpose of the measure of knowledge and for the purpose of the measure of mindfulness, for the purpose of the growth of mindfulness and full awareness - this is the meaning. "And he dwells independent" means he dwells independent by way of the dependence on craving and the dependence on wrong view. "And does not cling to anything in the world" means in the world, any materiality, or etc. or consciousness, he does not grasp as "this is my self or what belongs to a self." "Thus indeed" - the particle "pi" serves the purpose of combining, with reference to the meaning above. But by this passage, the Blessed One shows the conclusion of the teaching of the section on breathing.

Therein, the mindfulness that comprehends the in-breath and out-breath is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for a monk who has applied himself by way of the in-breath and out-breath.

The commentary on the section on breathing is concluded.

Explanation of the Section on Postures

108. Having thus analysed the observation of the body by way of the in-breath and out-breath, now in order to analyse it by way of the postures, he said beginning with "Furthermore." Therein, certainly even dogs, jackals, and so on, when going, know "we are going." But it was not said with reference to such knowing. For such knowing does not abandon the notion of a being, does not remove the perception of self, and is neither a meditation subject nor the development of the establishment of mindfulness. But this monk's knowing abandons the notion of a being, removes the

perception of self, and is both a meditation subject and the development of the establishment of mindfulness. For this was said with reference to fully aware understanding thus: "Who goes? Whose is the going? Why does one go?" The same method applies in the case of standing and so on too.

Therein, "who goes?" - no being or person whatsoever goes. "Whose is the going?" - the going is not of any being or person whatsoever. "Why does one go?" - one goes through the diffusion of the air element produced by the activity of consciousness. Therefore he thus understands: the consciousness "I am going" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the forward movement of the entire body is called going. The same method applies in the case of standing and so on too.

For therein too, the consciousness "I am standing" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the raised state of the entire body from the base upwards is called standing. The consciousness "I am sitting" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the bending of the lower body and the raised state of the upper body is called sitting. The consciousness "I am lying down" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the horizontal stretching out of the entire body is called lying down.

For one thus understanding, it is thus: it is said "a being goes, a being stands." But is there any being whatsoever who is going or standing? There is not. But just as it is said "the cart goes, the cart stands," yet there is nothing called a cart that is going or standing. But when four oxen are yoked and a skilful charioteer drives, it is merely a conventional expression that "the cart goes, the cart stands" - just so, in the sense of not knowing, the body is like the cart. The mind-produced winds are like the oxen. Consciousness is like the charioteer. When the consciousness "I am going, I am standing" has arisen, the air element arises generating intimation, and through the diffusion of the air element produced by the activity of consciousness, going and so on proceed. Then it is merely a conventional expression that "a being goes, a being stands, I am going, I am standing." Therefore he said -

"A boat by the force of the wind, an arrow by the force of the bowstring;
Just as they go, so this body goes, struck by the wind.

Just as a machine by the power of strings, so this by the power of the string of
consciousness;
Even this body-machine, being impelled, goes, stands, and sits down.

Who indeed is that being here, who without causes and conditions,
By one's own power, could stand or could go?"

Therefore, one who thus observes going and so on as proceeding solely by the power of causes and conditions should be understood as "when going he understands 'I am going,' or when standing, or when seated, or when lying down he understands 'I am lying down.'"

"Or in whatever way his body is disposed, he understands it accordingly" - this is an all-inclusive statement. This is what is meant - In whatever manner his body is disposed, he understands it accordingly. He understands that what is disposed in the manner of going is "going." He understands that what is disposed in the manner of standing, sitting, or lying down is "lying down."

"Thus internally, or" means thus he dwells observing the body in the body by comprehending the four postures of oneself. "Or externally" means by comprehending the four postures of another. "Or internally and externally" means he dwells observing the body in the body by comprehending the four postures at one time of oneself, at another time of another. But regarding "or observing the nature of arising" and so on, the arising and falling away of the aggregate of matter should be extracted in five ways by the method beginning with "from the origin of ignorance is the origin of matter." For with reference to that, "or observing the nature of arising" and so on is stated here. "Or his mindfulness is established: 'There is a body'" and so on is exactly the same as what was said before.

Here, however, the mindfulness that comprehends the four postures is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for a monk who comprehends the four postures.

The commentary on the section on postures is concluded.

Explanation of the Section on the Four Kinds of Full Awareness

109. Having thus analysed the observation of the body by way of the postures, now in order to analyse it by way of the four kinds of full awareness, he said beginning with "Furthermore." Therein, regarding "going forward and returning," here first, "going forward" is called going. "Returning" is turning back. Both of these are found in the four postures. In going, first, one who brings the body forward in front is called going forward. One who turns back is called stepping back. Even in standing, while remaining standing, one who bends the body forward in front is called going forward. One who bends it back behind is called stepping back. In sitting too, while remaining seated, one who moves towards the front part of the seat is called going forward. One who moves back towards the rear part is called stepping back. In lying down too, the same method applies.

"Acts with full awareness" means one who does all tasks with full awareness, or one who practises full awareness itself. For he indeed produces full awareness in going forward and so on; he is nowhere devoid of full awareness. Therein, full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - thus full awareness is fourfold. Therein, when the thought of going forward has arisen, without going merely under the impulse of that thought, having considered the benefit and non-benefit thus: "Is there or is there not any purpose for me in going here?" - the discerning of the purpose is full awareness as to the goal. And therein, "purpose" means growth in the Teaching by way of seeing a shrine, seeing a Bodhi tree, seeing the Community, seeing elder

monks, seeing foulness, and so on. For indeed, having seen a shrine or a Bodhi tree, with the Buddha as object, or by seeing the Community, with the Community as object, having aroused rapture, meditating on that very thing in terms of elimination and passing away, one attains arahantship. Having seen the elder monks and having established oneself in their exhortation, having seen foulness and having produced the first meditative absorption therein, meditating on that very thing in terms of elimination and passing away, one attains arahantship. Therefore seeing these is purposeful. Some, however, say that growth even in material gains is indeed a purpose, because one has practised for the support of the holy life in dependence on that.

But in that going, having considered what is suitable and unsuitable, the discerning of what is suitable is full awareness of what is suitable. As follows: seeing a shrine is indeed purposeful. But if, for a great offering at a shrine, assemblies gather within a radius of ten or twelve yojanas. Women and men, adorned and prepared according to their own wealth, move about like painted figures. And therein, towards a desirable object there is greed for him, towards an undesirable one aversion, towards one regarded with indifference delusion arises, or he commits an offence of physical contact, or there is an obstacle to life and the holy life; thus that place is unsuitable. In the absence of obstacles of the aforesaid kind, it is suitable. In seeing the Bodhi tree too, the same method applies. Seeing the Community too is purposeful. But if, having had a great pavilion built within the village, while people are engaged in hearing the Teaching the whole night, there is a gathering of people and an obstacle in the way already described, thus that place is unsuitable. In the absence of obstacles, it is suitable. In seeing elder monks attended by a great assembly too, the same method applies.

Seeing foulness too is beneficial. And for the purpose of illustrating that meaning, this is the story - It is said that a certain young monk, having taken a novice, went for the purpose of a wooden toothbrush. The novice, having turned aside from the road, going ahead, having seen a foul corpse, having produced the first meditative absorption, having made that itself the foundation, meditating on activities, having realised three fruitions, having taken up the meditation subject for the purpose of the higher path, stood there. The young monk, not seeing him, called out "Novice!" He thought: "From the day of my going forth, two conversations with a monk have never been spoken by me. On another day too I shall produce a higher distinction," and having thought thus, he gave the reply "What is it, venerable sir?" And when "Come" was said, having come at just that one word, he said: "Venerable sir, having gone by this path to the place where I was standing, stand for a moment facing east and look." He, having done so, attained the very same distinction as that one had attained. Thus one foul corpse arises for the benefit of two persons. Thus, even though it is beneficial, for a man the foulness of a woman is unsuitable. And for a woman the foulness of a man is unsuitable; only what is of the same kind is suitable - thus the discernment of what is suitable is called full awareness of what is suitable.

But for one who has thus discerned what is beneficial and suitable, having learnt among the thirty-eight meditation subjects the resort termed the meditation subject agreeable to one's own mind, the going while holding that in the resort of the alms round is called full awareness of the meditation's object. For the elucidation of that,

this set of four should be known. Here a certain monk carries forth but does not bring back, a certain one does not carry forth but brings back, a certain one neither carries forth nor brings back, a certain one both carries forth and brings back.

Therein, whatever monk, during the day, by walking and sitting, having purified the mind of obstructive mental states, likewise during the first watch of the night, having lain down during the middle watch, having spent the last watch too by sitting and walking, and even earlier, having performed the duties of the shrine courtyard and the Bodhi-tree courtyard, having poured water on the Bodhi tree, having set out drinking water and water for washing, having undertaken all the chapter duties such as the duties to the teacher and preceptor and so on, he lives accordingly. He, having attended to his bodily preparation, having entered the lodging, generating warmth in two or three cross-legged sittings, having applied himself to the meditation subject, having risen at the time for the alms round, taking his bowl and robe with the meditation subject at the forefront, having departed from the lodging, attending to the meditation subject, having gone to the shrine courtyard - if it is the meditation subject of recollection of the Buddha, he enters the shrine courtyard without giving that up. If it is another meditation subject, having stood at the foot of the steps, having set it aside as if placing down an article held in the hand, having taken up rapture with the Buddha as object, having ascended to the shrine courtyard - if it is a large shrine, having circumambulated it three times, it should be venerated at four places. If it is a small shrine, having likewise circumambulated it, it should be venerated at eight places. Having venerated the shrine, at the Bodhi-tree courtyard, even with the bowl, having shown the act of prostration as if in the presence of the Buddha, the Blessed One, the Bodhi tree should be venerated. He, having thus venerated both the shrine and the Bodhi tree, having gone to the place where things were set aside, as if taking up with the hand the article that was set aside, having taken up the meditation subject that was laid down, near the village, having put on the robe with the meditation subject at the forefront, he enters the village for almsfood.

Then people, having seen him, thinking "Our noble one has come," having gone out to meet him, having taken his bowl, having caused him to sit down either in the sitting hall or in a house, having given rice gruel, until the meal is ready, having washed his feet, having anointed them with oil, having sat down before him, they either ask questions or wish to hear the Teaching. Even if they do not ask him to speak, the commentary teachers say that a talk on the Teaching should indeed be given for the purpose of benefiting the people. For there is no talk on the Teaching that is free from the meditation subject. Therefore, having spoken the Teaching with the meditation subject at the forefront, having consumed food with the meditation subject at the forefront, having given thanksgiving, having departed from the village followed even by the people who were returning, having turned them back right there, he proceeds on the path. Then novices and young monks who had departed earlier and completed their meal duty outside the village, having seen him, having gone out to meet him, take his bowl and robes.

It is said that the monks of old performed their duties not by looking at the face thinking "He is not our preceptor, not our teacher." They performed them merely by the determination of who had arrived. They ask him: "Venerable sir, what are these

people to you - relatives from the mother's side or from the father's side?" "Having seen what do you ask?" "Their affection and respect towards you." "Friends, what is difficult even for a mother and father to do, that these people do for us. Even our bowl and robes are their own property. By their power, we know neither fear in times of danger nor famine in times of famine. There are no benefactors such as these for us" - thus speaking of their virtues, he goes. This is called one who carries forth but does not bring back.

But for one whose kamma-born fire blazes up even early while performing the duty practice of the aforesaid manner, releasing the not-clung-to and grasping the clung-to, sweat emits from the body, and the meditation subject does not enter the cognitive process, he early takes his bowl and robe and hastily, as it were, pays homage to the shrine, and at the very time of the cattle going out enters the village for rice gruel and almsfood, and having obtained rice gruel, goes to the hall with sitting accommodation and drinks. Then by the mere swallowing two or three times, the kamma-born fire releases the clung-to and grasps the not-clung-to. As if bathed with a hundred pots, having reached the quenching of the fever of the heat element, having consumed the rice gruel with the meditation subject as the lead, having washed both the bowl and the mouth, having attended to the meditation subject in the interval before the meal, having walked for almsfood in the remaining places, having consumed the food with the meditation subject as the lead, thenceforth he comes back having taken up the meditation subject presenting itself in unbroken succession like arrow-shaft after arrow-shaft. This is called "he does not take away but reports back." And monks such as these, having drunk rice gruel and having undertaken insight, who have attained arahantship in the Buddha's Dispensation, have passed beyond the path of counting. In the island of Ceylon itself, in those various villages, in the hall with sitting accommodation, there is no seat where there are no monks who have attained arahantship having drunk rice gruel.

