THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

18. Commentary on the Path of Analytical Knowledge (18. Paṭisambhidāmagga-aṭṭhakathā)

1. The Great Chapter (1. Mahāvaggo)

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18. Commentary on the Path of Analytical Knowledge

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

In the Collection of Minor Texts

Commentary on the Path of Analytical Knowledge

Introductory Discussion on the Undertaking of the Work

He who, surpassing all worlds, endowed with all splendour -
Possessed of all virtues that are fitting;
From all faults together with their latent tendencies,
Released, the giver of liberation and the supreme.

Whose mind is always cool as compassion-sandalwood,
All that is to be understood illuminated by the sun of wisdom;
Among all beings, him who has become the foremost,
The protector of the welfare of beings, having bowed down with the head.

He who, like a sage, is foremost among all beings, among the infinite reckonings of the conquerors' own radiance;
Was an imitator of the Teacher's grace in compassion, knowledge, and virtues, in matters of the welfare of people.

That Sāriputta, son of the king of sages, the elder delighting in firm and manifold virtues;
Whose fair renown was exalted by the power of wisdom, and of well-peaceful conduct, having bowed down to him.

By the one who set in motion the wheel of the Good Teaching, the disciple who is the general of the Good Teaching;
In the discourses spoken by the Truth-finder, who had attained the highest understanding of the true meaning.

Which was spoken by the one skilled in speech, the leader in kindling the lamp of the Teaching;
The reading is distinguished, of the analytical knowledges, "the path" and distinguished by that name.

Concealed by variegated and diverse methods, always plunged into by those of profound wisdom;
By those whose ultimate goal is one's own welfare and the welfare of the world, to be always associated with by good people.

Of that which brings about the differentiation of knowledge, which is practised

by many meditators;
Describing the meaning that is unprecedented, and following the discourse and the reasoning.

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

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

Therein, because it was said "of the analytical knowledges, 'the path,' and distinguished by that name," the status of the Paṭisambhidāmagga as the path of analytical knowledge should first be explained. For there are four analytical knowledges - analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, and analytical knowledge of discernment. The path to those analytical knowledges is the means of achievement - thus the Paṭisambhidāmagga; the meaning is the cause of attaining the analytical knowledges. If it be asked: how is this the path to those? Because of bringing about the knowledge of analytical knowledge through the teaching expounded by way of classification. For the teaching differentiated by various classifications of phenomena differentiated by various classifications generates the differentiation of the knowledge of analytical knowledge for noble persons who are listeners, and is a condition for the differentiation of the knowledge of analytical knowledge in the future for worldlings. And it was said - "For the teaching by way of classification is conducive to the knowledge of analytical knowledge that discriminates compactness." And this teaching is differentiated by various classifications; therefore its accomplishment as the path of analytical knowledges is established.

Therein, "four" is a delimitation by counting. "Analytical knowledges" means varieties. Because it was said "Knowledge regarding meaning is analytical knowledge of meaning, knowledge regarding phenomena is analytical knowledge of phenomena, knowledge regarding the expression of the language of those phenomena is analytical knowledge of language, knowledge regarding knowledges is analytical knowledge of discernment," they are not varieties of anything else whatsoever, but varieties of knowledge only. Therefore, "four analytical knowledges" means four varieties of knowledge - this is the meaning. The knowledge that has gone into the varieties of meaning, capable of discerning, elucidating, and defining the varieties of meaning, is the analytical knowledge of meaning. The knowledge that has gone into the varieties of phenomena, capable of discerning, elucidating, and defining the varieties of phenomena, is the analytical knowledge of phenomena. The knowledge that has gone into the varieties in the expression of language, capable of discerning, elucidating, and defining the varieties of language, is the analytical knowledge of language. The knowledge that has gone into the varieties of discernment, capable of discerning, elucidating, and defining the varieties of discernment, is the analytical knowledge of discernment.

Therein, "meaning" means, in brief, cause and effect. For because that is approached, attained, and reached by following the cause, therefore it is called "meaning." But in detail, whatever is arisen from conditions, Nibbāna, the meaning of what is said, result, and functional - these five phenomena should be known as "meaning." For one who reviews that meaning, the knowledge that has reached the varieties in that meaning is analytical knowledge of meaning.

"Phenomenon" means, in brief, condition. For because it arranges, sets going, and causes to reach this and that, therefore it is called "phenomenon." But in detail, whatever cause that produces a fruit, the noble path, what is said, wholesome, and unwholesome - these five phenomena should be known as "phenomenon." For one who reviews that phenomenon, the knowledge that has reached the varieties in that phenomenon is analytical knowledge of phenomena. For this very meaning is found in the Abhidhamma -

> "Knowledge of suffering is analytical knowledge of meaning, knowledge of the origin of suffering is analytical knowledge of phenomena, knowledge of the cessation of suffering is analytical knowledge of meaning, knowledge of the practice leading to the cessation of suffering is analytical knowledge of phenomena. Knowledge regarding the cause is analytical knowledge of phenomena, knowledge regarding the fruit of the cause is analytical knowledge of meaning.
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> "Whatever phenomena are born, come to be, produced, generated, fully generated, become manifest, knowledge regarding these phenomena is analytical knowledge of meaning; from whatever phenomena those phenomena are born, come to be, produced, generated, fully generated, become manifest, knowledge regarding those phenomena is analytical knowledge of phenomena.
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> "Knowledge of ageing and death is analytical knowledge of meaning, knowledge of the origin of ageing and death is analytical knowledge of phenomena, knowledge of the cessation of ageing and death is analytical knowledge of meaning, knowledge of the practice leading to the cessation of ageing and death is analytical knowledge of phenomena.
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> "Knowledge of birth, etc. knowledge of existence, etc. knowledge of clinging, etc. knowledge of craving, etc. knowledge of feeling, etc. knowledge of contact, etc. knowledge of the six sense bases, etc. knowledge of mentality-materiality, etc. knowledge of consciousness, etc. Knowledge of activities is analytical knowledge of meaning, knowledge of the origin of activities is analytical knowledge of phenomena, knowledge of the cessation of activities is analytical knowledge of meaning, knowledge of the practice leading to the cessation of activities is analytical knowledge of phenomena.
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> "Here a monk knows the Teaching - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. This is called analytical knowledge of phenomena. He knows the meaning of each and every statement - 'This is the meaning of this

statement, this is the meaning of this statement.' This is called analytical knowledge of meaning.

"What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. Knowledge regarding these mental states is analytical knowledge of phenomena, knowledge regarding their result is analytical knowledge of meaning" - by the method beginning with this and so on, it was shown by analysing and classifying.

"Knowledge regarding the expression of the language of those phenomena" means: whatever intrinsic language, unerring conventional expression, there is regarding that meaning and phenomenon, for one who, having made as object that spoken, said, and uttered sound of intrinsic language in its speech, saying, and utterance, reviews it, in that expression of intrinsic language, the knowledge that has reached the varieties thus "this is intrinsic language, this is not intrinsic language," regarding that intrinsic language designated as the language of phenomena, in the Māgadhī language which is the root language of all beings, is analytical knowledge of language. Thus this analytical knowledge of language has become one having sound as object, not one having concept as object. Why? Because, having heard a sound, one knows "this is intrinsic language, this is not intrinsic language." For one who has attained the analytical knowledges, when "phasso" is said, knows "this is intrinsic language," but when "phassā" or "phassa" is said, knows "this is not intrinsic language." The same method applies to feeling and so on as well. But does he know or not know other sounds of nouns, verbs, prefixes, particles, and consonants? To the extent that, having heard a sound, he knows "this is intrinsic language, this is not intrinsic language," to that extent he will know that too. But having rejected that, saying "this is not the function of analytical knowledge," and having said "beings learn language," this was stated - For parents, in the time of childhood, having laid the little children down on a bed or a chair, speaking this and that, perform those various duties; the children define their this and that speech as "by this person this was said, by this person this was said." As time goes on and on, they know the entire language. The mother is a Tamil woman, the father is an Andhaka man. If their child born to them first hears the mother's talk, he will speak the Tamil language. If he first hears the father's talk, he will speak the Andhaka language. But if not hearing the talk of either of them, he will speak the Māgadhī language.

Even one who is born in a great forest without villages, where there is no one speaking, he too, producing speech by his own nature, will speak only the Māgadhī language. In hell, in the animal realm, in the sphere of ghosts, in the human world, in the heavenly world - everywhere the Māgadhī language alone is abundant. Therein, the remaining languages such as the Oṭṭa, Kirāta, Andhaka, Yonaka, Damiḷa languages and so on change. This one alone, the Māgadhī language, reckoned as the expression conforming to truth, the expression of the noble ones, does not change. Even the Perfectly Enlightened One, when setting the three Canons of the Buddha's teaching upon the text, set them upon it only in the Māgadhī language. Why? For thus

it is easy to bring out the meaning. For regarding the Buddha's teaching that has been set upon the text in the Māgadhī language, for those who have attained the analytical knowledges, the mere arrival at the path of the ear is the only delay. But at the mere moment of striking the ear, the meaning presents itself by a hundred methods, by a thousand methods. But that which has been set upon the text in another language has to be learnt by beating and beating. But even having learnt much, for a worldling there is no such thing as attainment of analytical knowledge; there is no noble disciple who has not attained the analytical knowledges.

"Knowledge regarding knowledges" means for one who, having made as object the knowledge applicable to all, reviews it, the knowledge that has reached the varieties in that knowledge; or the knowledge that has reached the detail by way of range, function, and so on in those three aforesaid knowledges is the analytical knowledge of discernment.

But these four analytical knowledges should be understood as going into variety in two states and becoming clear by five reasons. In which two states do they go into variety? On the plane of the trainee and on the plane of one beyond training.Therein, the analytical knowledges of the Elder Sāriputta, the Elder Mahāmoggallāna, the Elder Mahākassapa, the Elder Mahākaccāyana, the Elder Mahākoṭṭhita, and thus of the eighty great elders and so on went into variety on the plane of one beyond training; the analytical knowledges of the Elder Ānanda, the householder Citta, the lay follower Dhammika, the householder Upāli, the female lay follower Khujjuttarā, and so on went into variety on the plane of the trainee - thus they go into variety on these two planes.