But whoever is a dweller in heedlessness, having laid down the responsibility, having broken all duties, dwelling with a mind bound by the fivefold mental rigidity and shackles, without even making the perception "there is such a thing as a meditation subject," having entered the village for almsfood, having associated in company with not becoming association with laypeople, having wandered about and having eaten, he departs hollow. This is called "he neither takes away nor reports back."

But whoever was stated as "he both takes away and reports back," he should be understood by way of the going-and-returning duty. For sons of good family desiring their own welfare, having gone forth in the Dispensation, ten or twenty or thirty or forty or fifty or even a hundred dwelling together, having made an agreement, dwell thus: "Friends, you have not gone forth oppressed by debt, not oppressed by fear, not overcome by livelihood; but you have gone forth here wishing to be freed from suffering. Therefore, restrain a mental defilement arisen while going right there in the going itself; in standing, in sitting, restrain a mental defilement arisen while lying down right there in the lying down itself." They, having thus made the agreement, going on the alms round, at intervals of half an usabha, an usabha, half a gāvuta, and a gāvuta there are stones. By that sign they go attending to the meditation subject as they walk. If a mental defilement arises in anyone while going, he restrains it right there. Being unable to do so thus, he stands still. Then the one coming from behind

also stands still. He, having reproved himself thus: "This monk knows your arisen thought; this is unsuitable for you," having developed insight, enters upon the noble plane right there. Being unable to do so thus, he sits down. Then the one coming from behind also sits down - the same method applies. Even being unable to enter upon the noble plane, having suppressed that mental defilement, he goes attending to the meditation subject itself. He does not lift a foot with a mind dissociated from the meditation subject. If he does lift it, having turned back, he goes to the former spot itself, like the Elder Mahāphussadeva, the dweller at Āḷindaka.

He, it is said, dwelt fulfilling the going-and-returning duty for nineteen years. People too, ploughing and sowing and threshing and doing work on the road, having seen the elder going thus, "This elder goes turning back again and again. Is he indeed lost on the road, or has he forgotten something?" they conversed. He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. On the very day of attaining arahantship, the deity dwelling at the end of his walking path, having lit a lamp with her fingers, stood there. The four great kings too, and Sakka the lord of the gods, and Brahmā Sahampati came to attend upon him. And having seen that radiance, the Elder Mahātissa, the forest-dweller, asked him on the second day: "In the night-time there was a radiance near the venerable one; what was that radiance?" The elder, making a diversion, said such things as "Radiance is indeed the radiance of a lamp, or the radiance of a gem." Then, being pressed "Do conceal it," having acknowledged "Yes," he reported. And like the Elder Mahānāga, the dweller at the Kāḷavalli Pavilion.

He too, it is said, fulfilling the going-and-returning duty, first, thinking "I shall venerate the great striving of the Blessed One," determined upon only standing and walking for seven years. Then, having fulfilled the going-and-returning duty for sixteen years, he attained arahantship. He, lifting a foot only with a mind yoked to the meditation subject, turning back when it was lifted with a mind disjoined from it, having gone near the village, having stood in a place where one might doubt "Is it a cow or one gone forth?", having put on the robe, having washed the bowl with water from the edge of the marshy area, takes a mouthful of water. Why? Lest even by the mere words "May you be long-lived" to people who have come to give almsfood or to pay homage, there should be distraction from the meditation subject. But when asked about the day or the count of monks or a question, such as "Today, venerable sir, what day is it?", having swallowed the water, he reports. If there are no questioners about the day and so on, at the time of departing, having spat out at the village entrance, he goes, like the fifty monks who entered the rains retreat at the Kalambatiṭṭha monastery.

It is said that they made an agreement on the full-moon day of Āsāḷhī: "Without attaining arahantship, we shall not converse with one another." And when entering the village for almsfood, having taken a mouthful of water, they entered. When asked about the day and so on, they proceeded in the manner already stated. There the people, having seen the spitting, knew: "Today one has come, today two." And they thought thus: "Is it that these do not converse with us only, or with one another as well? If they do not converse with one another, surely they must have fallen into contention. Come, let us make them ask forgiveness of one another." All having gone to the monastery, among the fifty monks they did not see even two monks in one

place. Then the one among them who was a man with vision said: "My dear, the dwelling place of those who make disputes is not like this - the shrine courtyard and the Bodhi-tree courtyard are well swept, the brooms are well placed, the drinking water and water for washing are well set out." They turned back from that very place, and those monks too, within the three months themselves, having attained arahantship, at the great invitation ceremony performed the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavalli pavilion, and like the monks who entered the rains retreat at the Kalambatiṭṭha monastery, lifting his foot with a mind engaged only in the meditation subject, having reached near the village, having taken a mouthful of water, having observed the streets, where there are no drunkards, gamblers and the like who make disputes, nor fierce elephants, horses and the like, he enters upon that street. And there, walking for almsfood, he does not go with speed as if in a great hurry. For there is no ascetic practice whatsoever called "the almsfood-by-speed ascetic practice." But he goes steadily, like a water-cart that has reached an uneven stretch of ground. And having entered house by house, waiting an appropriate time accordingly in order to observe whether they wish to give or do not wish to give, having received almsfood, having come to within the village or outside the village or to the monastery itself, having sat down in a comfortable and suitable place, attending to the meditation subject, having established the perception of repulsiveness in food, reviewing it by way of the similes of anointing a wound with ointment, smearing a wound with salve, and a son's flesh, he takes food endowed with eight factors, not for amusement, not for intoxication, not for adornment, not for beautification. And having finished eating, having done the water-function, having allayed the drowsiness after the meal for a moment, just as before the meal, so after the meal. Just as in the first watch, so in the last watch of the night too, he attends only to the meditation subject. This is called "he carries forth and brings back."

But one who fulfils this practice of going and returning, known as carrying forth and bringing back, if he is endowed with decisive support, he attains arahantship in the first stage of life itself. If he does not attain it in the first stage of life, then in the middle stage of life. If he does not attain it in the middle stage of life, then in the last stage of life. If he does not attain it in the last stage of life, then at the time of death. If he does not attain it at the time of death, then having become a young god. If he does not attain it having become a young god, being reborn when a Buddha has not arisen, he realises individual enlightenment. If he does not realise individual enlightenment, then in the presence of Buddhas he becomes one of quick direct knowledge, just as the Elder Bāhiya of the Bark-cloth, or one of great wisdom, just as the Elder Sāriputta, or one of great supernormal power, just as the Elder Mahāmoggallāna, or an observer of ascetic practices, just as the Elder Mahākassapa, or one with the divine eye, just as the Elder Anuruddha, or an expert in monastic discipline, just as the Elder Upāli, or a speaker of the Teaching, just as the Elder Puṇṇa, son of Mantāṇī, or a forest dweller, just as the Elder Revata, or one very learned, just as the Elder Ānanda, or one eager to train, just as the Elder Rāhula, a son of the Buddha. Thus, in this set of four, for the one who carries forth and brings back, the full awareness of the meditation's object has reached its peak.

But not being confused in going forward and so on is the full awareness without confusion. That should be understood thus - Here a monk, when going forward or stepping back, just as blind worldlings in going forward and so on become confused thinking "the self goes forward, the going forward was produced by the self," or "I go forward, the going forward was produced by me," so, not being confused thus, when the consciousness "I shall go forward" arises, together with that very consciousness, the air element, consciousness-originated, generating intimation, arises. Thus, by the diffusion of the air element through the activity of consciousness, this collection of bones, conventionally called "body," goes forward. When he thus goes forward, at the lifting of each foot, the solid element and the liquid element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the carrying forward and the swinging across. In the lowering, the heat element and the air element - these two elements are deficient and weak, the other two are excessive and powerful. Likewise in the placing down and the pressing. Therein, the material and immaterial phenomena occurring in the lifting do not reach the carrying forward. Likewise those occurring in the carrying forward do not reach the swinging across, those occurring in the swinging across do not reach the lowering, those occurring in the lowering do not reach the placing down, those occurring in the placing down do not reach the pressing. Right there in each case, section by section, junction by junction, limit by limit, like sesame seeds thrown onto a heated pan, crackling, they break up. Therein, who is the one that goes forward? Or whose is the going forward? For in the ultimate sense, it is just the going of elements, the standing of elements, the sitting of elements, the lying down of elements. In each and every portion, together with materiality -

One consciousness arises, another consciousness ceases;
Without interval, continuously connected, it goes on like a river's stream.

Thus, non-confusion regarding going forward and so on is called awareness without confusion.

The meaning of the passage "he acts with full awareness when going forward and returning" is concluded.

Regarding "when looking ahead and looking aside," here, looking ahead means looking in front. Looking aside means looking in the intermediate directions. There are also others called looking down, looking up, and looking behind, by way of looking below, above, and behind, but these are not taken up here. But only these two are taken up as being appropriate, or by this heading all of those too are indeed taken up.

Therein, when the thought "I shall look" has arisen, discerning the purpose by means of the mind alone without actually looking is full awareness as to the goal. This should be understood by making the Venerable Nanda a bodily witness. For this was said by the Blessed One - "If, monks, Nanda needs to look towards the eastern direction, having collected together with the whole mind, Nanda looks towards the eastern direction - 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me' - thus he is fully aware there. If, monks, Nanda needs to look towards the western direction, the northern direction, the southern direction, above, below, or the intermediate

directions, having collected together with the whole mind, Nanda looks towards the intermediate directions. Thus as I look towards the intermediate directions, etc. He is fully aware."

Furthermore, here too, the purposefulness and suitability should be understood by way of seeing shrines and so on as previously stated. But the non-abandoning of the meditation subject itself is full awareness of the meditation's object. Therefore, for those whose meditation subject is aggregates, elements, and sense bases, looking ahead and looking aside should be done by means of one's own meditation subject itself; or for those whose meditation subject is kasiṇas and so on, it should be done under the heading of the meditation subject itself. Internally there is no self who looks ahead or looks aside; but when the thought "I shall look" arises, together with that very consciousness, the air element originated by consciousness arises, generating intimation. Thus, through the diffusion of the air element originated by the activity of consciousness, the lower eyelid sinks down, the upper one rises up; there is no one opening them with a mechanism; then eye-consciousness arises accomplishing the function of seeing. Thus, fully aware understanding here is called awareness without confusion.

Furthermore, awareness without confusion here should be understood by way of root full understanding, the visiting nature, and the temporary nature. By way of root full understanding, firstly -

Life-continuum and advertent, seeing and receiving;
Investigation, determining, and impulsion is the seventh.

There, the life-continuum occurs accomplishing the factor-function of the becoming of rebirth; having turned that around, the functional mind-element accomplishing the advertent function; upon the cessation of that, eye-consciousness accomplishing the seeing function; upon the cessation of that, the resultant mind-element accomplishing the receiving function; upon the cessation of that, the resultant mind-consciousness element accomplishing the investigating function; upon the cessation of that, the functional mind-consciousness element accomplishing the determining function; upon the cessation of that, impulsion runs seven times. There, even at the first impulsion, looking ahead and looking aside by way of defilement, anger and infatuation, thinking "this is a woman, this is a man," does not occur. Even at the second impulsion, etc. Even at the seventh impulsion. But when these, like warriors on a battlefield, have broken up and fallen in succession from below and above, looking ahead and looking aside by way of defilement and so on, thinking "this is a woman, this is a man," occurs. Thus, for now, awareness without confusion should be known by way of full understanding of the root.

But when a visible form has come into the range of the eye-door, after the vibration of the life-continuum, when the advertent and so on have arisen and ceased by way of accomplishing their own respective functions, at the end impulsion arises. That is like a visiting man at the eye-door which is the home of the previously arisen advertent and so on. Just as it is not proper for a visiting man who has entered another's house to beg for something to give orders while the householders are sitting in silence. So too, when the advertent and so on are not being defiled, not

being angered, and not being infatuated at the eye-door which is the home of the adverting and so on, defilement, anger and infatuation are inappropriate. Thus, awareness without confusion should be known by way of the state of being a visitor.

But those consciousnesses that arise at the eye-door ending with determining, together with their associated mental states, break up right there in each place, not seeing one another; they are brief and temporary. There, just as when in one house all the human beings have died, for the one remaining who is himself subject to death at that very moment, delight in dancing, singing and so on is not proper, just so, when in one door the adverting and so on together with their associated states have died right there in each place, for the remaining impulsion too, which is itself subject to death at that very moment, delight by way of defilement, anger and infatuation is not proper. Thus, awareness without confusion should be known by way of the temporary nature.