By which five reasons do they become clear? By achievement, by the Scriptures, by hearing, by interrogation, by former connection. Therein, achievement is the attainment of arahantship. For indeed, for one who has attained arahantship, the analytical knowledges become clear. Learning is the Buddha's teaching. For indeed, for one who learns it, the analytical knowledges become clear. Hearing is hearing the Good Teaching. For indeed, for one who listens to the Teaching attentively, having given attention, the analytical knowledges become clear. Interrogation is the discussion determining obscure terms and meaning terms in the Pāḷi, commentaries, and so on. For indeed, for one who inquires into the meaning in the learnt Pāḷi and so on, the analytical knowledges become clear. Former connection is the pursuit of insight that has reached near to conformity and change-of-lineage, through the state of going and coming back as one who practises spiritual exercise in the Dispensation of former Buddhas. For indeed, for one who has practised former connection, the analytical knowledges become clear. By these five reasons they become clear.

But among these reasons, the Scriptures, hearing, and interrogation - these three are powerful reasons only for variety. Is former connection a powerful condition for achievement, and does it or does it not serve for variety? It does, but not in the same way. For whether the Scriptures, hearing, and interrogation exist formerly or not, without the exploration of activities both formerly and at present through former connection, there are no analytical knowledges whatsoever. But these two together, having supported the analytical knowledges, make them clear. Others say -

"Former connection, great learning, regional language and scripture;

Interrogation, achievement, reliance on teachers likewise;
And success in friends - these are conditions for analytical knowledge."

Therein, former connection is by the same method as stated. Great learning is skilfulness in those various treatises and spheres of craft. Regional language is skilfulness in a hundred conventional expressions, but with distinction, proficiency in the Māgadhī language. Scripture is the learning of the Buddha's teaching, at least even as much as the Opamma chapter. Interrogation is the asking for the determination of meaning of even a single verse. Achievement is the state of stream-entry or the state of once-returning or the state of non-returning or arahantship. Reliance on teachers is dwelling in the presence of teachers who are abundant in learning and discernment. Success in friends is the obtaining of friends of such a kind.

Therein, Buddhas and Individually Enlightened Ones attain the analytical knowledges in dependence on both former exertion and achievement, while disciples attain them through all of these causes. And for the attainment of the analytical knowledges there is no separate pursuit of meditation subject development; but for trainees, the attainment of the analytical knowledges occurs at the conclusion of the deliverance of trainee fruition, and for those beyond training, at the conclusion of the deliverance of the fruition of one beyond training. For just as the ten powers for the Truth-finders, so for the noble ones the analytical knowledges succeed through the noble fruitions alone. The path of these four analytical knowledges is the Paṭisambhidāmagga; the Paṭisambhidāmagga itself as a treatise is the Paṭisambhidāmaggappakaraṇa; a treatise is that wherein profound meanings divided into many distinctions are produced and expressed by way of method.

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

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

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

Among the two thousand aggregates of the Teaching received from monks, out of the eighty-four thousand aggregates of the Teaching acknowledged by the Elder Treasurer of the Teaching who was placed as foremost in five states, it is a classification of many hundreds of aggregates of the Teaching. It has three chapters - the Great Chapter, the Middle Chapter, and the Minor Chapter. Having made ten decads in each chapter, there are thirty treatises beginning with the Treatise on Knowledge and ending with the Treatise on the Matrix. Thus we shall make a progressive explanation of the meaning of the terms not previously explained of this Paṭisambhidāmaggappakaraṇa that has been defined in many ways. For this treatise should be carefully recited and explained by one who recites and explains it both in text and in meaning, and should also be carefully learnt and retained by one who learns it. For what reason? Because of the profundity of this treatise, for the welfare of the world, and for the purpose of its long endurance in the world.

> Therein, if one asks: among the thirty treatises, why was the Treatise on Knowledge spoken first? Because knowledge, being the purifier of the stain of practice, is the beginning of practice. For it was said by the Blessed One -
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> "Therefore, monk, you should purify the very beginning of wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight."

For by "straight view," the knowledge reckoned as right view is stated.Therefore too the Treatise on Knowledge was spoken first.

> Furthermore it was said -
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> "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? One understands right view as 'right view', one understands wrong view as 'wrong view'. That is his right view. One understands right thought as 'right thought', one understands wrong thought as 'wrong thought'. One understands right speech as 'right speech', one understands wrong speech as 'wrong speech'. One understands right action as 'right action', one understands wrong action as 'wrong action'. One understands right livelihood as 'right livelihood', one understands wrong livelihood as 'wrong livelihood'. One understands right effort as 'right effort', one understands wrong effort as 'wrong effort'. One understands right mindfulness as 'right mindfulness', one

> understands wrong mindfulness as 'wrong mindfulness'. One understands right concentration as 'right concentration', one understands wrong concentration as 'wrong concentration'. That is his right view."

For since, when right view, which is the forerunner, is accomplished, one will know the state of wrong view even of those with wrong views, the treatise on knowledge was spoken from the beginning in order to first cleanse the knowledge termed right view.

> "But, Udāyī, let the past be, let the future be, I will expound to you the Teaching - when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases" and -

Because, having set aside views about the past and the future, only knowledge was spoken of, the treatise on knowledge was spoken from the beginning.

> "Enough, Subhadda, let this be - 'Did all of them directly know according to their own acknowledgment, or did none of them directly know, or did some directly know and some not directly know?' I will expound to you the Teaching, Subhadda; listen to that, pay close attention, I will speak" and -

Because, having set aside the doctrines of the various ascetics, brahmins, and adherents of other views, the noble eightfold path was taught, and because in the eightfold path the knowledge termed right view is predominant, the treatise on knowledge was spoken from the beginning.

> "There are, monks, these four factors of stream-entry: associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching" and -

> "One in whom faith has arisen approaches; approaching, he attends; attending, he gives ear; having given ear, he hears the Teaching; having heard, he retains the Teaching; he investigates the meaning of the teachings retained with wisdom; investigating the meaning, the teachings yield to pondering; when there is acquiescence in pondering the teachings, desire arises; having desire arisen, he strives; having striven, he scrutinises; having scrutinised, he strives; being resolute, he realises the ultimate truth with the body and, having penetrated it with wisdom, he sees" and -

> "Here a Truth-finder arises in the world... etc. he expounds the Teaching, good in the beginning" and so on and -

In accordance with many discourse passages, making knowledge based on learning the starting point, the treatise on knowledge was spoken from the beginning in order.

Now this treatise on knowledge stands in two parts by way of synopsis and analytic explanation. In the synopsis, by the method beginning with "wisdom in giving ear is knowledge based on learning," seventy-three knowledges were set forth by way of the matrix. In the analytic explanation, "How is it that the wisdom gained by listening attentively [to the Teaching] is knowledge based on what has been heard? 'These

phenomena are to be directly known' - this is giving ear; the understanding of that is wisdom, knowledge based on learning" - by the method beginning thus, those very same seventy-three knowledges were expounded by way of detail.

The treatise on the commencement of the work is finished.

(1) The Great Chapter

1. Treatise on Knowledge

Explanation of the Matrix

1. Therein, in the synopsis first, in "wisdom in giving ear is knowledge based on learning," here the word "sota" has a variety of many meanings. Thus he -

> It is seen in the physical, consciousness, and knowledge, in craving and so on;
> In a stream, in the noble path, and also in the continuity of consciousness.

For in "ear sense base, ear-element, ear-faculty" and so on, this word "sota" is seen in the sense of the physical ear. In "having heard a sound with the ear" and so on, in the sense of ear-consciousness. In "with the divine ear-element" and so on, in the sense of the ear of knowledge. "Whatever streams there are in the world" means whatever streams have been praised, extolled, declared, taught, made known, established, opened up, analysed, elucidated, proclaimed by me. That is: The stream of craving, the stream of wrong view, the stream of mental defilements, the stream of misconduct, the stream of ignorance - in such passages, in the five phenomena beginning with craving. In "the Blessed One saw a great log of wood being carried along by the stream of the river Ganges" and so on, in the sense of a stream of water. In "This, friend, is a designation for the noble eightfold path, that is to say, the stream" and so on, in the sense of the noble path. In "And he understands a person's stream of consciousness, uninterrupted in both worlds, established in this world and established in the world beyond" and so on, in the sense of the continuity of consciousness. But here it should be seen in the sense of the physical ear.By that ear, as a cause or as an instrument, it is attended to, it is fixed upon, it is applied - thus "giving ear." What is that? Learning. And learning, just as in "he is very learned, remembering what has been learnt, having great accumulation of learning" and so on, is the class of phenomena cognised and attended to by following the ear-door; that is here called "giving ear." The wisdom that operates in that learning termed giving ear is "wisdom in giving ear." And "wisdom" is wisdom in the sense of manifestation, which is reckoned as making this and that meaning obvious, or it is also wisdom because it knows phenomena in this and that manner such as impermanence and so on.

In "knowledge based on learning," here the word "suta," both with prefix and without prefix -

> Is seen in the senses of going, renowned, soiled, pursuit, accumulated, and also;
> In the sense of sound and in the sense of cognised by following the ear-door.

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 purisapuggalassā" and so on, the meaning is "soiled, of one who is soiled." In "ye jhānapasutā dhīrā" and so on, the meaning is "engaged in." In "Tumhehi puññaṃ pasutaṃ anappaka" and so on, the meaning is "accumulated." In "seen, heard, sensed, cognised" and so on, the meaning is "sound." In "he is very learned, remembering what has been learnt, having great accumulation of learning" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, its meaning is "cognised and considered by following the ear-door." "Knowledge based on learning" means whatever wisdom operates at the very first and again and again, having taken as object, referring to, this learning, this cognised and attended to Good Teaching - that is called "knowledge based on learning"; the meaning is "knowledge based on learning." And "sutamaye" is a nominative case form here, just as in "na hevaṃ vattabbe." "Vanappagumbe yathā phussitagge." In "natthi attakāre natthi parakāre natthi purisakāre" and so on, it is a nominative case form; so too it should be seen here. Therefore it was said - "The meaning is 'knowledge based on learning.'"

Or, the mass of phenomena beginning with contact, produced by learning, is based on learning; the knowledge that occurs in and is associated with that mass of phenomena based on learning is knowledge based on learning. It knows phenomena by way of their intrinsic nature and common characteristics - thus it is knowledge. It should be understood that this very knowledge was first stated in an unspecified manner as "wisdom" by way of a synonymous expression for the purpose of revealing the intention, and afterwards was specified and stated as "knowledge," which is what was intended. Knowledge has the characteristic of penetrating the intrinsic nature, or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer; its function is illuminating the domain, like a lamp; its manifestation is absence of confusion, like a good guide gone to a forest. From the statement "A concentrated monk, monks, understands as it really is," its proximate cause is concentration. Regarding the characteristic and so on, it should be understood that the intrinsic nature or the similarity is called the characteristic; the function or the achievement is called the function; the mode of presentation or the result is called the manifestation; and the proximate cause is called the proximate cause.

2. "Wisdom in restraint after hearing" means:

> The Pātimokkha and mindfulness, knowledge and patience likewise also;
> Energy - these five factors are declared as restraints.