Furthermore, this should be known also by way of reviewing the aggregates, sense bases, elements and conditions. For here, the eye and visible form are the aggregate of matter; seeing is the aggregate of consciousness; feeling associated with that is the aggregate of feeling; perception is the aggregate of perception; contact and so on are the aggregate of mental activities. Thus, in the combination of these five aggregates, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the eye sense base; visible form is the visible form sense base; seeing is the mind sense base; feeling and so on, the associated mental states, are the mind-object sense base. Thus, in the combination of these four sense bases, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the eye-element; visible form is the material element; seeing is the eye-consciousness element; feeling and so on associated with that are the element of phenomena. Thus, in the combination of these four elements, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the support condition; visible form is the object condition; adverting is the proximity, contiguity, decisive support, presence and disappearance condition; light is the decisive support condition; feeling and so on are the consciousness condition. Thus, in the combination of these conditions, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Thus here, awareness without confusion should be known also by way of reviewing the aggregates, sense bases, elements and conditions.

"When bending and stretching" means in the bending and stretching of the joints. There, without bending and stretching merely by the impulse of consciousness, having assessed the benefit and non-benefit by reason of the bending and stretching of the hands and feet, the assessment of benefit is full awareness as to the goal. There, for one who has remained with hands and feet bent or stretched for too long, feeling arises moment by moment, the mind does not attain unified focus, the meditation subject goes to ruin, and one does not attain distinction. But for one who bends at the proper time and stretches at the proper time, those feelings do not arise, the mind becomes fully focused, the meditation subject prospers, and one attains distinction. Thus, the assessment of benefit and non-benefit should be known.

But even when there is a purpose, having assessed what is suitable and what is

unsuitable, the assessment of what is suitable is full awareness of what is suitable. Herein this is the method - It is said that at the great shrine courtyard, young monks were taking up recitation. Behind them young nuns were listening to the Teaching. There one young monk, stretching out his hand, having come into physical contact, by that very reason became a layman. Another monk too, stretching out his foot, stretched it into a fire; the foot, having struck the bone, burned. Another stretched it out onto an ant-hill; he was bitten by a venomous snake. Another stretched it out onto the stick of a robe-hut; a green snake bit him. Therefore, having withdrawn from such unsuitable things, one should stretch out towards what is suitable. This is here the full awareness of what is suitable.

Full awareness of the meditation's object, however, should be illustrated by the story of the great elder - It is said that the great elder, seated at his daytime resting place, while conversing with his pupils, suddenly bent his hand, then placed it back in its original position and slowly bent it. His pupils asked him "Why, venerable sir, having suddenly bent your hand, did you place it back in its original position and slowly bend it?" From the time I began, friends, to attend to the meditation subject, my hand has never before been bent having let go of the meditation subject; but now, while conversing with you, it was bent having let go of the meditation subject. Therefore, having placed it back in its original position, I bent it. Excellent, venerable sir, a monk should indeed be of such a nature. Thus here too, the very non-abandoning of the meditation subject should be understood as full awareness of the meditation's object.

Inside there is no self whatsoever who bends or stretches. But through the diffusion of the air element produced by consciousness-activity in the manner already described, the bending and stretching occurs just like the movement of the hands and feet of a wooden puppet by means of pulling strings - thus fully understanding this is here to be understood as awareness without confusion.

"Wearing the double robe, bowl and robes" - here, the use of the double robe and robes by way of wearing as an inner robe and putting on as an upper robe, and of the bowl by way of receiving almsfood and so on, is called wearing. Therein, regarding the wearing of the double robe and robes, first, the obtaining of material gains by one who, having dressed and having put on the robe, walks for almsfood, and the purpose in the manner stated by the Blessed One beginning with "for warding off cold," is indeed what is called purpose. By virtue of that, full awareness as to the goal should be understood.

But for one of a hot constitution and for one who is weak, a fine robe is suitable. For one who feels cold, a thick double-layered one. The opposite is unsuitable. For anyone whatsoever, a worn-out one is indeed unsuitable. For by giving patches and so on, that becomes a source of impediment for him. Likewise, a desirable robe of the type of silk, fine muslin, and so on. For such a robe, for one living alone in the forest, creates an obstacle to dwelling or even an obstacle to life. But without qualification, whatever has arisen through wrong livelihood such as making signs and so on, and whatever, when used by him, causes unwholesome mental states to increase and wholesome mental states to decline, that is unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Inside there is no self whatsoever putting on a robe. But by the diffusion of the air element through the activity of consciousness in the way above explained, the putting on of the robe occurs. Therein, the robe too is without consciousness, and the body too is without consciousness. The robe does not know "The body has been covered by me." The body too does not know "I have been covered by a robe"; elements alone conceal a collection of elements, just as in the concealing of a cloth-figure's form by rags and patches. Therefore, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure. For at serpent shrines, ant-hill shrines, sacred trees and so on, some make offerings with garlands, scents, incense, cloths and so on, and some show disrespect with dung, urine, mud, blows of sticks and weapons and so on; the serpent shrines, ant-hill trees and so on do not produce pleasure or displeasure. Just so, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

In the wearing of the bowl too, without hastily seizing a bowl, thinking "Having taken this one and walking for almsfood, I shall obtain almsfood" - thus by way of the purpose to be obtained by reason of taking the bowl, full awareness as to the goal should be understood.

But for one with a thin and weak body, a heavy bowl is unsuitable. For anyone whatsoever, one struck with four or five knots and difficult to clean is indeed unsuitable. For a bowl that is difficult to wash is not proper; just washing it becomes an impediment for him. But a bowl of gem colour is desirable; in the manner stated regarding the robe, it is unsuitable. But one obtained by means of sign-making and other such practices, and when using which unwholesome mental states increase and wholesome mental states decline - this is absolutely unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

There is no self whatsoever inside taking a bowl. But it is solely through the diffusion of the air element produced by consciousness of the aforesaid kind that what is called the taking of the bowl occurs. Therein, the bowl too is without consciousness, and the hands too are without consciousness. The bowl does not know "I have been taken by the hands." The hands too do not know "the bowl has been taken by us." Elements alone take a collection of elements, just as in the taking of a leaf with fire-colour by tweezers - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Furthermore, just as having seen destitute persons with severed hands and feet, with pus, blood and worms oozing from the wound openings, swarming with blue flies, lying in a poorhouse, compassionate men offer them rags for the wounds and medicines in bowls and so on. Therein, some receive smooth rags, and some receive coarse ones. Some receive medicine bowls of good shape, and some of bad shape; they are neither glad nor unhappy about that. For their need is merely for a rag for covering the wound, and merely for a bowl for receiving medicine; just so, whatever monk regards the robe as a wound-rag, the bowl as a medicine bowl, and the almsfood obtained in the bowl as medicine in a bowl. He should be understood as one

who acts with the highest full awareness through awareness without confusion in the wearing of the double robe, bowl and robes.

Regarding "eating" and so on, "eating" means in the eating of almsfood. "Drinking" means in the drinking of rice gruel and so on. "Chewing" means in the chewing of flour-cakes and other hard food. "Tasting" means in the tasting of honey, molasses and so on. Therein, the eightfold purpose stated by the method beginning with "not for amusement" is what is called the purpose. By virtue of that, full awareness as to the goal should be understood. But among coarse, superior, bitter, sweet and so on, whatever food is not comfortable for whomever, that is unsuitable for him. But whatever is obtained by means of sign-making and other wrong livelihood, and whatever food, when one is eating it, unwholesome mental states increase and wholesome mental states decline, that is absolutely unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Within, there is no one called a self who eats; it is solely through the diffusion of the air element produced by consciousness of the aforesaid kind that what is called the receiving of the bowl occurs. It is solely through the diffusion of the air element produced by consciousness that what is called the lowering of the hand into the bowl occurs. It is solely through the diffusion of the air element produced by consciousness that the making of a morsel, the lifting up of a morsel, and the opening of the mouth occur. No one opens the jaw-bones with a key or a mechanism; it is solely through the diffusion of the air element produced by consciousness that the placing of the morsel in the mouth, the upper teeth's performing the function of a pestle, the lower teeth's performing the function of a mortar, and the tongue's performing the function of a hand occur.

Thus therein the tip of the tongue smears thin saliva and the root of the tongue smears thick saliva. That which is turned about in the mortar of the lower teeth by the hand of the tongue, moistened with saliva-water, crushed by the pestle of the upper teeth - there is no one pushing it inside with a ladle or a spoon; it enters solely by the air element. What has entered, what has entered - there is no one making a straw-bed and holding it; it remains solely by the power of the air element. What has remained, what has remained - there is no one making an oven, lighting a fire, and cooking it; it is cooked solely by the heat element. What has been cooked, what has been cooked - there is no one who takes it out with a stick or a staff; it is the air element itself that takes it out.

Thus the air element carries over, carries across, holds, turns about, crushes, dries up, and takes out. The solid element holds, turns about, crushes, and dries up. The liquid element moistens and maintains the wetness. The heat element ripens what has entered within. The space element serves as the passage. The consciousness element, following the right effort here and there, attends to it - thus by way of reflecting on the process in this manner, awareness without confusion here should be understood.

Furthermore, by way of reviewing the tenfold repulsiveness - from going, from seeking, from use, from the receptacle, from the place of storage, from the undigested, from the digested, from the fruit, from the outflow, and from the smearing - here too awareness without confusion should be understood. But the detailed discussion here should be taken from the description of the perception of repulsiveness of food in the Visuddhimagga.

"In the act of defecating and urinating" means in the performing of defecation and urination. Therein, for one who does not defecate and urinate at the proper time, sweat is released from the entire body, the eyes become dizzy, the mind does not become fully focused, and other diseases arise. But for one who does so, all that does not occur - this is the meaning here. By virtue of that, full awareness as to the goal should be understood. But for one who defecates and urinates in an unsuitable place, there is an offence, disgrace grows, there is danger to life. For one who does so in a suitable place, none of that occurs - this is what is suitable here. By virtue of that, full awareness of what is suitable should be understood, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Inside there is no self whatsoever who is defecating and urinating. But the act of defecating and urinating occurs solely through the diffusion of the air element produced by the activity of consciousness. Just as when a boil is ripe, through the bursting of the boil, pus and blood come out without one's wish, and just as from an overfilled water vessel, water comes out without one's wish, thus excrement and urine accumulated in the mature intestines and the bladder, pressed by the force of wind, come out even without one's wish. But this excrement and urine thus coming out belongs neither to that monk himself nor to another. It is merely a discharge of the body. Like what? Just as for one discarding old water from a water pot, that is neither one's own nor of others. It is merely an act of maintenance. Thus by way of reflecting on the process in this manner, awareness without confusion here should be understood.

Among "walking" and so on, "walking" means in the act of going. "Standing" means in the act of standing. "Seated" means in the act of sitting. "Sleeping" means in the act of lying down. "Waking" means in the act of being awake. "Speaking" means in the act of talking. "Remaining silent" means in the act of not talking. For in the passage "When going he understands 'I am going,' or when standing he understands 'I am standing,' or when seated he understands 'I am seated,' or when lying down he understands 'I am lying down,'" the long-duration postures have been spoken of. In "when going forward, when returning, when looking ahead, when looking aside, when bending, when stretching," the middling ones have been spoken of. But here in "when walking, when standing, when sitting, when sleeping, when waking," the minor, fragmentary postures have been spoken of. Therefore, in those too, the acting with full awareness should be understood in the manner already stated.

But the Elder Mahāsīva, master of the Triple Canon, said: One who, having walked for a long time or having walked up and down, afterwards standing, considers thus: "The material and immaterial phenomena that occurred during the time of walking meditation have ceased right here." This one is called one who acts with full awareness when walking. One who, while doing recitation, or answering a question,

or attending to a meditation subject, having stood for a long time, afterwards seated, considers thus: "The material and immaterial phenomena that occurred during the time of standing have ceased right here." This one is called one who acts with full awareness when standing. One who, by reason of recitation and so on, having sat for a long time, afterwards lying down, considers thus: "The material and immaterial phenomena that occurred during the time of sitting have ceased right here." This one is called one who acts with full awareness when sitting. But whoever, lying down, while doing recitation or attending to a meditation subject, having fallen into sleep, afterwards having emerged, considers thus: "The material and immaterial phenomena that occurred during the time of sleeping have ceased right here." This one is called one who acts with full awareness regarding sleeping and waking. For the non-occurrence of functional consciousness is called sleep, and the occurrence is called waking. But whoever, while speaking, speaks mindful and fully aware thus: "This sound arises dependent on the lips, and dependent on the teeth, the tongue and the palate, and dependent on the corresponding effort of consciousness"; or else, having for a long time rehearsed, or having spoken on the Teaching, or having practised a meditation subject, or having answered a question, afterwards becoming silent, considers thus: "The material and immaterial phenomena that arose during the time of speaking have ceased right here." This one is called one who acts with full awareness regarding speaking. Whoever, being silent, having for a long time attended to the Teaching or a meditation subject, afterwards considers thus: "The material and immaterial phenomena that occurred during the time of being silent have ceased right here; when there is the occurrence of derivative materiality, one is said to speak; when there is not, one is said to be silent." This one is called one who acts with full awareness regarding silence.

This, stated by the Elder Mahāsīva, with the emphasis on non-delusion, is what is intended in this Satipaṭṭhāna Sutta. But in the Sāmaññaphala, all fourfold full awareness is obtained. Therefore, here specifically, the acting with full awareness should be understood by way of the full awareness without confusion alone. And "one who acts with full awareness" - in all instances, the meaning should be understood by way of full awareness that is associated with mindfulness. But in the Vibhaṅga treatise, "mindful and fully aware he goes forward, mindful and fully aware he returns" - thus these terms are analysed separately.

"Thus internally, or" means thus by comprehending the four kinds of full awareness, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. Here, regarding "observing the nature of arising and falling away" and so on, the arising and falling away of the aggregate of matter alone should be extracted. The remainder is exactly the same as what was said.

Here, the mindfulness that comprehends the four kinds of full awareness is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path of the kind described is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for one monk who comprehends the four kinds of full awareness.

The commentary on the section on the four kinds of full awareness is concluded.

Explanation of the Section on Attention to the Repulsiveness of the Body

110. Having thus analysed the observation of the body by way of the four kinds of full awareness, now in order to analyse it by way of attention to the repulsiveness, he said beginning with "Furthermore." Therein, whatever should be said regarding "this very body" and so on, all that has been stated in every way in detail in the Visuddhimagga in the meditation subject of mindfulness of the body. "Double-mouthed" means fitted with two openings, that is, below and above. "Of various kinds" means of diverse sorts.

Now here is the comparison of the simile - For the body made of the four great elements is like the double-mouthed bag; therein, the thirty-two aspects beginning with head hairs are like the various kinds of grain mixed together and put in; one who practises meditation is like the man with eyes; just as the time when the various kinds of grain become obvious to one who has opened that bag and reviews it, so should be understood the manner in which the thirty-two aspects become clear to the meditator.

"Thus internally, or" means thus by comprehending head hairs and so on, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. From here onwards, the method is the same as already stated. However, here the gateway to deliverance should be understood by making the connection thus: "The mindfulness that comprehends the thirty-two aspects is the truth of suffering." The remainder is similar to the preceding.

The commentary on the section on attention to the repulsiveness of the body is concluded.

Explanation of the Section on Attention on the Elements

111. Having thus analysed the observation of the body by way of attention to the repulsiveness, now in order to analyse it by way of attention on the elements, he said beginning with "Furthermore." Herein, this is the explanation of the meaning together with the correlation of the simile - Just as some butcher or his own pupil maintained with food and wages, having slaughtered a cow, having pierced through it, having made it into portion after portion at a crossroads, which is reckoned as the central place of the high roads going in the four directions, might be seated, just so a monk, because of being established in any manner whatsoever among the four postures, as it is placed, and because of being so placed, as it is disposed, reviews the body - "There are in this body the solid element, etc. the air element" - he reviews thus.

What is meant? Just as for a butcher, even while nourishing a cow, even while bringing it to the slaughter-house, even while having brought it there, tying it up, and placing it there, even while slaughtering it, even while seeing it slaughtered and dead, the perception "cow" does not disappear just so long as he has not cut it up and divided it into portions. But for him who, having divided it, is seated, the perception "cow" disappears, and the perception of meat arises. It does not occur to him thus: "I am selling a cow, these people are carrying away a cow." Rather, it occurs to him thus: "I am selling meat, these people are carrying away meat"; just so for this monk too, formerly in the time of being an ignorant worldling, whether as a householder or as one gone forth, the perception "a being" or "a person" does not

disappear just so long as he does not review this very body, as it is placed, as it is disposed, according to the elements, having made the separation of compactness. But for one who reviews according to the elements, the perception of a being disappears, and the mind becomes established solely by way of the elements. Therefore the Blessed One said - "He reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.' Just as, monks, a skilled butcher or, etc. the air element."

For the meditator is like the butcher, the perception of a being is like the perception "cow," the four postures are like the crossroads, reviewing according to the elements is like the state of being seated having divided into portions - this here is the explanation of the Pāḷi text. The treatise on the meditation subject, however, has been expanded in the Visuddhimagga.

"Thus internally, or" means thus by comprehending the four elements, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. From here onwards, the method is the same as already stated. However, here the gateway to deliverance should be understood by making the connection thus: "The mindfulness that comprehends the four elements is the truth of suffering." The remainder is similar to the preceding.

The commentary on the section on attention on the elements is concluded.

Explanation of the Section on the Nine Charnel Ground Contemplations

112. Having thus analysed the observation of the body by way of attention on the elements, now in order to analyse it by the nine charnel ground sections, he said beginning with "Furthermore." Therein, "just as if he were to see" means as he might see. "Body" means a dead body. "Abandoned in a charnel ground" means thrown away in a cemetery. "Dead for one day it would be" means dead for one day. "Dead for two days it would be" means dead for two days. "Dead for three days it would be" means dead for three days. Like bellows inflated by air, after the exhaustion of life, through the state of swollenness that has arisen in due order, because of being bloated, it is "bloated." "Discoloured" is said to mean of changed colour. Dissolved itself is "vinīlaka." Or, because of repulsiveness, what is contemptible as discoloured is "vinīlaka." This is a designation for a corpse-body as if wrapped in a blue cloth, with red colour in the places where flesh is abundant, white colour in the places where pus has accumulated, and for the most part blue colour in the blue places. Pus oozing from the broken places or from the nine wound openings is "festering." Festering itself is "vipubbaka"; or, because of repulsiveness, what is contemptible as festering is "vipubbaka." "Festering" means having become festering, having reached such a condition.

"He this very body" means that monk compares, brings together with knowledge, this body of his own with that body. How? "This body too is of such a nature, will become thus, has not gone beyond this." This is what is meant - Due to the existence of these three phenomena - vitality, heat, and consciousness - this body is capable of standing, walking, and so on; but with their departure, this body too is of such a

nature, is indeed of such a putrid intrinsic nature, will become thus, will become differentiated into bloating and so on, has not gone beyond this, has not transcended the state of bloating and so on.

"Thus internally, or" means thus by comprehending the bloated and so on, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another.

"Being devoured" means having settled on the belly and so on, tearing and tearing out the belly-flesh, lip-flesh, eye-sockets and so on, being eaten. "With flesh and blood" means connected with the remaining residual flesh and blood. "Without flesh, smeared with blood" means even when the flesh is eliminated, the blood does not dry up; with reference to that it was said "without flesh, smeared with blood." "Here" means in another direction. "Hand bone" means even the hand bone of sixty-four divisions, each one scattered separately. For the foot bone and so on too, the same method applies. "More than a year old" means having passed beyond a year. "Rotten" means those standing in the open air become rotten after just more than a year through the contact of wind, heat, and rain. But those gone underground last for a longer time. "Reduced to powder" means having become powder upon powder, scattered about. "In all cases, he this very" means the explanation should be made according to the method stated, by way of being devoured and so on.

"Thus internally, or" means thus by comprehending the being devoured and so on, up to the state of being reduced to powder, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another.

But standing here, the nine charnel ground contemplations should be connected together. All those stated by the method beginning with "dead for one day, or" are one; that beginning with "being devoured by crows, or" is one; "a skeleton with flesh and blood, held together by sinews" is one; "without flesh, smeared with blood, held together by sinews" is one; "without flesh and blood, held together by sinews" is one; that beginning with "bones disconnected" is one; "bones white, the colour of shells" is one; "heaped up, more than a year old" is one; "rotten, reduced to powder" is one.

"Thus indeed, monks" - this he said while concluding the observation of the body after having shown the nine charnel ground contemplations. Therein, the mindfulness that comprehends the nine charnel ground contemplations is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for monks who comprehend the nine charnel ground contemplations.

The commentary on the section on the nine charnel ground contemplations is concluded.

And to this extent, the observation of body in fourteen sections is concluded, namely: the section on breathing, the section on postures, the section on the four kinds of full awareness, the section on attention to the repulsiveness of the body, the section on attention on the elements, and the sections on the nine charnel ground contemplations.

Therein, only these two - the section on breathing and the section on attention to the repulsiveness of the body - are meditation subjects of absorption. But since the charnel ground contemplations are stated by way of observation of danger, the remaining twelve too are only meditation subjects of access concentration.

The observation of body is concluded.

Explanation of the Observation of Feeling

113. Thus, having spoken of the establishment of mindfulness through observation of the body in fourteen ways, the Blessed One, now wishing to speak of the observation of feelings in nine ways, said beginning with "And how, monks." Therein, "a pleasant feeling" means: the meaning is that when feeling a bodily or mental pleasant feeling, he understands "I feel a pleasant feeling." Therein, certainly even infants lying on their backs, when experiencing pleasure at the time of drinking mother's milk and so on, know "we feel pleasure," but it was not said with reference to such knowing. For such knowing does not abandon the notion of a being, does not remove the perception of a being, and is neither a meditation subject nor the development of the establishment of mindfulness. But this monk's knowing abandons the notion of a being, removes the perception of a being, and is both a meditation subject and the development of the establishment of mindfulness. For this was said with reference to fully aware experiencing thus: "Who feels? Whose is the feeling? Why is there feeling?"

Therein, "who feels?" - no being or person whatsoever feels. "Whose is the feeling?" - the feeling is not of any being or person whatsoever. "Why is there feeling?" - but his feeling is due to the sense-base and object alone. Therefore he thus understands - "Having made this or that sense-base of pleasure and so on the object, it is feeling alone that feels. But with reference to the occurrence of feeling, 'I feel' is merely a conventional expression." Thus, one who observes that, having made the sense-base the object, it is feeling alone that feels, should be understood as "he understands 'I feel a pleasant feeling.'" Like a certain elder at Cittala Mountain. It is said that the elder, during a time of illness, groaning due to severe pain, was turning over again and again. A certain young monk said to him: "Which part of you, venerable sir, is hurting?" Friend, there is no separate place of hurting as such; having made the sense-base the object, it is feeling alone that feels. From the time of knowing thus, is it proper to endure, venerable sir? I shall endure, friend. Endurance, venerable sir, is better. The elder consented. The wind element split right up to the heart; the intestines on the small bed were heaped up. The elder showed the young monk: "Is it proper, friend, this much endurance?" The young monk remained silent. The elder, having applied evenness of energy, having attained arahantship together with the analytical knowledges, having become one who attains arahantship simultaneously, attained final Nibbāna.

And just as with pleasant, so with unpleasant, etc. When feeling a spiritual neither-unpleasant-nor-pleasant feeling, he understands "I feel a spiritual neither-unpleasant-nor-pleasant feeling." Thus the Blessed One, having spoken about the material meditation subject, when speaking about the immaterial meditation subject, spoke by way of feeling. For the meditation subject is twofold: the material meditation subject and the immaterial meditation subject. This same thing is also called the discernment

of materiality and the discernment of immateriality. Therein, the Blessed One, when speaking about the material meditation subject, taught the defining of the four elements by way of brief attention or by way of detailed attention. Both of those have been shown in every respect in the Visuddhimagga itself.