"One is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, attained, accomplished, possessed of it" - thus has come the Pātimokkha restraint. "Having seen a form with the eye, one is not one who grasps at signs, nor one who grasps at features. Since, if one were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon one, one proceeds to restrain it, one guards the eye-faculty, one commits to restraint of the eye-faculty" - by the method beginning with this, there has come the 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."

Thus has come the restraint by knowledge. "And what, monks, are the mental corruptions to be abandoned by using? Here, monks, a monk, having reflected wisely, uses the robe" - by the method beginning with this, there has come the restraint by using requisites, and that too is included in the restraint by knowledge itself. "One is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and serpents, with ill-spoken and ill-expressed ways of speech; one is by nature one who endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening" - thus has come the restraint by patience. "One does not accept an arisen sensual thought, one abandons it, dispels it, puts an end to it, brings it to obliteration" - by the method beginning with this, there has come the restraint by energy. "Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood" - thus has come the restraint by purification of livelihood, and that too is included in the restraint by energy itself. Among those seven restraints, the four restraints termed Pātimokkha restraint, sense-faculty restraint, purification of livelihood, and using of requisites are intended here, and among those, especially the Pātimokkha restraint. And all this restraint is called "restraint" because of the restraining of bodily misconduct and so on that are respectively to be restrained. In the knowledge based on learning, the wisdom that operates in and is associated with that restraint, for one who, having heard the teaching that was stated, exercises restraint and practises restraint - that is stated as "wisdom in restraint after hearing." Or alternatively, since the word "having heard" can occur in the sense of cause, the meaning is also: wisdom in restraint by reason of having heard.

"Knowledge based on morality" - here "morality" means morality in the meaning of composing. What is this composing? It is either composure - the meaning is the state of not being scattered by way of good conduct of bodily action and so on. Or it is a receptacle - the meaning is the state of being a support by way of being the foundation for wholesome mental states. For indeed those who are skilled in the characteristics of words accept precisely this twofold meaning here. But others explain: "Morality is so called in the meaning of repeated practice, in the meaning of good conduct, in the meaning of composing, in the meaning of being the head, in the meaning of coolness, and in the meaning of auspiciousness."

Composing is its characteristic, even though it is divided in many ways;
Just as being manifest is the characteristic of matter, even though it is divided in many ways.

For just as the characteristic of the visible form sense base, even though divided in many ways by the division into blue, yellow, and so on, is being manifest, because even though divided by the division into blue and so on, it does not go beyond the state of being manifest; so too, even though morality is divided in many ways by the division into volition and so on, that very composing which has been stated by way of the composure of bodily action and so on, and by way of being the foundation for

wholesome mental states - that itself is the characteristic, because even though divided by the division into volition and so on, it does not go beyond the state of composure and foundation. Now, of this which has such a characteristic -

> "The destruction of immorality, and likewise the quality of blamelessness;
> In the sense of functional achievement, it is called function."

Therefore, this morality should be known as having the function of destroying immorality in the sense of function, and the function of blamelessness in the sense of achievement.

> Its manifestation is purity; this, of it, by the wise;
> And moral fear and shame are described as the proximate cause.

This morality has the manifestation of purity as stated thus "bodily purity, verbal purity, mental purity"; it manifests as purity, it comes to the state of being apprehended. But shame and moral fear have been described by the wise as its proximate cause; the meaning is the near cause. For when shame and moral fear are present, morality both arises and endures; when they are absent, it neither arises nor endures - knowledge accompanied by and associated with morality of such a kind is knowledge based on morality. Or, morality itself as produced is based on morality; knowledge associated with that which is based on morality. Reviewing of the danger in non-restraint, reviewing of the benefit in restraint, reviewing of the purity of restraint, and reviewing of the defilement and cleansing of restraint are all included by knowledge based on morality itself.

3. "Wisdom in concentrating after having restrained" means the wisdom that operates in and is associated with that concentrating, for one who, having restrained by the morality-restraint stated in the knowledge based on morality, having made restraint, having established upon morality, concentrates and produces unified focus of mind by way of access and absorption. Evenly and rightly placing, establishing - thus "concentrating"; this is a synonymous expression for concentration.

"Knowledge based on the development of concentration" - here, wholesome unified focus of mind is concentration. In what sense is it concentration? Concentration in the sense of composing. What is this composing? It is the even and right placing, the establishing of consciousness and mental factors upon a single object - this is what is said. Therefore, whatever mental state by whose power consciousness and mental factors, not being distracted and not being scattered, remain evenly and rightly upon a single object - this should be understood as composing. Now of that concentration -

> Its characteristic is non-distraction, its function is the destruction of distraction;
> Its manifestation is non-wavering, and its proximate cause is happiness.

"It is developed, it is increased" - thus "development"; concentration itself is development - thus "development of concentration"; or the development, the increase of concentration is development of concentration. By the expression "development of concentration" it excludes other development. As before, by way of access and absorption, knowledge based on the development of concentration.

4. "Wisdom in discernment of conditions": here, "dependent on it the result goes" - thus it is a condition (paccaya). "Dependent on" means not without it, not rejecting it - this is the meaning. "Goes" means arises and also proceeds - this is the meaning. Furthermore, the meaning of condition is that of being helpful; because that condition is of many kinds, wisdom in the discernment and determination of conditions is wisdom in discernment of conditions.

"Knowledge of the stability of phenomena": here, the word "dhamma" is seen in the senses of intrinsic nature, wisdom, merit, concept, offence, the Scriptures, soulless, change, quality, condition, conditionally arisen, and so on. For this is seen in the sense of intrinsic nature in such passages as "Wholesome mental states, unwholesome mental states, indeterminate mental states" and so on.

> "For whom these four qualities exist, for the faithful householder;
> Truth, the Teaching, steadfastness, generosity - he indeed after death does not grieve."

In such passages and so on, it is used in the sense of wisdom.

> "For the Teaching and what is not the Teaching, both do not have similar results;
> What is not the Teaching leads to hell, the Teaching causes one to reach a good destination."

In such passages and so on, it is used in the sense of merit.In such passages as "Concepts of description, concepts of language, concepts of designation" and so on, it is used in the sense of concept. In such passages as "Offences involving expulsion, offences entailing initial and subsequent meetings of the Community" and so on, it is used in the sense of offence. In such passages as "Here a monk knows the Teaching - discourse, mixed prose and verse, explanation" and so on, it is used in the sense of the Scriptures. "Now at that time there are mental states.He dwells observing mental phenomena in mental phenomena" - in such passages and so on, it is used in the sense of soulless. In such passages as "Subject to birth, subject to ageing, subject to death" and so on, it is used in the sense of change. In such passages as "Of the six qualities of a Buddha" and so on, it is used in the sense of quality. In such passages as "Knowledge regarding the cause is analytical knowledge of phenomena" and so on, it is used in the sense of condition. In such passages as "That element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena" and so on, it is used in the sense of conditionally arisen. That same word here too should be seen in the sense of conditionally arisen. But as regards meaning, they are called "phenomena" (dhammā) as appropriate: either because they bear their own intrinsic nature, or because they are borne by conditions, or because they bear their own result, or because they sustain one who fulfils them so that one does not fall into the realms of misery, or because they bear their own individual characteristics, or because they are ascertained by the mind. But here, "phenomena" means they are borne by their own conditions; "the stability of phenomena" (dhammaṭṭhiti) means that by which conditionally arisen phenomena stand, arise, and proceed - this is a designation for the phenomena that are conditions. Knowledge regarding that stability of phenomena is knowledge of the stability of phenomena. For

this knowledge of the stability of phenomena arises as the method of discernment of conditions for those mentality-materiality, for one who, with the concentration stated in the knowledge based on the development of concentration, with a concentrated mind, having undertaken exertion for the purpose of knowledge and vision as it really is, has determined mentality-materiality. If one asks: without saying "knowledge of the determination of mentality-materiality," why was it said "knowledge of the stability of phenomena"? Because the discernment of the conditionally arisen is accomplished by the very discernment of conditions. For when the conditionally arisen has not been discerned, the discernment of conditions cannot be done. Therefore, it should be understood that by the very taking up of knowledge of the stability of phenomena, the knowledge of the determination of mentality-materiality, which is its cause and was previously accomplished, is already stated. If one asks: why was it not said "wisdom in discernment of conditions after having concentrated," as with the second and third knowledges? Because of the yoked-together nature of serenity and insight.

> "Having concentrated, just as one sees with insight, seeing with insight, just so one concentrates;
> Insight and serenity were then, of equal share, yoked together they proceed."

For thus it has been said. Therefore, it should be understood that "wisdom in discernment of conditions is knowledge of the stability of phenomena" was said thus for the purpose of indicating that, without relinquishing concentration, having made concentration and knowledge yoked together, one should arouse zeal up to the noble path.

5. "Wisdom in defining phenomena past, future, and present by summarising": here, having reached their own intrinsic nature, or the moment of arising and so on, they have gone beyond, passed beyond - thus "past"; those that have neither come nor arrived at either of those two - thus "future"; dependent on this and that cause, having fallen forth, gone, proceeded above the arising and so on - thus "present." Among the present as period, continuity, and moment, the present as continuity is intended here. Wisdom in defining, determining, and establishing those past, future, and present phenomena of the five aggregates by summarising under the characteristic of each aggregate, having made them into a heap by way of groups.

"Knowledge of exploration" means knowledge in rightly touching, stroking, and seeing; the meaning is knowledge of group exploration. For this, for one established in the knowledge of the stability of phenomena in the discernment of conditions for mentality-materiality, immediately after the knowledge of defining mentality-materiality, by means of the exploration stated by the method beginning with "whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - he defines all that materiality as impermanent: this is one exploration; he defines it as suffering: this is one exploration; he defines it as non-self: this is one exploration" - having applied the three characteristics to each aggregate previously defined, the knowledge of group exploration arises for one seeing with insight as impermanent, as suffering, as non-self.

6. "Wisdom in the observation of change of present phenomena" means wisdom in the seeing of change, the seeing of dissolution, of the phenomena of the five aggregates internally that are present by way of continuity. Because, even having taken the rise as "these phenomena, having arisen, are destroyed," it establishes the mind upon the dissolution itself, therefore it should be known that even though the rise is not stated, it is as if stated. Or, because of the accomplishment of the seeing of rise by the seeing of present phenomena, the rise is as if stated. For indeed, without rise, the state of having arisen of phenomena is not accomplished; therefore, it should be known that even though "wisdom in the observation of arising and change of present phenomena" is not stated, it is as if stated. And because it is defined as "knowledge of the observation of rise and fall," the seeing of rise is indeed accomplished - thus, having gone beyond the knowledge of exploration stated immediately before, having discerned the rise and fall that has become obvious in that very exploration, the knowledge of the observation of rise and fall arises for one who begins the observation of rise and fall for the purpose of making a delimitation of activities. For that is called "observation of rise and fall" because of the observation of rise and fall.