But when speaking about the immaterial meditation subject, one mostly speaks by way of feeling. For the approach to the immaterial meditation subject is threefold - by way of contact, by way of feeling, and by way of consciousness. How? For a certain person, when the material meditation subject has been comprehended either in brief or in detail, the first striking upon of consciousness and mental factors on that object - contact arising while touching that object - is obvious. For a certain person, feeling arising while experiencing that object is obvious. For a certain person, consciousness arising while cognising that object, having comprehended it, is obvious. Therein, for one to whom contact is obvious, he too comprehends just the group of five having contact as the fifth, thinking: "It is not that contact alone arises; together with it, feeling also arises experiencing that very object, perception also arises perceiving, volition also arises intending, consciousness also arises cognising." For one to whom feeling is obvious. He comprehends just the group of five having contact as the fifth, thinking: "It is not that feeling alone arises; together with it, contact also arises touching that very object, perception also arises perceiving, volition also arises intending, consciousness also arises cognising." For one to whom consciousness is obvious, he comprehends just the group of five having contact as the fifth, thinking: "It is not that consciousness alone arises; together with it, contact also arises touching that very object, feeling also arises experiencing, perception also arises perceiving, volition also arises intending."

He, reflecting "Upon what are these mental states having contact as the fifth dependent?", understands "They are dependent upon the sense-base." The sense-base means the material body, with reference to which it was said: "And yet my consciousness is attached here, bound here." That, in meaning, is the primary elements and derivative materiality. Thus here one sees merely mentality-materiality: "The sense-base is materiality, the group of five having contact as the fifth is mentality." And here materiality is the aggregate of matter, mentality is the four immaterial aggregates - thus it is merely the five aggregates. For there are no five aggregates separate from mentality-materiality, nor is there mentality-materiality separate from the five aggregates.

He, investigating "What is the cause of these five aggregates?", sees "They have ignorance and so on as their cause." Then, having applied the three characteristics by way of mentality-materiality with its conditions, thinking "This is both condition and conditionally arisen; there is no other being or person; it is merely a heap of sheer activities," he goes about meditating in the order of insight: "impermanent, suffering, non-self."

He, hoping for penetration thinking "today, today," on such a day, having obtained suitability of climate, suitability of person, suitability of food, or suitability of hearing the Teaching, while seated in a single cross-legged posture, having brought insight to its summit, becomes established in arahantship. Thus for these three persons too, the meditation subject has been spoken of up to arahantship.

But here the Blessed One, when speaking about the immaterial meditation subject, spoke by way of feeling. For when spoken about by way of contact or by way of consciousness, it is not obvious; it appears like darkness. But by way of feeling it becomes obvious. Why? Because of the obviousness of the arising of feelings. For the arising of pleasant and unpleasant feelings is obvious. When happiness arises, it arises agitating the entire body, crushing it, pervading it, flooding it, as if making one eat ghee washed a hundred times, as if anointing with oil prepared a hundred times, as if extinguishing a fever with a thousand pots, causing one to utter the words "Oh, what happiness! Oh, what happiness!" When suffering arises, it arises agitating the entire body, crushing it, pervading it, flooding it, as if inserting a heated ploughshare, as if pouring molten copper over it, as if throwing a bundle of wooden torches into a forest of dry grass and trees, causing one to cry out "Oh, what suffering! Oh, what suffering!" Thus the arising of pleasant and unpleasant feelings is obvious.

But neither-unpleasant-nor-pleasant feeling is difficult to illustrate, as if overwhelmed by darkness, obscure. It becomes obvious to one who grasps it by the method that, upon the disappearance of happiness and suffering, by way of rejecting the pleasant and the unpleasant, it has become of a neutral character - this is neither-unpleasant-nor-pleasant feeling. Like what? Just as a deer-hunter, following the path of a deer that has fled having climbed over a flat rock in between, having seen the footprints on the near side and the far side of the flat rock, even though not seeing them in the middle, knows by the method: "It climbed up from here, it descended from here; in the middle, on the flat rock, it must have gone by this area" - thus, just as the footprint at the place of ascent, the arising of pleasant feeling is obvious. Just as the footprint at the place of descent, the arising of unpleasant feeling is obvious. Just as the inference "having climbed up from here, having descended from here, it went thus in the middle," so it becomes obvious to one who grasps by the method that, upon the disappearance of happiness and suffering, by way of rejecting the pleasant and the unpleasant, it has become of a neutral character - this is neither-unpleasant-nor-pleasant feeling. Thus the Blessed One, having first spoken about the material meditation subject, afterwards turned to the immaterial meditation subject and showed it by way of feeling.

And not only here did he show it thus; in the Cūḷataṇhāsaṅkhaya, in the Mahātaṇhāsaṅkhaya, in the Cūḷavedalla, in the Mahāvedalla, in the Raṭṭhapāla Sutta, in the Māgaṇḍiya Sutta, in the Dhātuvibhaṅga, in the Āneñjasappāya, in the Dīgha Nikāya in the Mahānidāna, in the Sakkapañha, in the Mahāsatipaṭṭhāna, in the Saṃyutta in the Cūḷanidāna Sutta, in the Rukkhūpama, in the Parivīmaṃsana Sutta, in the entire Vedanāsaṃyutta - thus in many discourses, having first spoken about the material meditation subject, afterwards he turned to the immaterial meditation subject and showed it by way of feeling. And just as in those discourses, so too in this Satipaṭṭhāna Sutta, having first spoken about the material meditation subject, afterwards he turned to the immaterial meditation subject and showed it by way of feeling.

Therein, in "a pleasant feeling" and so on, this is yet another method of understanding - "He understands 'I feel a pleasant feeling'" means that at the moment of pleasant feeling, due to the absence of unpleasant feeling, when feeling a pleasant feeling he understands "I feel a pleasant feeling." Thereby, whatever

unpleasant feeling was experienced before in the past, due to its present absence, and due to the prior absence of this pleasant feeling before now, feeling is impermanent, inconstant, subject to change; thus he is fully aware there.

And this too was said by the Blessed One -

"At the time, Aggivessana, when one feels a pleasant feeling, at that time one does not feel an unpleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only a pleasant feeling. At the time, Aggivessana, when unpleasant, etc. When one feels a neither-unpleasant-nor-pleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel an unpleasant feeling; at that time one feels only a neither-unpleasant-nor-pleasant feeling. Pleasant feeling indeed, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Unpleasant feeling indeed, etc. Neither-unpleasant-nor-pleasant feeling indeed, Aggivessana, is impermanent, etc. Having the nature of cessation. Seeing thus, Aggivessana, a learned noble disciple becomes disenchanted with pleasant feeling, with unpleasant feeling, with neither-unpleasant-nor-pleasant feeling; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated; when liberated, there is the knowledge 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more of this state of being.'"

In "carnal pleasant feeling" and so on, carnal pleasant feelings means the six pleasurable feelings connected with the family life, based on the material gains of the five types of sensual pleasure. Spiritual pleasant feelings means the six pleasurable feelings connected with renunciation. Carnal unpleasant feelings means the six feelings of displeasure connected with the family life. Spiritual unpleasant feelings means the six feelings of displeasure connected with renunciation. Carnal neither-unpleasant-nor-pleasant feelings means the six neutral feelings connected with the family life. Spiritual neither-unpleasant-nor-pleasant feelings means the six neutral feelings connected with renunciation. Their classification has come in the Pāḷi of the Upariṇāṣaka itself.

"Thus internally, or" means thus by comprehending pleasant feeling and so on, he dwells observing feelings in feelings in one's own feelings, or in another's feelings, or at one time in one's own feelings, or at another time in another's feelings. "Or observing the nature of arising and falling" - but here, seeing the arising and falling of feelings by five and five ways beginning with "from the arising of ignorance is the arising of feeling," it should be understood thus: "He dwells observing the nature of arising in feelings, or he dwells observing the nature of falling in feelings, or at one time he dwells observing the nature of arising in feelings, or at another time he dwells observing the nature of falling in feelings." From here onwards, the method is the same as stated in the observation of the body.

However, here the gateway to deliverance for the monk who comprehends feeling should be understood by making the connection thus: "The mindfulness that comprehends feeling is the truth of suffering." The remainder is just the same.

The observation of feeling is concluded.

Explanation of the Observation of Mind

114. Thus, having spoken of the establishment of mindfulness through observation of feeling in nine ways, now wishing to speak of the observation of mind in sixteen ways, he said beginning with "And how, monks." Therein, "with lust" means the eightfold accompanied by greed. "Without lust" means mundane wholesome and indeterminate. But since this is exploration and not a combination of mental factors, therefore here not even in a single term is the supramundane obtained. The remaining four unwholesome types of consciousness belong neither to the former term nor to the latter term. "With hate" means the twofold accompanied by hate. "Without hate" means mundane wholesome and indeterminate. The remaining ten unwholesome types of consciousness belong neither to the former term nor to the latter term. "With delusion" is twofold: accompanied by sceptical doubt and accompanied by restlessness. But since delusion arises in all unwholesome states, therefore those too are indeed applicable here. For in this very dyad, the twelve unwholesome types of consciousness are exhausted. "Without delusion" means mundane wholesome and indeterminate. "Contracted" means affected by sloth and torpor, for this is called a shrunken mind. "Distracted" means accompanied by restlessness, for this is called a scattered mind.

"Exalted" means belonging to the fine-material-sphere and immaterial-sphere of existence. "Not exalted" means belonging to the sensual-sphere of existence. "Surpassed" means belonging to the sensual-sphere of existence. "Unsurpassed" means belonging to the fine-material-sphere and immaterial-sphere of existence. Even among those, the surpassed is the fine-material-sphere, and the unsurpassed is only the immaterial-sphere of existence. "Concentrated" means that for which there is either absorption concentration or access concentration. "Unconcentrated" means devoid of both kinds of concentration. "Liberated" means liberated by the liberations of substitution of opposites and suppression. "Unliberated" means devoid of both kinds of liberation. But for the liberations by eradication, cessation, and escape, there is simply no occasion here.

"Thus internally, or" means thus, by comprehending those beginning with lust, at whatever moment whatever consciousness occurs, observing each one in one's own mind, or in another's mind, or at one time in one's own mind, or at another time in another's mind, he dwells observing mind in mind. "Observing the nature of arising and falling" - but here, the arising and falling of consciousness should be extracted in five and five ways by the method "from the origin of ignorance is the origin of consciousness." From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends mind should be understood by making the connection thus: "The mindfulness that comprehends mind is the truth of suffering." The remainder is just the same.

The commentary on the observation of mind is concluded.

Explanation of the Observation of Mind-Objects - Section on Hindrances

115. Having thus spoken of the establishment of mindfulness through observation of mind in sixteen ways, now wishing to speak of the observation of mental phenomena in five ways, he said beginning with "And how, monks." Furthermore, by the Blessed

One, in the observation of the body, the discernment of pure materiality was spoken of; in the observation of feeling and mind, the discernment of pure immateriality was spoken of. Now, in order to speak of the discernment of the mixed material and immaterial, he said beginning with "And how, monks." Or, in the observation of the body, only the discernment of the aggregate of matter was spoken of; in the observation of feeling, only the discernment of the aggregate of feeling; in the observation of mind, only the discernment of the aggregate of consciousness. Now, in order to speak also of the discernment of the aggregates of perception and mental activities, he said beginning with "And how, monks."

Therein, "existing" means found to be present by way of frequent occurrence. "Non-existing" means not found to be present by way of non-occurrence or by way of having been abandoned. "And how" means by whatever cause the arising of sensual desire occurs. "And understands that" means and understands that cause. By this method the meaning should be understood in all terms.

Therein, through unwise attention to the sign of the beautiful, the arising of sensual desire occurs. "Sign of the beautiful" means: the beautiful itself is the sign of the beautiful, and a beautiful object is also the sign of the beautiful. "Unwise attention" means unskilful attention, wrong-path attention; attention regarding the impermanent as "permanent," or regarding suffering as "happiness," or regarding non-self as "self," or regarding the unattractive as "beautiful." For one who frequently engages in that therein, sensual desire arises. Therefore the Blessed One said - "There is, monks, the sign of the beautiful; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire."

But through wise attention to the sign of foulness, its abandoning occurs. "Sign of foulness" means both foulness itself and a foul object. "Wise attention" means skilful attention, path-attention; attention regarding the impermanent as "impermanent," or regarding suffering as "suffering," or regarding non-self as "non-self," or regarding the unattractive as "unattractive." For one who frequently engages in that therein, sensual desire is abandoned. Therefore the Blessed One said - "There is, monks, the sign of foulness; frequently giving wise attention to it - this is the non-nutriment for the non-arising of unarisen sensual desire, or for the abandoning of arisen sensual desire."

Furthermore, six factors lead to the abandoning of sensual desire: learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For even for one who learns the tenfold sign of foulness, sensual desire is abandoned; also for one who develops it; also for one with closed doors in the sense faculties; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. Therefore this was said -

"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

Sensual desire is also abandoned for one who associates with good friends delighting in the development of foulness, such as the Elder Asubhakammika Tissa; it is also abandoned through suitable talk based on the ten foulnesses while standing, sitting, and so on. Therefore it was said "six factors lead to the abandoning of sensual desire." But he understands that through the path of arahantship there is the non-arising in the future of sensual desire abandoned by these six factors.

But through unwise attention to the sign of aversion, the arising of anger occurs. Therein, aversion itself is the sign of aversion, and the object of aversion is also the sign of aversion. Unwise attention has the same characteristic everywhere. For one who frequently gives that unwise attention to that sign, anger arises. Therefore the Blessed One said - "There is, monks, the sign of aversion; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger."

But through wise attention to the liberation of mind through friendliness, its abandoning occurs. Therein, wherever "friendliness" is said, both absorption and access are applicable. "Liberation of mind" means absorption only. Wise attention has the characteristic already stated. For one who frequently gives that wise attention therein, anger is abandoned. Therefore the Blessed One said - "There is, monks, the liberation of mind through friendliness; frequently giving wise attention to it - this is the non-nutriment for the non-arising of unarisen anger, or for the abandoning of arisen anger."

Furthermore, six qualities lead to the abandoning of anger: learning the sign of friendliness, pursuit of the development of friendliness, reviewing the ownership of actions, abundance of reflection, good friendship, and suitable talk. For anger is abandoned even for one who learns friendliness by way of any one among the specified, unspecified, and directional pervading, and also for one who develops friendliness by way of specified, unspecified, and directional pervading. "You, being angry with him, what will you do? Will you be able to destroy his morality and so on? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like taking up extinguished embers, a heated iron spike, excrement and so on, and wishing to strike another. This one too, being angry with you, what will he do? Will he be able to destroy your morality and so on? He, having come by his own action alone, will go by his own action. Like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall upon his own head" - thus, for one who reviews the ownership of actions of both oneself and another, and also for one who, having reviewed the ownership of actions of both, is established in reflection, and also for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, anger is abandoned. It is also abandoned through suitable talk based on friendliness while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of anger." But he understands that through the non-returner's path there is the non-arising in the future of anger abandoned by these six qualities.

Through unwise attention to discontent and so on, the arising of sloth and torpor occurs. Discontent means dissatisfaction. Weariness means bodily laziness. Yawning means bending of the body. Drowsiness after a meal means faintness after a meal, fever after a meal. Sluggishness of mind means the sluggish mode of consciousness.

For one who frequently gives unwise attention to these things such as discontent and so on, sloth and torpor arises. Therefore he said - "There is, monks, discontent, weariness, yawning, drowsiness after a meal, and sluggishness of mind; frequently giving unwise attention to them - this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor."

But through wise attention to the element of instigation and so on, its abandoning occurs. The element of instigation means the energy of initial instigation. The element of persistence means that which is stronger than that, by way of emerging from idleness. The element of exertion means that which is stronger even than that, because of stepping upon successive stages. For one who frequently gives wise attention to this threefold energy, sloth and torpor is abandoned. Therefore he said - "There is, monks, the element of instigation, the element of persistence, the element of exertion; frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen sloth and torpor, or for the abandoning of arisen sloth and torpor."

Furthermore, six qualities lead to the abandoning of sloth and torpor - grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk. For one who has eaten food that is hand-filling, fit only for that place, merely sufficient as a covering, worth only a crow's portion, food that has been eaten and vomited, and who sits in the night-quarters or day-quarters practising the ascetic duty, sloth and torpor comes descending upon him like a great elephant. But for a monk who, having set aside room for four or five morsels, drinks water and is accustomed to sustaining himself, that does not occur - thus even for one who grasps the sign regarding overeating, sloth and torpor is abandoned. For one who changes to another posture from whichever posture sloth and torpor descends upon him, and for one who attends to moonlight, lamplight, or torchlight at night and to sunlight by day, and for one who dwells in the open air, and for one who associates with good friends in whom sloth and torpor has been abandoned, such as the Elder Mahākassapa, sloth and torpor is abandoned. It is also abandoned by suitable talk based upon the ascetic practices while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of sloth and torpor." And he understands that through these six qualities, for abandoned sloth and torpor, there is non-arising in the future by the path of arahantship.

Through unwise attention to non-appeasement of mind, the arising of restlessness and remorse occurs. Non-appeasement means the unpeaceful condition. In meaning this is just restlessness and remorse itself. Therein, for one who frequently engages in unwise attention, restlessness and remorse arises. Therefore he said "There is, monks, non-appeasement of mind; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse."

But through wise attention to appeasement of mind, which is termed concentration, its abandoning occurs. Therefore he said - "There is, monks, appeasement of mind; frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen restlessness and remorse, or for the abandoning of arisen restlessness and remorse."

Furthermore, six qualities lead to the abandoning of restlessness and remorse - great learning, being given to questioning, knowledge of what is established in the monastic discipline, association with elders, good friendship, and suitable talk. For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned. For one who frequently asks questions about what is allowable and not allowable, for one who knows what is established through mastery of practice in the regulations of the monastic discipline, for one who approaches senior elder monks, for one who associates with good friends who are experts in monastic discipline such as the Elder Upāli, restlessness and remorse is abandoned. It is also abandoned by suitable talk based upon what is allowable and not allowable while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of restlessness and remorse." And when restlessness and remorse have been abandoned through these six qualities, he understands that there is non-arising in the future of restlessness by the path of arahantship, and of remorse by the path of non-returning.

Through unwise attention to mental states that are grounds for sceptical doubt, the arising of sceptical doubt occurs. Mental states that are grounds for sceptical doubt are called so because, being the cause of sceptical doubt again and again, they are just sceptical doubt itself. Therein, for one who frequently engages in unwise attention, sceptical doubt arises. Therefore he said - "There are, monks, mental states that are grounds for sceptical doubt; frequently giving unwise attention to them - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt."

But through wise attention to mental states beginning with wholesome ones, its abandoning occurs. Therefore he said - "There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, mental states to be cultivated and not to be cultivated, inferior and superior mental states, mental states with dark and bright counterparts; frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen sceptical doubt, or for the abandoning of arisen sceptical doubt."

Furthermore, six qualities lead to the abandoning of sceptical doubt: great learning, being one who asks questions, familiarity with the monastic discipline, abundance of decision, good friendship, and suitable talk. For through great learning, even one or etc. sceptical doubt is abandoned even for one who learns five collections by way of the Pāḷi text and by way of meaning. Sceptical doubt is abandoned also for one who frequently asks questions concerning the Three Jewels, and also for one who has attained mastery through practice in the monastic discipline, and also for one who is abundant in decision reckoned as trustworthy faith in the Three Jewels, and also for one who associates with good friends like the Elder Vakkali who was inclined to faith. It is abandoned also through suitable talk based upon the virtues of the Three Jewels while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of sceptical doubt." He understands that when sceptical doubt has been abandoned by these six qualities, there is non-arising in the future through the path of stream-entry.

"Thus internally, or" means thus by comprehending the five mental hindrances, he dwells observing mental phenomena in mental phenomena of oneself, or in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out according to the method stated regarding the five mental hindrances, by way of unwise attention and wise attention in relation to the sign of the beautiful, the sign of the foul, and so on. From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends the mental hindrances should be understood by making the connection thus: "The mindfulness that comprehends the mental hindrances is the truth of suffering." The remainder is just the same.

The commentary on the section on mental hindrances is concluded.

Commentary on the Section on Aggregates

116. Having thus analysed the observation of mental phenomena by way of the five mental hindrances, now in order to analyse it by way of the five aggregates, he said beginning with "Furthermore." Therein, "in the five aggregates of clinging" means the aggregates of clinging are the aggregates of clinging; the meaning is the heaps of phenomena, the masses of phenomena that have become the conditions for clinging. This is the summary here. But in detail, the treatise on the aggregates is stated in the Visuddhimagga. "Such is matter" means he understands matter according to its intrinsic nature thus: "This is matter, this much is matter, there is no matter beyond this." The same method applies to feeling and so on as well. This is the summary here. But in detail, matter and so on are stated in the Visuddhimagga in the treatise on the aggregates itself. "Such is the origin of matter" means thus the origin of matter is in five ways by way of the origin of ignorance and so on. "Such is the passing away of matter" means thus the passing away of matter is in five ways by way of the cessation of ignorance and so on; the same method applies to feeling and so on as well. This is the summary here. The detail, however, has been stated in the Visuddhimagga in the treatise on the knowledge of rise and fall.

"Thus internally, or" means thus by comprehending the five aggregates, he dwells observing mental phenomena in mental phenomena of oneself, or in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out by way of the fifty characteristics stated regarding the five aggregates beginning with "from the origin of ignorance is the origin of matter." From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends the aggregates should be understood by making the connection thus: "The mindfulness that comprehends the aggregates is the truth of suffering." The remainder is just the same.

The commentary on the section on aggregates is concluded.

Explanation of the Section on Sense Bases

117. Having thus analysed the observation of mental phenomena by way of the five aggregates, now in order to analyse it by way of the sense bases, he said beginning with "Furthermore." Therein, "in the six internal and external sense bases" means in these six internal ones - eye, ear, nose, tongue, body, and mind - and in these six external ones - forms, sounds, odours, flavours, tangible objects, and mental phenomena. "And he understands the eye" means he understands the eye-sensitivity by way of its exact function and characteristic. "And he understands forms" means he understands the external matter originating from the four causes by way of its exact function and characteristic. "And the mental fetter that arises dependent on both" means dependent on both, namely the eye and forms, the mental fetter of sensual lust, aversion, conceit, wrong view, sceptical doubt, adherence to moral rules and austerities, lust for existence, envy, stinginess, and the mental fetter of ignorance - the tenfold mental fetter arises, and he understands that by way of its exact function and characteristic.

But how does this arise? First, at the eye-door, for one who relishes and delights in a desirable object that has come into range by way of gratification of sensual pleasure, the mental fetter of sensual lust arises. For one who is angered at an undesirable object, the mental fetter of aversion arises. For one who imagines "Setting me aside, there is no one else able to discern this object," the mental fetter of conceit arises. For one who grasps "This visual object is permanent, stable," the mental fetter of wrong view arises. For one who doubts sceptically "Is this visual object a being indeed, or does it belong to a being indeed?" the mental fetter of sceptical doubt arises. For one who desires existence thinking "In this successful existence, indeed this has become easy to obtain for us," the mental fetter of lust for existence arises. For one who takes upon oneself moral rules and austerities thinking "In the future too, having taken upon oneself such moral rules and austerities, it is possible to obtain," the mental fetter of adherence to moral rules and austerities arises. For one who is envious thinking "Oh, may others indeed not obtain this visual object!" the mental fetter of envy arises. For one who is miserly towards another regarding a visual object obtained by oneself, the mental fetter of stinginess arises. By way of not-knowing conascent with all of them, the mental fetter of ignorance arises.

"And how the unarisen" means he understands the cause by which the arising of that tenfold mental fetter, unarisen in the sense of non-occurrence, occurs, and he understands that cause. "And how the arisen" means he understands the cause by which the abandoning of that tenfold mental fetter, arisen in the sense of not being abandoned or by way of occurrence, occurs, and he understands that cause. "And how the abandoned" means he understands the cause by which the non-arising in the future of that tenfold mental fetter, even though abandoned by way of abandoning through substitution of opposites and suppression, occurs, and he understands that. But by what cause does its non-arising in the future occur? First, for the fivefold mental fetter classified as wrong view, sceptical doubt, adherence to moral rules and austerities, envy, and stinginess, there is non-arising in the future through the path of stream-entry. For the dyad of the mental fetters of sensual lust and aversion, the gross form through the path of once-returning, the form having a residuum through the path of non-returning; and for the triad of the mental fetters of conceit, lust for existence, and ignorance, there is non-arising in the future through the path of arahantship.

"He understands the ear, and sounds" etc. - the same method applies in these cases too. Furthermore, here the discussion on sense bases should be understood in detail according to the method stated in the description of sense bases in the Visuddhimagga.

"Thus internally, or" means thus by comprehending the internal sense bases, he dwells observing mental phenomena in mental phenomena of oneself, or by comprehending the external sense bases in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out according to the method stated: "from the origin of ignorance is the origin of the eye" - for the material sense bases in the aggregate of matter, for the mind sense base among the immaterial sense bases in the aggregate of consciousness, and for the mind-object sense base in the remaining aggregates. Supramundane states should not be included. From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends the sense bases should be understood by making the connection thus: "The mindfulness that comprehends the sense bases is the truth of suffering." The remainder is just the same.