7. "Having reflected on the object" means having reflected on, having known, having seen the object beginning with the aggregate of matter from the standpoint of dissolution. "Wisdom in the observation of dissolution is knowledge of insight" means whatever wisdom there is in the observation of dissolution of the knowledge that has arisen having reflected on that object from the standpoint of dissolution, that is said to be "knowledge of insight." And "insight" means diverse seeing is insight. "Ārammaṇapaṭisaṅkhā" is also a reading. Its meaning is - reflection on the object, knowing, seeing - by the method already stated, reflection on the object is said to be "wisdom in the observation of dissolution is knowledge of insight." But since insight reaches its peak only through the observation of dissolution, therefore, having distinguished, this alone is said to be "knowledge of insight." Since the knowledge and vision of what is the path and what is not the path arises for one established in the observation of rise and fall, therefore, when that is accomplished, that too is accomplished - it should be understood that without stating that, the knowledge that is the peak of insight is said with reference to the observation of dissolution alone. Through the observation of rise and fall, for one whose rise and fall has been well seen, when the well-defined activities are presenting themselves rapidly, rapidly, when knowledge is sharp and proceeding, having abandoned the rise, mindfulness becomes settled only upon the dissolution; for one who sees thus "having arisen thus, activities named thus are destroyed" - at this point the knowledge of the observation of dissolution arises.

8. "Wisdom in the establishing of fear" means wisdom in the establishing as fear of arising, occurrence, sign, accumulation, and conception - in the approaching and grasping by way of being fearful due to the connection with oppression. This is the meaning. "It establishes as fear" - the establishing of fear is the object; in that establishing of fear. Or, "it stands close as fear" - the establishing of fear is wisdom; that is called "establishing of fear."

"Knowledge of danger" is merely a locative expression. Because it was said "Wisdom in the establishing of fear, knowledge of danger, and disenchantment - these phenomena are one in meaning, only different in phrasing," even though spoken of as if one, by the distinction of conditions, just like the desire for deliverance and so on, it is only threefold. Therefore, when the establishing of fear and the observation of danger are accomplished, the observation of disenchantment is accomplished - having made it thus, it should be understood that even though not stated, it is as if stated.

For one cultivating, developing, and making much of the observation of dissolution, which has the dissolution of all activities as its object, the various activities in the three existences, four modes of generation, five destinations, seven stations of consciousness, and nine abodes of beings present themselves as great fear, like lions, tigers, panthers, bears, hyaenas, demons, goblins, fierce bulls, fierce dogs, maddened fierce elephants, terrible venomous snakes, thunderbolts, lightning, cemeteries, battlefields, blazing charcoal pits, and so on, for a timid man who wishes to live happily. For one who sees thus "past activities have ceased, present ones are ceasing, future ones too will cease just so" - at this point the knowledge of the establishing of fear arises. For him cultivating, developing, and making much of that knowledge of the establishing of fear, in all existences, modes of generation, destinations, stations of consciousness, and abodes of beings, neither shelter nor rock cell nor destination nor refuge appears; among the activities included in all existences, modes of generation, destinations, stations of consciousness, and dwelling places, there is neither aspiration for nor adherence to even a single activity; the three existences are like charcoal pits full of glowing embers, the four primary elements are like venomous snakes of deadly venom, the five aggregates are like murderers with raised swords, the six internal sense bases are like an empty village, the six external sense bases are like village-sacking thieves, the seven stations of consciousness and the nine abodes of beings are like being blazing, in flames, and aglow with the eleven fires, and all activities, having become without gratification, without flavour, a great heap of danger, like boils, like diseases, like darts, like misery, like afflictions, present themselves; for a timid man who wishes to live happily, like a jungle thicket with fierce beasts though established in a delightful appearance, like a cave with leopards, like water with crocodile-demons, like enemies with raised swords, like food with poison, like a road with thieves, like a house ablaze, like a battlefield with a deployed army. For just as that man, having come upon those jungle thickets with fierce beasts and so on, frightened, agitated, with hair standing on end, sees only danger all around, just so that practitioner of meditation, when all activities have presented themselves as fear through the observation of dissolution, sees only what is without flavour, without gratification, only danger all around. For one seeing thus, the knowledge of the observation of danger arises.

He, thus seeing all activities as danger, becomes disenchanted with, feels discontent towards, and does not delight in the activities with their varieties included in all existences, modes of generation, destinations, stations of consciousness, and abodes of beings. Just as a golden royal swan delighting at the foot of Mount Cittakūṭa does not delight in an impure pit at the entrance of an outcast village, but delights only in the seven great lakes, just so this royal swan of a practitioner, in the activities with their varieties whose danger has been well seen, does not delight, but through

delight in meditation and being endowed with devotion to meditation, delights only in the seven observations. And just as a lion, the king of beasts, even when placed in a golden cage, does not delight, but delights only in the Himalayas extending three thousand yojanas, just so this lion of a practitioner does not delight even in the threefold fortunate existence, but delights only in the three observations. And just as the all-white, seven-supported, possessing supernormal power, sky-going king of elephants Chaddanta does not delight in the middle of a city, but delights only in the Chaddanta lake in the Himalayas, just so this excellent elephant of a practitioner does not delight even in everything that is subject to activities, but delights only in the state of peace declared by the method beginning with "non-arising is security," and his mind is inclined, sloping, and inclining towards that. By this much, the knowledge of the observation of disenchantment has arisen for him.

9. "Wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities": one who desires to release, to let go, who craves, who wishes - thus "one desiring to release"; the state of one desiring to release is the desire for deliverance. "Reflection" means one who examines - thus "reflection"; or consideration is reflection. "Remains steady" means one who looks on with equanimity - thus "remaining steady"; or the act of remaining steady is remaining steady. The desire for deliverance and that reflection and remaining steady - thus "the desire for deliverance, reflection, and remaining steady." Thus, in the preliminary stage, for one who has become disenchanted through the knowledge of disenchantment, the desire to relinquish arising and so on is the desire for deliverance. In the middle, consideration for the purpose of accomplishing the means of release is reflection. At the end, after releasing, looking on with equanimity is remaining steady. Thus, wisdom of three kinds by the distinction of conditions is knowledge of equanimity towards activities. But it should be understood that by one wishing to express the equanimity towards activities of the three wisdoms divided by the distinction of conditions, termed the desire for deliverance, reflection, and remaining steady, the plural was used as "wisdom" and "equanimity towards activities"; and because of the unity of what is divided by the distinction of conditions, the singular was used as "knowledge." And it was said - "The desire for deliverance, reflective observation, and equanimity towards activities - these phenomena are one in meaning, only different in phrasing." Some, however, say "the plural 'equanimity towards activities' is because of the multiplicity of equanimity towards activities by way of serenity and insight." And "equanimity towards activities" should be understood as functional equanimity. But by the distinction of conditions, for one becoming disenchanted and wearied through that knowledge of disenchantment, the mind does not cling, does not stick, is not bound to the activities with their varieties included in all existences, modes of generation, destinations, stations of consciousness, and abodes of beings; it desires to release, desires to discard all that pertains to activities.

Or just as a fish gone inside a net, a frog gone into a snake's mouth, a jungle fowl thrown into a cage, a deer caught in a firm snare, a snake gone into a snake-charmer's hand, an elephant plunged into a great mire, a serpent king gone into a supaṇṇa's mouth, the moon entered into Rāhu's mouth, a man surrounded by enemies - these and others desire to be freed from here and there, desire to escape; just so the mind of that practitioner desires to be freed from all that pertains to

activities, desires to escape. For when it is stated thus, the reading "the desire for liberation of one desiring to be freed" is fitting. And this being so, in such passages as "the desire for deliverance regarding arising," it would have to be said "the desire for liberation from arising" and so on; therefore the former meaning alone is more fitting. Then, for him who is free from attachment to all activities, the knowledge of the desire for deliverance regarding all that pertains to activities arises. He, thus desiring to release the activities with their varieties included in all existences, modes of generation, destinations, stations of consciousness, and abodes of beings, for the purpose of accomplishing the means of release, again applies the three characteristics to those very activities by means of the knowledge of reflective observation and sees with insight. For thus, for one seeing with insight, the knowledge of reflection regarding the sign arises by way of impermanence, the knowledge of reflection regarding occurrence arises by way of suffering, the knowledge of reflection regarding both the sign and occurrence arises by way of non-self. He, having seen through the knowledge of reflective observation that "all activities are empty," having applied the three characteristics and discerning the activities, having abandoned both fear and delight, like a man who, having seen a fault in his wife, has dismissed his wife - towards that wife's activities he becomes indifferent, neutral; he does not grasp as "I" or "mine." For one knowing thus, seeing thus, the mind draws back from the three existences, shrinks away, turns away, does not extend. Just as on a slightly sloping lotus leaf, drops of water draw back, shrink away, turn away, do not spread out. Or just as a cock's feather or a strip of sinew thrown into a fire draws back, shrinks away, turns away, does not extend; so his mind draws back from the three existences, shrinks away, turns away, does not extend; equanimity becomes established. Thus the knowledge of equanimity towards activities has arisen for him. It should be understood that together with this knowledge of equanimity towards activities, the conformity knowledge, which above accomplishes the change-of-lineage knowledge, even though not stated by the preceding and following knowledges, is as if stated. For it was said by the Blessed One -

> "That indeed, monks, a monk regarding any activity as permanent will be possessed of acceptance in conformity - this possibility does not exist; that one not possessed of acceptance in conformity will enter the fixed course of the right path - this possibility does not exist; that one not entering the fixed course of the right path will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or the fruition of arahantship - this possibility does not exist" and so on.

And it was said by the General of the Teaching -

> "In how many ways does one obtain acceptance in conformity? In how many ways does one enter the fixed course of the right path? By forty ways one obtains acceptance in conformity, by forty ways one enters the fixed course of the right path" and so on.

And this was said by the Blessed One in the Paṭṭhāna -

> "Conformity is a condition by way of proximity condition for change-of-lineage. Conformity is a condition by way of proximity condition for cleansing" and so

on.