The commentary on the section on sense bases is concluded.

Commentary on the Section on Factors of Enlightenment

118. Having thus analysed the observation of mental phenomena by way of the six internal and external sense bases, now in order to analyse it by way of the factors of enlightenment, he said beginning with "Furthermore." Therein, "in the factors of enlightenment" means in the factors of a being who awakens. "Existing" means found to be present by way of attainment. "The enlightenment factor of mindfulness" means the enlightenment factor reckoned as mindfulness. For here, "the meditator fully awakens beginning from the one who has commenced insight" is the highest enlightenment; or that concord of seven mental states beginning with mindfulness by which he fully awakens, rises from the sleep of mental defilements, or penetrates the truths - that concord of mental states is the highest enlightenment. A factor of that highest enlightenment (masculine), or of that highest enlightenment (feminine) - this is an enlightenment factor. Therefore it was said "the enlightenment factor reckoned as mindfulness." The meaning of the word in the remaining enlightenment factors too should be understood by this very method.

"Non-existing" means not found to be present by way of non-attainment. But regarding the passages beginning with "how the unarisen," first concerning the enlightenment factor of mindfulness - "There are, monks, mental states that are grounds for the enlightenment factor of mindfulness; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of mindfulness" - thus the arising occurs. Therein, mindfulness itself constitutes the mental states that are grounds for the enlightenment factor of mindfulness. Wise attention is of the characteristic already stated; for one who frequently engages in that therein, the enlightenment factor of mindfulness arises.

Furthermore, four qualities lead to the arising of the enlightenment factor of mindfulness: mindfulness and full awareness, avoidance of persons who are unmindful, association with persons who have established mindfulness, and inclination towards that. For through mindfulness and full awareness in the seven occasions of going forward and so on, through avoidance of unmindful persons who are like crows left at food, through association with persons of established mindfulness like the Elder Tissadatta and the Elder Abhaya, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, the enlightenment factor of mindfulness arises. And he understands that for one in whom it has arisen through these four causes, the fulfilment through development occurs by the path of arahantship.

But regarding the enlightenment factor of investigation of phenomena - "There are, monks, wholesome and unwholesome mental states, etc. mental states with dark and bright counterparts; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of investigation of phenomena" - thus the arising occurs.

Furthermore, seven qualities lead to the arising of the enlightenment factor of investigation of phenomena: being given to questioning, making clear the basis, balancing the faculties, avoidance of persons lacking wisdom, association with wise persons, reviewing the range of profound knowledge, and inclination towards that. Therein, "being given to questioning" means the abundance of questioning based on meaning regarding the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, path factors, factors of meditative absorption, serenity, and insight.

"Making clear the basis" means making the internal and external bases clear. For when his hair, nails, and body hair are excessively long, or when the body is afflicted with excessive humours and smeared with sweat and dirt, then the internal basis is unclear, impure. But when the robe is worn out, soiled, and foul-smelling, or the lodging is dirty, then the external basis is unclear, impure. Therefore, the internal basis should be made clear by cutting the hair and so on, by making the body light through upward purging, downward purging, and so on, and by anointing and bathing.

The external basis should be made clear by needlework, washing, dyeing, mending, and so on. For when this internal and external basis is unclear, among the consciousness and mental factors that have arisen, knowledge too is impure - like the light of a lamp flame arisen in dependence on impure lamp-dish, wick, and oil. But when the internal and external basis is clear, among the consciousness and mental factors that have arisen, knowledge too is clear - like the light of a lamp flame arisen in dependence on pure lamp-dish, wick, and oil. Therefore it was said - "Making clear the basis leads to the arising of the enlightenment factor of investigation of phenomena."

The balancing of the spiritual faculties means making the faculties beginning with faith equal in state. If his faith faculty is powerful and the others are weak. Then the energy faculty is unable to perform the function of exertion, the mindfulness faculty the function of establishing, the concentration faculty the function of non-distraction, and the wisdom faculty the function of seeing. Therefore that should be reduced

either by reviewing the intrinsic nature of phenomena, or by inattention to that by which, when attending, it became powerful. And the story of the Elder Vakkali is an example here. But if the energy faculty is powerful, then the faith faculty is unable to perform the function of decision, nor the others their respective functions. Therefore that should be reduced by the development of tranquillity and so on. There too the story of the Elder Soṇa should be shown. Thus in the remaining ones too, when one is in a powerful state, the inability of the others in their own functions should be understood.

But here, in particular, they praise the equality of faith and wisdom, and of concentration and energy. For one strong in faith but weak in wisdom is blindly confident; he has confidence in what has no grounds. One strong in wisdom but weak in faith inclines to the side of deceitfulness. Like a disease caused by medicine, he is incurable. Having overstepped by thinking "Wholesome arises by the mere arising of consciousness," not performing giving and so on, he arises in hell. Through the equality of both, he has confidence only in what has grounds. But one with powerful concentration and weak energy - because concentration is on the side of idleness, idleness overcomes him. One with powerful energy and weak concentration - because energy is on the side of restlessness, restlessness overcomes him. But concentration joined with energy is unable to fall into idleness. Energy joined with concentration is unable to fall into restlessness. Therefore both of those should be made equal. For through the equality of both, absorption occurs.

Furthermore, for one whose work is concentration, even powerful faith is fitting. Thus believing and resolving, he will attain absorption. But regarding concentration and wisdom, for one whose work is concentration, powerful unified focus is fitting; for thus he attains absorption. For one whose work is insight, powerful wisdom is fitting; for thus he attains the penetration of characteristics. But even through the equality of both, absorption occurs indeed. But mindfulness is fitting as powerful everywhere. For mindfulness protects the mind from falling into restlessness through the influence of faith, energy, and wisdom, which are on the side of restlessness, and from falling into idleness through concentration, which is on the side of idleness. Therefore it should be desired everywhere, like the seasoning with salt in all curries, and like a minister in charge of all affairs in all the king's duties. Therefore he said - "Mindfulness has been declared by the Blessed One as needed everywhere. Why? For the mind has mindfulness as its refuge, and mindfulness has the manifestation of safeguarding, and without mindfulness there is no exerting and restraining of the mind."

Avoidance of unwise persons means keeping far away from foolish persons whose wisdom has not plunged into the distinctions of aggregates and so on. Association with wise persons means association with persons endowed with the wisdom of rise and fall that comprehends the characteristics of the fifty phenomena of calmness. Reviewing of the conduct of profound knowledge means reviewing the varieties of profound wisdom that operates regarding the profound aggregates and so on. Inclination towards that means the state of mind slanting, sloping, and inclining towards arousing the enlightenment factor of investigation of phenomena while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

For the enlightenment factor of energy - "There is, monks, the element of instigation,

the element of persistence, the element of exertion; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of energy, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of energy" - thus the arising occurs.

Furthermore, eleven things lead to the arising of the enlightenment factor of energy: reviewing the danger of the realms of misery, seeing the benefits, reviewing the path of progress, honouring the almsfood, reviewing the greatness of the inheritance, reviewing the greatness of the Teacher, reviewing the greatness of birth, reviewing the greatness of fellow practitioners of the holy life, avoidance of lazy persons, association with persons of strenuous energy, and inclination towards that.

Therein, in the hells, even at the time of experiencing great suffering beginning with the fivefold bondage and bodily punishment, even at the time of being caught in the animal realm by nets, fish-traps, and so on, even at the time of drawing carts and so on while being pierced by the blows of goads, thorns, and so on, even at the time of being afflicted by hunger and thirst in the sphere of ghosts for many thousands of years, even for one interval between Buddhas, even at the time of experiencing suffering from wind, heat, and so on among the Kālakañjika titans with an individual existence of merely bones and skin measuring sixty or eighty hands in height - it is not possible to produce the enlightenment factor of energy. "This indeed, monk, is the time for you to make energy" - thus the enlightenment factor of energy arises even for one who reviews the danger of the realms of misery.

"It is not possible for a lazy person to obtain the nine supramundane states; it is possible only for one putting forth strenuous energy - this is the benefit of energy" - thus it arises even for one who sees the benefits. "The path traversed by all Buddhas, Individually Enlightened Ones, and great disciples must be walked by you, and that cannot be walked by a lazy person" - thus it arises even for one who reviews the path of progress. "Those who attend upon you with almsfood and so on - these people are neither your relatives, nor slaves and labourers, nor do they give you superior almsfood and so on thinking 'We shall live in dependence on him.' Rather, they give expecting great fruit from their offerings. The requisites were not permitted to you by the Teacher seeing thus: 'This one, having consumed these requisites, will dwell mostly devoted to bodily strength and comfort.' Rather, 'This one, consuming these, having practised the ascetic duty, will be freed from the suffering of the round of rebirths' - thus those requisites were permitted. Now you, dwelling lazily, will not honour that almsfood. For honouring the almsfood is only for one putting forth strenuous energy" - thus it arises even for one who reviews the honouring of almsfood, as in the case of the Elder Mahāmitta.

The Elder, it is said, dwelt in a place called the Farmer's Rock Cell. And in his village as food resort, a certain great female lay follower, having made the Elder her son, looked after him. She, one day, going to the forest, said to her daughter - "Dear daughter, in such and such a place there is old rice, in such and such a place milk, in such and such a place ghee, in such and such a place molasses. When your brother Ayyamitta comes, cook a meal and give it together with milk, ghee, and molasses, and you too should eat. But I yesterday ate the leftover cooked food with rice gruel." "What will you eat during the day, mother?" "Having put in vegetable leaves, cook sour gruel with broken rice and set it aside, mother."

The Elder, having put on his robe, just as he was taking out his bowl, having heard that conversation, admonished himself - "The great female lay follower, it is said, ate the leftover food with rice gruel, and during the day too she will eat sour gruel of broken rice and leaves. But for your sake she points out old rice and so on. In dependence on you, she expects neither a field, nor a site, nor food, nor cloth; rather, she gives aspiring for the three kinds of success. Will you be able to give her those successes, or will you not be able? This almsfood cannot be taken by you who have lust, hate, and delusion." Having put the bowl into the bag, having unfastened the knot, having turned back, having gone to the very Farmer's Rock Cell, having placed the bowl under the bed and the robe on the bamboo pole for robes, having resolved upon energy thinking "Without attaining arahantship I shall not come out," he sat down. Having been a monk who dwelt diligently for a long time, having developed insight, having attained arahantship before the meal itself, like a lotus opening, the great one who had eliminated the mental corruptions came out making a smile. The deity dwelling in the tree at the entrance of the rock cell -

"Homage to you, thoroughbred among men, homage to you, highest of men; Whose mental corruptions are eliminated, you are worthy of offerings, dear sir."

Having uttered this inspired utterance, said: "Venerable sir, having given almsfood to Worthy Ones such as you who have entered for almsfood, elderly women will be freed from suffering."

The Elder, having risen, having opened the door, looking at the time, having known "It is still early morning," taking his bowl and robe, entered the village. The girl too, having prepared the meal, sat looking at the door thinking "Now my brother will come, now he will come." She, when the Elder had arrived at the house door, having taken the bowl, having filled it with milk almsfood mixed with ghee and molasses, placed it in his hands. The Elder, having given thanksgiving saying "May there be happiness," departed. She too stood looking at him. For the Elder's complexion was then exceedingly pure, his faculties were very clear, and his face shone exceedingly, like a palm fruit released from its stalk. The great female lay follower, having come from the forest, asked: "Well, dear daughter, has your brother come?" She reported all that incident. The female lay follower, having known "Today the task of my son's going forth has reached its summit," said: "Your brother, dear daughter, delights in the Buddha's Dispensation; he is not discontented."

Great indeed is this inheritance from the Teacher, that is to say, the seven noble treasures; that cannot be taken by a lazy person. For just as parents make a son who has gone wrong an outsider, saying "This one is not our son," and he, upon their passing, does not receive the inheritance, so too a lazy person does not receive this inheritance of noble treasures, only one who has put forth strenuous energy receives it - thus it arises also for one who reviews the greatness of the inheritance. Great indeed is your Teacher, for at the time of your Teacher's taking conception in the mother's womb, at the Great Renunciation, at the highest enlightenment, at the turning of the wheel of the Teaching, the Twin Miracle, the descent from the heavens, the relinquishing of the life-activities, and at the time of final Nibbāna, the ten-

thousandfold world system trembled. Is it proper for you, having gone forth in the Dispensation of such a Teacher, to be lazy? - thus it arises also for one who reviews the greatness of the Teacher.