For him practising, developing, and cultivating that knowledge of equanimity towards activities, the faith of decision becomes stronger, energy is well aroused, mindfulness is well established, consciousness is well concentrated, and the knowledge of equanimity towards activities proceeds more sharply. For him, having meditated on the activities as "impermanent" or "suffering" or "non-self" with equanimity towards activities, thinking "Now the path will arise," it descends into the life-continuum. Immediately after the life-continuum, making the activities its object as "impermanent" or "suffering" or "non-self" in the very manner done by equanimity towards activities, the mind-door adverting consciousness arises. Immediately after that, having made the activities its object in just that way, two, three, or four impulsion consciousnesses arise. The knowledge associated with that is conformity knowledge. For that is in accordance with the preceding eight insight knowledges by way of the sameness of function, and is in accordance with the thirty-seven qualities conducive to enlightenment to be attained above. Just as a righteous king, seated at the place of judgement, having heard the judgement of the eight judges, having abandoned going to bias, having become neutral, giving thanks saying "May it be so," is in accordance with their judgement and with the ancient duty of a king. Therein, conformity knowledge is like the king, the eight insight knowledges are like the eight judges, the thirty-seven qualities conducive to enlightenment are like the ancient duty of a king; just as the king, giving thanks saying "May it be so," is in accordance with the judgement of the judges and with the duty of a king, just so this is in accordance with the eight insight knowledges arising referring to the activities by way of impermanence and so on, by way of the sameness of function, and with the thirty-seven qualities conducive to enlightenment to be attained above. Therefore it is called conformity knowledge.

10. "Wisdom in emergence and turning away from the external is change-of-lineage knowledge" - here "external" means the sign of activities. For that is said to be "external" with reference to the unwholesome aggregates in the internal continuity of consciousness. Therefore, "emergence" means having departed from the external sign of activities, it stands above; "turning away" means it turns back, turns around, and becomes with face turned away; and that emergence and that turning away together constitute "emergence and turning away." Therefore he said -

> "Change-of-lineage knowledge does not emerge from occurrence because it does not utterly cut off the origin, but it emerges from sign because of having Nibbāna as object - thus there is emergence on one side."

It is change-of-lineage because of overcoming the lineage of worldlings and because of developing the lineage of noble ones. For this, for one whose consciousness shrinks away from all activities like water from a lotus leaf through the conformity knowledges, at the end of the repetition of conformity knowledge, it arises making the signless Nibbāna its object, transcending the lineage of worldlings, the term of worldlings, and the plane of worldlings, entering the lineage of noble ones, the term of noble ones, and the plane of noble ones, being the first adverting, the first reflective attention, and the first attentiveness to the Nibbāna object, accomplishing

the condition-state for the path by six modes - by way of proximity, contiguity, repetition, decisive support, absence, and disappearance - having reached the summit, being the crown of insight, not turning back again.

11. "Wisdom in emergence and turning away from both is knowledge of the path" - here "from both" means from both sides, or it is said to mean from a dyad. Because of utterly cutting off mental defilements, and because of making Nibbāna the object of both the mental defilements and the aggregates that follow them, it emerges and turns away externally from all signs of activities - thus it is wisdom in emergence and turning away from both. Therefore he said -

> "The four path knowledges too emerge from signs because of having a signless object, and they emerge from occurrence because of utterly cutting off the origin - thus they are emergences from both."

"Knowledge of the path" - it seeks Nibbāna, it looks at it; or it is sought, it is searched for by those who desire Nibbāna; or it goes killing mental defilements, it proceeds - thus it is a path; knowledge in that path. The singular is used by taking the class. For that path knowledge arises immediately after change-of-lineage knowledge, making Nibbāna its object, utterly cutting off without remainder the mental defilements to be killed by itself, drying up the ocean of suffering of the round of rebirths without discernible beginning, closing all doors to the realms of misery, bringing about the presence of the seven noble treasures, abandoning the eightfold wrong path, appeasing all enmities and fears, leading to the state of a legitimate son of the Perfectly Enlightened One, and obtaining many other hundreds of benefits.

> A man wishing to stand on the far shore of a canal, having leaped across;
> Just as, having come with speed, having grasped a rope or a tree bound on the near shore;
>
> Having jumped over by means of a rope or a stick, with body slanting towards the far shore;
> But having reached the far shore, releasing that, with a trembling, he stands firmly on the far shore.
>
> Thus the practitioner of meditation, on the near shore consisting of identity;
> Having seen danger, but wishing to stand on the far shore of the Deathless, which is free from fear.
>
> Having come with the force beginning from the observation of rise and fall, the rope;
> Called matter, or the stick called the other aggregates, rightly;
>
> Having grasped with the adverting consciousness, indeed in the very manner previously stated;
> Having jumped over by the conformity knowledges, slanting towards Nibbāna, having reached that seat.
>
> Releasing that by change-of-lineage, but with trembling due to not having obtained repetition;

Having fallen on the far shore of the conditioned, thereupon he stands firmly by path knowledge.

One wishing to see the moon, when the moon is covered by layers of clouds;
When the clouds - gross, subtle, and very subtle - are removed by the wind in order.

Just as a man could see the moon, so likewise in order by the conformity knowledges;
When the delusion that covers the truths has been destroyed, change-of-lineage indeed sees the Deathless.

Like winds the moon, the conformity knowledges do not indeed see the Deathless;
Just as a man the clouds, change-of-lineage does not dispel the darkness.

When a wheel-machine is spinning, a man standing with the perception given by another;
Just as in the flight of an arrow, looking at a hundred planks, he might pierce them.

Just so here, path knowledge, having abandoned the perception given by change-of-lineage;
Occurring in Nibbāna, splits apart the mass of greed and the other aggregates.

It dries up the ocean of the suffering of the round of rebirths, and closes the door to unfortunate realms;
And it makes one a possessor of noble wealth, and abandons the wrong path.

It allays enmities and fears, and brings about the state of being a legitimate son of the Protector;
And this knowledge bestows many other hundreds of benefits.

12. "Wisdom in the cessation of exertion is knowledge of fruition" - here "exertion" means great exertion, the exertion of emergence from both sides through path development for the realisation of fruition; the calming, the completion of that exertion is the cessation of exertion. What is that? The conclusion of the function of the four paths. The wisdom that operates in fruition, having as its cause that cessation of exertion, is wisdom in the cessation of exertion. It bears fruit, it ripens - thus it is fruition; the knowledge associated with that in that fruition. For immediately after each path knowledge, three or two or one fruition consciousnesses arise that are the resultant of that very path and have Nibbāna as object. Precisely because supramundane wholesome states have immediate result, it is said "they call concentration the immediate result of another" and "the slow one reaches the immediate result for the elimination of mental corruptions" and so on. For one who has two conformity moments, the third is change-of-lineage, the fourth is the path consciousness, and there are three fruition consciousnesses. For one who has three conformity moments, the fourth is change-of-lineage, the fifth is the path consciousness, and there are two fruition consciousnesses. For one who has four

conformity moments, the fifth is change-of-lineage, the sixth is the path consciousness, and there is one fruition consciousness. This is fruition in the path process. But fruition at a later time, arising by way of attainment, and that arising for one emerging from cessation, is included by this very same.

13. "Wisdom in observing the cut-off path" means wisdom in subsequently seeing each impurity that has been utterly cut off by each noble path. "Knowledge of liberation" means knowledge of liberation. And "liberation" means consciousness that is liberated from impurities and pure, or the state of being liberated. The knowing of that liberation is the knowledge - knowledge of liberation. One who reviews the continuity of consciousness liberated from mental defilements and the state of being liberated from mental defilements does not review without reference to mental defilements - by this, the reviewing of abandoned mental defilements is stated. For "when liberated, there is the knowledge: 'Liberated'" was said with reference to this very thing. But the reviewing of remaining mental defilements, even though not stated, should be taken as stated by this very statement. And it was said -

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

Or, because there is no reviewing of remaining mental defilements for the Worthy One, it should be understood that only the reviewing of abandoned mental defilements, which is obtained by the four noble ones, is stated.

14. "Wisdom in seeing the state that has arisen then" means wisdom - the seeing, the looking at, the understanding - of the path and fruition states and the four truths states that have arisen then at the moment of the path and at the moment of fruition, that have come together by way of attainment and by way of penetration, that have been reached, that are endowed with. "Knowledge in reviewing" means knowledge that is the seeing and knowing exceedingly, having turned back. And by this pair of knowledges, the reviewing knowledges are stated. For the stream-enterer, in the path process, at the end of the fruition of stream-entry, consciousness descends into the life-continuum; thereupon, having interrupted the life-continuum, the mind-door adverting consciousness arises for the purpose of path-review; when that has ceased, in succession there are seven path-review impulsions. Again, having descended into the life-continuum, in the very same manner, the adverting and so on arise for the purpose of reviewing the fruition and so on. Through the arising of which, he reviews the path, reviews the fruition, reviews the abandoned mental defilements, reviews the remaining mental defilements, reviews Nibbāna. For he reviews the path thus: "By this path indeed have I come." Thereupon he reviews the fruition thus: "This benefit has been obtained by me." Thereupon he reviews the abandoned mental defilements thus: "These mental defilements of mine have been abandoned." Thereupon he reviews the mental defilements to be killed by the higher paths thus: "These mental defilements of mine are remaining." At the end he reviews the Deathless, Nibbāna, thus: "This state has been attained by me by way of object." Thus for the stream-enterer noble disciple there are five reviewings.And just as for the stream-enterer, so also for the once-returner and the non-returner. But for the Worthy One there is no reviewing of remaining mental defilements, so there are only

four reviewings. Thus in all there are nineteen reviewing knowledges. And this is the superior reckoning only. The reviewing of abandoned and remaining mental defilements may or may not occur for trainees. For due to the very absence of that, Mahānāma the Sakyan asked the Blessed One: "What mental state indeed has not been abandoned internally by me, because of which at times states of greed remain obsessing my mind?" and so on.

Here, for the purpose of making clear the eleven knowledges beginning with the knowledge of the stability of phenomena, this simile should be known - Just as a man, thinking "I shall catch fish," having taken a fish trap, having lowered it into suitable water, having lowered his hand through the mouth of the trap, having firmly grasped a black snake by the neck under the water with the perception of a fish, pleased thinking "A great fish indeed has been caught by me," having lifted it up and looking, having recognised "A snake!" by seeing the three auspicious marks, frightened, having seen the danger, disenchanted with the grasping, having become desirous of releasing it, making the means of releasing, having unwound his hand beginning from the tip of the thumb, having raised his arm, having whirled it two or three times above his head, having made the snake weak, having let it go saying "Go, you wicked snake!" having quickly ascended to dry ground and standing right there, glad, he would look at the path by which he had come, thinking "From the mouth of a great snake indeed, friends, I am freed!"