By birth too - You are now not of inferior birth; you were born in the royal lineage of the Okkāka kings, which has come down through the unbroken succession of Mahāsammatā, and you are the grandson of King Suddhodana and Queen Mahāmāyā, the younger brother of Rāhulabhadda. For you, being such a son of the Conqueror, it is not proper to dwell in laziness - thus it arises also for one who reviews the greatness of birth. Sāriputta and Moggallāna and the eighty great disciples penetrated the supramundane states through energy alone. Do you follow the path of these fellows in the holy life, or do you not? - thus it arises also for one who reviews the greatness of the fellows in the holy life. It arises also for one who avoids lazy persons who have abandoned bodily and mental energy, like a boa constrictor standing still after filling its belly, and also for one who associates with persons who have put forth strenuous energy and are resolute, and also for one whose mind inclines, slopes, and tends towards the arousing of energy while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of rapture - The arising occurs thus: "There are, monks, mental states that are the basis for the enlightenment factor of rapture. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of rapture." Therein, rapture itself is called the mental states that are the basis for the enlightenment factor of rapture. The attention that produces it is called wise attention.

Furthermore, eleven mental states lead to the arising of the enlightenment factor of rapture: recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities, recollection of peace, avoidance of coarse persons, association with smooth persons, reviewing of inspiring discourses, and inclination towards that.

For indeed, for one recollecting the virtues of the Buddha, the enlightenment factor of rapture arises, pervading the entire body up to access concentration. Also for one recollecting the virtues of the Teaching and the Community; also for one reviewing the fourfold purification morality that has been guarded unbroken for a long time; also for a householder reviewing the ten precepts or the five precepts; also for one who, in times of famine and danger and so on, having given sumptuous food to fellows in the holy life, reviews generosity thinking "Thus indeed we gave"; also for a householder reviewing gifts given to the virtuous at such a time; also for one reviewing the existence in oneself of such virtues as those endowed with which deities have attained divinity; also for one reviewing that mental defilements suppressed by meditative attainment do not arise for even sixty or seventy years; also for one who avoids coarse persons who, through disrespectful conduct at the seeing of shrines, the seeing of the Bodhi tree, and the seeing of elders, have indicated their coarseness, who are like dust on a donkey's back due to the absence of the affection of confidence towards the Buddha and so on; also for one who associates with smooth persons who have abundant confidence in the Buddha and so

on and are of tender mind; also for one who reviews inspiring discourses that illuminate the virtues of the Triple Gem; also for one whose mind inclines, slopes, and tends towards the arousing of rapture while standing, sitting, and so on, it arises. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of tranquillity - The arising occurs thus: "There are, monks, tranquillity of the mental body and tranquillity of consciousness. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of tranquillity."

Furthermore, seven mental states lead to the arising of the enlightenment factor of tranquillity: use of superior food, use of comfortable climate, use of comfortable postures, balanced practice, avoidance of persons with agitated bodies, association with persons with tranquil bodies, and inclination towards that.

For indeed, tranquillity arises for one eating superior, smooth, suitable food, and also for one resorting to a suitable climate among cold and hot seasons, and a suitable posture among the postures of standing and so on. But whoever is of the nature of a great man, able to endure all climates and postures, this was not said with reference to him. For whoever has suitability and unsuitability, it arises for him when, having avoided unsuitable climates and postures, he resorts to suitable ones. Balanced practice is called the reviewing of the ownership of actions of both oneself and another. Through this balanced practice it arises. Whoever goes about harassing others with clods of earth, sticks, and so on. It arises also for one who avoids such a person with an agitated body, also for one who associates with a person with restrained feet and hands and a tranquil body, and also for one whose mind inclines, slopes, and tends towards the arousing of tranquillity while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of concentration - The arising occurs thus: "There are, monks, the sign of serenity and the sign of non-agitation. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of concentration." Therein, serenity itself is the sign of serenity, and in the meaning of non-distraction it is the sign of non-agitation.

Furthermore, eleven mental states lead to the arising of the enlightenment factor of concentration: making the basis clear, establishing the balance of the faculties, skilfulness in the sign, exerting the mind at the right time, restraining the mind at the right time, gladdening at the right time, looking on with equanimity at the right time, avoidance of unconcentrated persons, association with concentrated persons, reviewing of meditative absorptions and deliverances, and inclination towards that. Therein, making the basis clear and establishing the balance of the faculties should be understood according to the method already stated.

Skilfulness in the sign means skilfulness in apprehending the kasiṇa sign. Exerting the mind at the right time means: at whatever time the mind is sluggish due to excessively slack energy and so on, at that time the exerting of it by arousing the

enlightenment factors of investigation of phenomena and energy. Restraining the mind at the right time means: at whatever time the mind is agitated due to excessively aroused energy and so on, at that time the restraining of it by arousing the enlightenment factors of tranquillity, concentration, and equanimity. Gladdening at the right time means: at whatever time the mind is without relish due to sluggishness in the application of wisdom or due to non-attainment of the happiness of peace, at that time one stirs a sense of urgency by reviewing the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present. And by recollecting the virtues of the Triple Gem one generates confidence. This is called "gladdening at the right time."

Looking on with equanimity at the right time means: at whatever time, based on right practice, the mind is not sluggish, not agitated, not dull, proceeding evenly upon the object, entered upon the path of serenity, then one does not commit to the tasks of exerting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. Horses. This is called "looking on with equanimity at the right time."

Avoidance of unconcentrated persons means keeping far away from persons of distracted mind who have not attained either access or absorption. Association with concentrated persons means the association with, companionship with, and attending upon those whose minds are concentrated through either access or absorption.

Inclination towards that means the state of mind slanting towards, sloping towards, and inclining towards the sole purpose of producing concentration while standing, sitting, and so on. For indeed, for one who practises thus, this arises. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of equanimity - The arising occurs thus: "There are, monks, mental states that are the basis for the enlightenment factor of equanimity; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of equanimity." Therein, equanimity itself is called the mental states that are the basis for the enlightenment factor of equanimity.

Furthermore, five qualities lead to the arising of the enlightenment factor of equanimity: impartiality towards beings, impartiality towards activities, avoidance of persons who cherish beings and activities, association with persons who are impartial towards beings and activities, and inclination towards that.

Therein, one produces impartiality towards beings in two ways - By reviewing the ownership of action thus - "You have come by your own action and will go by your own action; this one too has come by his own action and will go by his own action; whom do you cherish?" - and by reviewing the absence of a being thus - "In the ultimate sense, there is no being at all; so whom do you cherish?" One produces impartiality towards activities in just two ways - By reviewing the ownerless nature thus - "This robe, having gradually undergone change of colour and reached a worn-out state, having become a foot-wiping rag, will have to be discarded with the tip of a

stick; but if it had an owner, he would not allow it to perish thus" - and by reviewing the temporary nature thus - "This is not lasting, it is temporary." And just as with the robe, so the explanation should be made with regard to the bowl and so on too.

As for "avoidance of persons who cherish beings and activities" - here, whatever person, whether a householder who cherishes his own sons, daughters, and so on, or one gone forth who cherishes his own pupils, those sharing the same preceptor, and so on, who with his own hand performs their hair-cutting, needle-work, robe-washing, dyeing, bowl-firing, and so on, and not seeing them even for a moment, looks here and there like a bewildered deer, saying "Where is such and such a novice? Where is such and such a youngster?" - and even when asked by another for the purpose of hair-cutting and so on, "Send such and such a one for a moment," does not give him, saying "We too do not have him do our own work; you, having taken him, will only tire him out." This one is called one who cherishes beings. But whoever cherishes bowls, robes, beakers, walking sticks, and so on, does not allow another even to touch them with his hand, and when asked for something temporary, says "Even we, cherishing this, do not use it; what shall we give to you?" This one is called one who cherishes activities. But whoever is neutral and indifferent regarding both those two objects. This one is called one who is impartial towards beings and activities. Thus this enlightenment factor of equanimity arises for one who keeps far away from such a person who cherishes beings and activities, and also for one who associates with a person who is impartial towards beings and activities, and also for one whose mind slants towards, slopes towards, and inclines towards the purpose of producing it while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

"Thus internally, or" means thus, having comprehended the seven enlightenment factors of oneself, or of another, or at one time of oneself, or at another time the enlightenment factors of another, he dwells observing mental phenomena in mental phenomena. But here the arising and falling away should be understood by way of the production and cessation of the enlightenment factors. From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends the enlightenment factors should be understood by making the connection thus: "The mindfulness that comprehends the enlightenment factors is the truth of suffering." The remainder is just the same.

The commentary on the section on factors of enlightenment is concluded.

Explanation of the Section on the Four Truths

119. Having thus analysed the observation of mental phenomena by way of the seven factors of enlightenment, now in order to analyse it by way of the four truths, he said beginning with "Furthermore."

Therein, "he understands as it really is: 'This is suffering'" means, setting aside craving, he understands the phenomena of the three planes of existence as "this is suffering" according to their intrinsic nature; the former craving that is the producer and originator of that very suffering as "this is the origin of suffering"; the Nibbāna that is the non-continuance of both as "this is the cessation of suffering"; and the

noble path that is the full understanding of suffering, the abandoning of the origin, and the realisation of cessation as "this is the practice leading to the cessation of suffering" - the meaning is that he understands according to their intrinsic nature. The remaining treatise on the noble truths has been explained in detail in the Visuddhimagga itself.

"Thus internally, or" means thus, having comprehended the four truths of oneself, or of another, or at one time of oneself, or at another time the four truths of another, he dwells observing mental phenomena in mental phenomena. But here the arising and falling away should be understood by way of the arising and cessation of the four truths according to their respective occurrence. From here onwards, the method is the same as already stated.

However, here the gateway to deliverance for the monk who comprehends the truths should be understood by making the connection thus: "The mindfulness that comprehends the four truths is the truth of suffering." The remainder is just the same.

The commentary on the section on the four truths is concluded.

To this extent, breathing, the four postures, the four kinds of full awareness, the thirty-two aspects, the defining of the four elements, the nine charnel ground contemplations, observation of feeling, observation of mind, discernment of mental hindrances, discernment of aggregates, discernment of sense bases, discernment of factors of enlightenment, and discernment of truths - these twenty-one meditation subjects have been stated. Among these, breathing, the thirty-two aspects, and the nine charnel ground contemplations - these are eleven meditation subjects of absorption. But the Elder Mahāsīva, a reciter of the Dīgha Nikāya, said "the nine charnel ground contemplations are stated by way of observation of danger." Therefore, according to his view, there are only two meditation subjects of absorption; the remaining are meditation subjects of access concentration. But does adherence arise in all of these? It does not arise. For adherence does not arise in the postures, full awareness, mental hindrances, and factors of enlightenment; it arises in the remaining ones. But the Elder Mahāsīva said - "Adherence arises even in these. For one comprehends thus: 'Do I have the four postures or do I not have them? Do I have the four kinds of full awareness or do I not have them? Do I have the five mental hindrances or do I not have them? Do I have the seven factors of enlightenment or do I not have them?' Therefore adherence arises everywhere."

137. "Whoever, monks" means whoever, whether monk or nun or lay follower or female lay follower. "Would develop in this way" means one should develop by the sequence of development stated from the beginning onwards. "To be expected" means to be anticipated; the meaning is that it will inevitably come to be. "Final liberating knowledge" means arahantship. "If there is a residue of clinging" means or if there is a residue of clinging that has not been exhausted. "Non-returning" means the state of a non-returner.

Having thus shown the nature of the Dispensation as leading to liberation by way of seven years, then showing it even in a shorter period of time, he said beginning with "Let alone, monks." And all of this was said by way of only a middling person who

needs to be guided. But with reference to one of sharp wisdom - It was said "one instructed in the morning will attain distinction in the evening; one instructed in the evening will attain distinction in the morning."

Thus the Blessed One, having shown "thus leading to liberation, monks, is my Dispensation," concluding the teaching that was taught with the pinnacle of arahantship in all twenty-one instances, said "Monks, this is the one-way path, etc. Thus what was said, this was said dependent on that." The remainder is of manifest meaning only.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Satipaṭṭhāna Sutta is concluded.

The explanation of the first chapter is concluded.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 2. The Collection of the Middle Length Discourses - Commentaries. 1. Commentary on the First Fifty Discourses. 1. The Chapter of the Discourse on the Root of All Phenomena Retrieved from paliverse.org

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