Therein, just as that man's satisfaction at having firmly grasped the black snake with the perception of a fish, so is this practitioner's satisfaction as an ignorant worldling from the beginning, having firmly grasped with views and craving as "I" and "mine" the fivefold aggregate that is frightening by way of impermanence and so on, with the perception of permanence and so on; just as his taking the snake out from the mouth of the trap and having seen the three auspicious marks, perceiving "A snake!" so is the defining of it as "impermanent, suffering, non-self," having made the separation of compactness through the discernment of mentality-materiality with its conditions, and having seen the three characteristics beginning with impermanence of the fivefold aggregate through the knowledges of group exploration and so on; just as his being frightened, so is this one's knowledge of the appearance as fear; just as seeing danger in the snake, so is the knowledge of the observation of danger; just as becoming disenchanted with the grasping of the snake, so is the knowledge of the observation of disenchantment; just as the desire to release the snake, so is the knowledge of desire for deliverance; just as making the means of releasing, so is the knowledge of reflective observation; just as having whirled the snake and made it weak, bringing it to the state of being unable to turn back and bite, so is the bringing to the state of being unable to present themselves again in the mode of permanence, happiness, and self, having whirled the activities and made them weak through the knowledges of equanimity towards activities and conformity by the application of the three characteristics; just as the letting go of the snake, so is the change-of-lineage knowledge; just as having let go of the snake and ascending to dry ground and standing, so is the path and fruition knowledge that has ascended to the dry ground of Nibbāna and stands; just as the looking at the path by which one had come while glad, so is the knowledge of reviewing the path and so on.

And because the order of teaching of these fourteen knowledges beginning with knowledge based on learning was made by the order of arising and the order of practice, it should be understood that among the reviewings, first there is the reviewing of mental defilements, then the reviewings of path, fruition, and Nibbāna.

And because it was stated with the abandoning of mental defilements made predominant in the practice of the path thus: "One develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the diminution of sensual lust and anger, for the complete abandoning of sensual lust and anger, for the complete abandoning of lust for material form, lust for immaterial existence, conceit, restlessness, and ignorance" - the primacy of the reviewing of mental defilements is fitting in conformity with the practice itself. But the order stated in the commentary has been shown as it is. That order, however, is fivefold: the order of arising, the order of abandoning, the order of practice, the order of planes, and the order of teaching.

> "First there is a drop of fluid, from the drop of fluid comes a bubble;
> From the bubble arises a lump of flesh, the lump of flesh produces a solid mass."

Such and so on is the order of arising. "States to be abandoned through vision, states to be abandoned by meditative development" - such and so on is the order of abandoning. "Purification of morality, purification of mind, purification of view, purification by overcoming uncertainty, purification by knowledge and vision of what is the path and what is not the path, purification by knowledge and vision of the practice, purification by knowledge and vision" - such and so on is the order of practice. "Sensual-sphere mental states, fine-material-sphere mental states, immaterial-sphere mental states" - such and so on is the order of planes. "The four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path" or "He gave a progressive discourse. That is: A talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation" or such and so on is the order of teaching. But here, three orders should be known: the order of arising, the order of practice, and - because it was taught in succession by way of both of those - the order of teaching.

15. Now, because below the knowledge of defining mentality-materiality was not stated in its own form, therefore, in order to show the classification of mentality-materiality in five ways, five knowledges beginning with "wisdom in determining the internal is knowledge of the diversity of sense-bases" were set forth. For when the whole of mentality-materiality is stated, that which is possible to discern and that which should be discerned, that it will discern. For supramundane mentality cannot be discerned because it has not been attained, nor should it be discerned because it is not subject to insight. Therein, "determining the internal" means as if with the intention "thus functioning, we shall proceed to the grasping of 'self'," having made oneself the subject, those that function are internal. But this word "ajjhatta" appears in four meanings: resort-internal, one's own-internal, internal-internal, and domain-internal. In such passages as "Therefore, Ānanda, that monk should internally steady

the mind on that very same former sign of concentration," and "delighting internally, concentrated" and so on, it appears in the sense of resort-internal. In such passages as "internal confidence," and "or he dwells observing mental phenomena in mental phenomena internally" and so on, in the sense of one's own-internal. In such passages as "the six internal sense bases," and "internal states" and so on, in the sense of internal-internal. In such passages as "Now, Ānanda, this abiding has been fully awakened to by the Truth-finder, that is to say, through inattention to all signs, having attained internal emptiness, he dwells" and so on, in the sense of domain-internal; the meaning is the place of mastery. For fruition attainment is indeed called the place of mastery of the Buddhas. But here it should be seen in the sense of internal-internal. In the determining of those internal things is "determining the internal." "Diversity of sense-bases" means in the different nature of sense-bases; the meaning is "in the various sense-bases." Here, the life-continuum mind too, being a condition for impulsion mind-consciousness, is called a sense-base because of being a place of arising, like the group of five beginning with the eye. Adverting too should be made as dependent upon that very same.

16. "External" means in their objects that exist outside the six internal bases. "Diversity of objects" means in the diversity of objects.

17. "Defining of conduct" means in the defining of conducts by way of consciousness-conduct, not-knowing-conduct, and knowledge-conduct. Some also read it making it short as "Cariyavavatthāne."

18. "In the determination of the four phenomena" means in the defining of four phenomena each by way of fourteen tetrads beginning with the sensual-sphere plane. And "plane" (bhūmi) is used in the sense of earth in such passages as "both stored in the ground and situated in the sky" and so on. In such passages as "Dear son, do not frequent unsuitable ground" and so on, in the sense of domain. In such passages as "In the plane of happiness, in the sensual-sphere" and so on, in the sense of the place of arising. But here it is used in the sense of portion.Some also say in the sense of division.

19. "In the determination of nine phenomena" means in the defining of nine phenomena each by way of sensual-sphere wholesome and so on, by way of those rooted in gladness, and by way of those rooted in wise attention. And among these five knowledges, because internal phenomena should be defined first, knowledge of the diversity of sense-bases was stated first; then, because their objects should be defined, knowledge of the diversity of objects was stated immediately after that; then the remaining three knowledges were stated in conformity with the numerical sequence by way of three, four, and nine.

20. Now, because the knowledge of determination by way of the classification of mentality-materiality itself is full understanding as the known, immediately after that is full understanding as judgement, immediately after that is full understanding as abandoning - thus there are three full understandings. And meditative development and realisation are connected with those, therefore after the knowledge of the diversity of phenomena, five knowledges beginning with knowledge in the meaning of the known were set forth. For there are three full understandings: full understanding as the known, full understanding as judgement, and full understanding as

abandoning. Therein, the wisdom that operates by way of discerning the separate characteristics of those various phenomena thus: "materiality has the characteristic of being deformed, feeling has the characteristic of being felt" - this is called full understanding as the known. The insight wisdom having characteristics as its object, which operates having applied the common characteristic to those various phenomena by the method beginning with "materiality is impermanent, suffering, non-self; feeling is impermanent, suffering, non-self" - this is called full understanding as judgement. But the wisdom that is just insight having characteristics as its object, which operates by way of abandoning the perception of permanence and so on regarding those very phenomena - this is called full understanding as abandoning.

Therein, from the delimitation of activities up to the discernment of conditions is the ground for full understanding as the known. For within this interval, the penetration of the separate characteristics of phenomena alone has predominance. From the comprehension by groups onwards up to the knowledge of contemplation of rise and fall is the ground for full understanding as judgement. For within this interval, the penetration of the common characteristic alone has predominance. Making the contemplation of dissolution the beginning, above is the ground for full understanding as abandoning. For from that point onwards, "observing as impermanent, one abandons the perception of permanence; observing as suffering, one abandons the perception of happiness; observing as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping" - thus there is the predominance of the seven contemplations that accomplish the abandoning of the perception of permanence and so on.

Therein, wisdom of direct knowledge means the wisdom of knowing phenomena by their intrinsic nature of being deformed and so on. For that is called direct knowledge, with the prefix "abhi" in the meaning of beautiful, making it "beautiful knowing by way of knowing the intrinsic nature of those various phenomena." Knowledge in the meaning of the known means knowledge whose intrinsic nature is knowing.

21. Wisdom of full understanding means the wisdom of knowing.For that is called full understanding, with the prefix "pari" in the meaning of pervading, making it "knowing what is pervaded by way of the general characteristics of impermanence and so on, or by way of accomplishing one's own function." Knowledge in the meaning of decision means knowledge whose intrinsic nature is investigation, or whose intrinsic nature is exploration.

22. "Wisdom in abandoning" means wisdom of abandoning the perception of permanence and so on, or "it abandons," or abandoning is that by which they abandon. "Knowledge in the meaning of relinquishment" means knowledge whose intrinsic nature is relinquishing.

23. "Wisdom in meditative development" means wisdom of growth."Knowledge in the meaning of one function" means knowledge whose intrinsic nature is of one function, or knowledge whose intrinsic nature is of one function through the function of liberation.

24. "Wisdom of realisation" means wisdom that makes evident by way of penetration or by way of attainment. "Knowledge in the sense of touching" means knowledge

whose intrinsic nature is finding, by way of both of those.

25-28. Now, because the knowledges of abandoning, meditative development, and realisation are also associated with the noble path and fruition, therefore immediately after that, the four knowledges of analytical knowledge obtainable only by noble persons were set forth. Therein too, because the conditionally arisen meaning is obvious and easily cognisable like the truth of suffering, the knowledge of analytical knowledge of meaning was set forth first; because it has as its domain the causal phenomena of that meaning, the knowledge of analytical knowledge of phenomena was stated immediately after that; because it has as its domain the language of both those, the knowledge of analytical knowledge of language was stated immediately after that; because it operates regarding those three knowledges, the knowledge of analytical knowledge of discernment was stated immediately after that. And some read it making the syllable "pa" long.

29-31. The next three knowledges beginning with knowledge of the meaning of abiding are set forth immediately after the knowledge of analytical knowledges, because they arise only in noble ones and because they are a classification of analytical knowledges. For knowledge of the meaning of abiding is analytical knowledge of phenomena, and knowledge of the meaning of attainment is analytical knowledge of meaning. For knowledge of the intrinsic nature of phenomena is stated as analytical knowledge of phenomena in the treatise on analytical knowledges. But knowledge regarding Nibbāna is only analytical knowledge of meaning. Therein, "diversity of abidings" means in the various insight abidings by way of the observation of impermanence and so on. "The meaning of abiding" means in the intrinsic nature of the insight abiding. And "abiding" is insight itself together with its associated states. "Diversity of attainments" means in the various fruition attainments by way of the signless and so on. And "attainment" means the consciousness and mental factors that constitute supramundane fruition. "Diversity of abiding and attainment" is stated by way of both.

32. Thereupon, having distinguished the path knowledge - which was previously stated as "wisdom in emergence and turning away from both," which accomplishes the knowledge of abiding and attainment - by reason of its capability for the eradication of mental corruptions and its being a bestower of immediate fruition, wishing to state it in another manner, that very same thing was set forth as "knowledge of immediate concentration." Therein, "through the purity of non-distraction" means: "it distracts (vikkhipati) the mind by that" - thus distraction (vikkhepa); this is a name for restlessness. Non-distraction is not distraction; this is a name for concentration, which is the opponent of restlessness. The state of being pure is purity; the purity of non-distraction is the purity of non-distraction; therefore, "through the purity of non-distraction" means through the pure state of concentration - this is the meaning. For this is a statement of reason for the eradication of mental corruptions and for being a bestower of immediate fruition. "In the eradication of mental corruptions" - here, "they flow" (āsavanti) 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 this phenomenon and this location their interior. For this

prefix (ā) has the meaning of making interior. Also mental corruptions because, in the sense of having long been dwelling, they are like mental corruptions (āsavā) such as liquor and so on. 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, then afterwards it came into being'" and so on.

Or, mental corruptions also because they flow and produce the extended suffering of the round of rebirths; "it is eradicated by this" - thus eradication. "Wisdom" means wisdom in the eradication of the four mental corruptions beginning with the mental corruption of sensuality.

"Knowledge of immediate concentration" means the path concentration, which has obtained the name "immediate" because, immediately following its own occurrence, it bestows the fruition by fixed course alone. For indeed, when path concentration has arisen, there is no obstacle whatsoever that could prevent the arising of its fruition. As he said -

"If this person were practising for the realisation of the fruition of stream-entry, and it were the time for the cosmic cycle to be burnt up, the cosmic cycle would indeed not be burnt up until this person realises the fruition of stream-entry. This person is called one who stabilises the cosmic cycle. All persons who are possessors of the path too are stabilisers of the cosmic cycle."

This is the knowledge associated with that immediate concentration.

33. Because this knowledge arises only in noble ones who have attained fruition through this path knowledge, immediately after this knowledge, four knowledges beginning with knowledge of the non-conflict abiding were set forth. And therein too, because it arises only in a Worthy One and constantly, knowledge of the non-conflict abiding was set forth first; immediately after that, knowledge of the attainment of cessation was set forth, because even though cessation arises for non-returners and Worthy Ones, it requires many requisites and especially because cessation is considered as Nibbāna; immediately after that, knowledge of final nibbāna was set forth, because final nibbāna, being established reaching the time of final nibbāna after an interval of time, is long-term; immediately after that, knowledge of the meaning of one who is equal-headed was set forth, because the meaning of one who is equal-headed, being established reaching the time of final nibbāna immediately after the elimination of all mental defilements, is short-term. Therein, "peaceful and" - the particle "and" should be connected with all three terms: "the authority of insight and," "the peaceful achievement of abiding and," "the inclination towards the sublime and." "Insight" means insight knowledge; predominance itself is authority, or authority because it has come from predominance; and it is insight and that is authority - thus "the authority of insight." "One dwells" - thus "abiding"; or "they dwell by means of that" - thus "abiding"; "it is achieved, it is reached" - thus "achievement"; abiding itself as achievement is "achievement of abiding." And that is "peaceful" because of being quenched through being free from the fever of mental defilements. And that is the wisdom of the fruition attainment of arahantship.It is

"sublime" in the sense of the highest and in the sense of being unsurpassable, or "sublime" because it is led to the state of pre-eminence; one inclined to the sublime, with a confident mind, having that as the highest - thus "one inclined to the sublime"; the state of that is "the inclination towards the sublime." And that is only the preliminary wisdom inclined towards fruition attainment.

"Non-conflict abiding" means abiding free from mental defilements. For lust and so on are "conflicts" because they crush and oppress beings, or "conflicts" because by these beings cry out and lament. The threefold abiding has also been stated. "There is no conflict for this one" - thus "without conflict." "They carry away the various opposing states by means of this" - thus "abiding." In that non-conflict abiding. And the first meditative absorption and so on stated in the detailed exposition section are included only under the inclination towards the sublime. For through the desire to attain fruition attainment, having attained the first meditative absorption and so on and having emerged, one sees with insight the states associated with meditative absorption; and the non-conflict practice taught by the Blessed One in the Araṇavibhaṅga Sutta should be understood as also included by this very same. For there the Blessed One said:

> "I will teach you, monks, the analysis of non-conflict. Etc. One should not pursue sensual happiness, which is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; nor should one pursue the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna. One should know exalting, and one should know disparaging; having known exalting and having known disparaging, one should neither exalt nor disparage, but should teach only the Teaching. One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness; one should not speak talk behind one's back; one should not speak sharply face to face; one should speak unhurriedly, not hurriedly; one should not insist on local language; one should not override common usage. This is the synopsis of the analysis of non-conflict. Etc. There, monks, whatever non-pursuit of the pursuit of pleasure for one delighting in happiness connected with sensual rebirth, which is low, etc. not connected with benefit, this is a state without suffering, without vexation, without anguish, without fever, right practice. Therefore this state is without conflict. Etc. There, monks, whatever non-pursuit of the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. This is a state without suffering. Etc. Therefore this state is without conflict. Therein, monks, this middle practice that has been fully awakened to by the Truth-finder, etc. this is a state without suffering, etc. therefore this state is without conflict, etc. There, monks, whatever neither exalting nor disparaging, but expounding the Teaching, this is a state without suffering, etc. therefore this state is without conflict, etc. There, monks, that is to say the happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment, this is a state without suffering, etc. therefore this state is without conflict, etc. There, monks, whatever secret talk is factual, true, connected with benefit, this is a state without suffering, etc. therefore this

> state is without conflict, etc. There, monks, whatever sharp talk face to face is factual, true, connected with benefit, this is a state without suffering, etc. therefore this state is without conflict, etc. There, monks, that is to say that which is spoken by one speaking unhurriedly, this is a state without suffering, etc. therefore this state is without conflict, etc. There, monks, whatever non-adherence to local language and non-overstepping of common usage, this is a state without suffering, etc. therefore this state is without conflict. Therefore, monks, 'We will know the state with conflict, we will know the state without conflict. Having known the state with conflict and having known the state without conflict, we will proceed with the practice without conflict' - thus indeed, monks, should you train. And the son of good family Subhūti is practising the practice without conflict."

Therein, the middle practice is included by the authority of insight and by the peaceful achievement of abiding. Non-pursuit of sensual happiness and self-mortification is the middle practice itself. For the Worthy One, the middle practice is the preliminary stage of insight, and the fruition attainment of arahantship is the middle practice by way of the eightfold path. But the remainder should be understood as included by the inclination towards the sublime only. Although all Worthy Ones are dwellers without conflict, other Worthy Ones, when expounding the Teaching, expound the Teaching having made exaltations and disparagement even by way of persons, saying "those rightly practiced are rightly practiced" and "those wrongly practiced are wrongly practiced." But the Elder Subhūti expounded the Teaching by the power of the Teaching alone, saying "this is wrong practice, this is right practice." For that very reason the Blessed One praised him as one who had practised that very practice without conflict, and established him in the foremost position among those dwelling without conflict, saying "this is the foremost, monks, of my disciples who are monks, of those dwelling without conflict, that is to say, Subhūti."

34. "Through two powers" means through the power of serenity and the power of insight. "Through being endowed" means through being connected with or through being complete. "Three and" is an illusion of grammatical case; what is meant is "of three and." "Of activities" means of verbal activity, bodily activity, and mental activity. "Through the cessation" means for the purpose of cessation, for the purpose of stopping; what is meant is for the purpose of non-continuance. "Through sixteen" means through sixteen: eight beginning with the observation of impermanence, and eight paths and fruitions. "Through courses of knowledge" means through the operations of knowledge. "Through nine" means through nine: the fine-material-sphere and immaterial-sphere concentration and their access. "Mastery, wisdom" means lightness; comfortable functioning is supremacy, control; that exists for him - thus "master"; the state of a master is mastery; mastery itself is the state of mastery, just as repulsiveness itself is repulsiveness. Or the meaning is: wisdom of such a kind is wisdom through the state of mastery. And some read it making the syllable "si" long. The particle "and" should be connected with "through being endowed and," "through the cessation and," "through courses of knowledge and," "through courses of concentration and."

"Knowledge of the attainment of cessation" means knowledge with the attainment of cessation as its object for non-returners and Worthy Ones, just as "the leopard is killed for its hide." And "attainment of cessation" is merely the absence of the plane of neither-perception-nor-non-perception, not any phenomenon whatsoever, merely a concept; because of being merely an absence, it is called "cessation." And it is called "attainment" because it is attained by one who is attaining.

35. "For one who is fully aware" means one who knows by right modes - thus fully aware. Of that one who is fully aware. Of that one who is fully aware. "Exhaustion of occurrence" means occurrence is the occurring; the meaning is mental activity. The occurrence of mental defilements and the occurrence of aggregates. The exhaustion of that occurrence, the utter elimination, the non-continuance, is the exhaustion of occurrence. In that exhaustion of occurrence. "Knowledge of final nibbāna" means the final nibbāna of sensual desire and so on for the Worthy One, the non-occurrence, and the Nibbāna element without residue of clinging - for one who reviews that final extinguishment of the mental defilements and the extinguishment of the aggregates, the knowledge that occurs therein.

36. "Of all phenomena" means of all phenomena of the three planes."Complete eradication" means well cessation by way of eradication of continuity. "And non-re-establishment in cessation" means by the non-arising again when gone to cessation; the meaning is non-attainment again. The particle "and" should be connected with "in complete eradication and cessation and non-re-establishment."

"Knowledge of the meaning of one who is equal-headed" means the thirty-seven equal ones beginning with renunciation, and the thirteen heads beginning with craving. They are "equal" because of the calming of opposing phenomena; they are "heads" because of being predominant and because of being the summit, as appropriate. In one posture, or in one illness, or by way of a common continuity in one life faculty, there are the equal ones beginning with renunciation and the heads beginning with faith - thus "one who is equal-headed"; the meaning of one who is equal-headed is the meaning of equal-headedness. In that meaning of equal-headedness, the meaning is the state of being one who is equal-headed. Having undertaken insight in one posture, or in an illness, or by way of a common continuity in life, having attained the four paths and fruitions in that very posture, illness, or common life, the state of being one who is equal-headed belongs only to a Worthy One who attains final Nibbāna in that very state - thus it is said to be knowledge in that state of being one who is equal-headed. And it is said in the Puggalapaññatti, and in its commentary -

> "And what person is one who attains arahantship simultaneously? Whatever person for whom, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life. This person is called one who attains arahantship simultaneously."

"In the description of one who attains arahantship simultaneously, 'simultaneously' means not before, not after; by way of the continuity-present, only once, only at one time - this is the meaning. 'Exhaustion' means utter elimination. 'This one' means this person is called one who attains arahantship simultaneously. And this is threefold: one who attains arahantship simultaneously with the posture, one who attains

arahantship simultaneously with the illness, and one who attains arahantship simultaneously with life. Therein, whoever, while still walking up and down, having undertaken insight, having attained arahantship, while still walking up and down attains final Nibbāna; whoever, while still standing, having undertaken insight, having attained arahantship, while still standing attains final Nibbāna; whoever, while still sitting, having undertaken insight, having attained arahantship, while still sitting attains final Nibbāna; whoever, while still lying down, having undertaken insight, having attained arahantship, while still lying down attains final Nibbāna - this is called one who attains arahantship simultaneously with the posture. But whoever, having come upon one illness, within that very illness having undertaken insight, having attained arahantship, attains final Nibbāna by that very illness - this is called one who attains arahantship simultaneously with the illness. Which is one who attains arahantship simultaneously with life? There are thirteen heads. Therein, the path of arahantship exhausts the head of defilements, which is ignorance; the death consciousness exhausts the head of occurrence, which is the life faculty; the consciousness that exhausts ignorance is not able to exhaust the life faculty; the consciousness that exhausts the life faculty is not able to exhaust ignorance. The consciousness that exhausts ignorance is one thing; the consciousness that exhausts the life faculty is another. For whomever this pair of heads goes to exhaustion equally, he is called one who attains arahantship simultaneously with life. How is this equal? Through the equality of turns. For at the turn in which the emergence from the path occurs. In the path of stream-entry five reviewings, in the path of once-returning five, in the path of non-returning five, in the path of arahantship four - thus, having become established in the nineteenth reviewing knowledge, having descended into the life-continuum, one attains final Nibbāna. By this very equality of turns, the exhaustion of both heads is also equal. Therefore this person is called 'one who attains arahantship simultaneously with life.' And it is this very one that is intended here."

37. Now, because the knowledges based on learning, based on morality, and based on meditation are foundations for the round of rebirths and are not called detachment, only these and other knowledges that are foundations for the supramundane are called detachment, therefore, in order to show the knowledges that operate by way of scraping away the opposing states, knowledge in the meaning of detachment was set forth immediately after knowledge in the meaning of one who is equal-headed. Therein, "wisdom in the exhaustion of the diverse, various fires" means wisdom in the exhaustion, the consuming, of the diverse such as lust and so on, and of the various, of different intrinsic natures such as sensual desire and so on, and of immorality and so on, which have obtained the name "fires" in the sense of tormenting, in the sense of being unmixed with supramundane states - it is said to be wisdom regarding the phenomena classified into thirty-seven beginning with renunciation. Or, the fires that have become diverse and have become various - wisdom in the exhaustion of those five fires of immorality and so on that have become diverse and have become various. This is the meaning. We shall explain the inclusion of the diverse and the various by means of the fires themselves in the detailed exposition section.

"Knowledge in the meaning of detachment" means that which scrapes away, utterly cuts off the opposing states - thus "detachment"; knowledge regarding that intrinsic

nature of detachment classified into thirty-seven beginning with renunciation. It should be known that the detachment of forty-four varieties stated by the Blessed One in the Sallekha Sutta by the method beginning with "'Others will be violent, we here will be non-violent' - thus detachment is to be done" is also included by this.

38. Now, in order to show the energy of right striving to be performed by one established in detachment, immediately after that, knowledge of the arousal of energy was set forth. Therein, "regarding the state of non-sluggishness, resoluteness, and exertion" means: "non-sluggish" (asallīnatto) means the self would be non-sluggish, not contracted by way of idleness. "Self" means mind. As he said -

> "Irrigators lead water, fletchers straighten the arrow;
> Carpenters straighten wood, the wise tame themselves." And so on -

"Resolute" (pahitatto) means that by which the self is directed, sent forth, given over through disregard for body and life. "Self" means individuality. As he said - "Whatever nun, having hurt herself again and again, should cry" and so on. Non-sluggish and that resolute - thus "non-sluggish and resolute." "Exertion" (paggaho) means it exerts, supports the conascent mental states; exertion itself is the meaning of "the meaning of exertion" (paggahaṭṭho); the meaning is having the intrinsic nature of exertion. The meaning of exertion of non-sluggishness and resoluteness is "the state of non-sluggishness, resoluteness, and exertion." Regarding that state of non-sluggishness, resoluteness, and exertion. "Therefore, monks, you too should strive unremittingly. Let only skin and sinews and bones remain, let the flesh and blood in the body dry up. What is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy." Because this was said, by the expression "non-sluggishness and resoluteness," unremittingness and non-turning back in striving is stated. But by the expression "the meaning of exertion," energy that is free from idleness and restlessness and proceeding evenly is stated.

"Knowledge of the arousal of energy" means: the state of a hero is energy, or the action of heroes is energy, or that which is to be set in motion, to be kept going by method, by way, by means - thus energy. This has the characteristic of endeavour, the function of supporting conascent mental states, the manifestation of the state of non-sinking; from the statement "being stirred, he strives wisely," its proximate cause is spiritual urgency, or its proximate cause is the basis for the arousal of energy. When rightly aroused, it should be seen as the root of all achievements.Arousal reckoned as energy is "arousal of energy." By this he excludes the remaining meanings of arousal. For this word "arousal" is used in many meanings: action, offence, performance, energy, injury, and upsetting.

> "Whatever suffering comes into being, all is with effort as condition;
> With the cessation of efforts, there is no coming into being of suffering."

Here it is used in the sense of action. In "He commits violations and is remorseful," here it is offence. In "Great sacrifices, great undertakings, they are not rich in result," here it is the performance of raising sacrificial posts and so on. In "Begin, go forth, engage in the Buddha's teaching," here it is energy. In "They kill living beings for the ascetic Gotama," here it is injury. In "He abstains from damaging seed and plant life," here it is upsetting such as cutting and breaking. But here energy alone is intended.

Therefore it was said "arousal reckoned as energy is arousal of energy."For energy is called "arousal" by way of arousing. Knowledge regarding that arousal of energy. Some also read "asallīnattā pahitattā"; the meaning is by the state of non-sluggishness, by the state of resoluteness. The former reading alone is the better. Some, however, explain: "The equality of the enlightenment factors of mindfulness, investigation of phenomena, energy, and rapture is non-sluggishness; the equality of the enlightenment factors of mindfulness, concentration, tranquillity, and equanimity is resoluteness; the equality of the seven enlightenment factors is the meaning of exertion."

39. Now, in order to show that one who has attained the path and fruit accomplished through right effort should give a proclamation of the Teaching for the welfare of the world, immediately after that, knowledge in demonstrating meaning was set forth. Therein, "illuminating various phenomena" means the illuminating, elucidating, and teaching of various phenomena by way of all conditioned and unconditioned. And "illuminating" is just illumination itself. "Demonstrating meaning" means in the demonstrating of various meanings to others. Phenomena and meanings are those very ones.

40. Now, in order to show the purification of vision as the reason for teaching phenomena according to their inherent nature by that noble person who demonstrates to others with a talk on the Teaching, immediately after that, knowledge of purification of vision was set forth. Therein, "the unity of classification, diversity and unity of all phenomena" means the penetration of the unity of classification of all conditioned and unconditioned phenomena, and of the diversity of sensual desire and so on, and of the unity of renunciation and so on; the meaning is full realisation. That, however, is path wisdom and fruition wisdom. Path wisdom penetrates by way of the comprehension of the truths at the moment of the comprehension of the truths - thus it is penetration; fruition wisdom is penetration because of having been penetrated. "Unity of classification" - here classification is fourfold: classification by birth, classification by co-birth, classification by function, and classification by reckoning. Therein, "Let all the warriors come, all the brahmins, all the merchants, let all the workers come," "Whatever, friend Visākha, is right speech, and whatever is right action, and whatever is right livelihood, these phenomena are included in the aggregate of morality" - this is called classification by birth. For just as in the passage stated as "Let those of one birth come," here all are included in one by birth. "Let all the Kosalans come, all the Magadhans, let all the Bhārukacchakans come," "Whatever, friend Visākha, is right effort, and whatever is right mindfulness, and whatever is right concentration, these phenomena are included in the aggregate of concentration" - this is called classification by co-birth. For just as in the passage stated as "Let those born and grown up in one place come," here all are included in one by the place of birth and the region where they have dwelt. "Let all the elephant riders come, let all the horse riders come, let all the charioteers come," "Whatever, friend Visākha, is right view, and whatever is right thought, these phenomena are included in the aggregate of wisdom" - this is called classification by function. For all of them are indeed included in one by the performance of their own function. "To which aggregate reckoning does the eye sense base go? The eye sense base goes to the reckoning of the aggregate of matter. If the eye sense base goes to the reckoning of the aggregate of matter, then indeed

sir, it should be said that the eye sense base is included by the aggregate of matter" - this is called classification by reckoning. This is what is intended here. In the twelve modes beginning with the actual meaning and so on, the classification, the delimitation by reckoning, of these separately by one is "unity of classification"; the state of unity of classification is "the unity of classification."

"Knowledge of purification of vision" - path and fruition knowledge is vision.Vision itself is purification - thus purification of vision; purification of vision itself is knowledge - thus knowledge of purification of vision. Path knowledge becomes pure - thus purification of vision; fruition knowledge, because of being purified - thus purification of vision.

41. Now, in order to show the insight knowledges that accomplish purification of vision in two ways, immediately after that, knowledge of acquiescence and knowledge of penetration were set forth. Therein, "wisdom in having known" means wisdom that operates by having known the aggregate of matter and so on beginning with impermanence. "Knowledge of acquiescence" means acquiescence is that what is known is agreeable; acquiescence itself is knowledge - thus knowledge of acquiescence. By this, it excludes the patience of endurance.This is the tender insight knowledge that operates by way of comprehension of material groups and so on.

42. "Wisdom through being touched" means wisdom that operates by having been touched by the contact of knowledge regarding the aggregate of matter and so on by way of impermanence and so on. "Knowledge of penetration" means it penetrates, enters into what has been touched - thus it is knowledge of penetration. Some also read it making the syllable "gā" short. This is keen insight knowledge that operates by way of the observation of dissolution and so on. Some, however, say "insight knowledge itself is knowledge of acquiescence for one led by faith, and knowledge of penetration for one led by wisdom." This being so, these two knowledges do not come to be in one person, and if they do not come to be, sixty-seven knowledges common to disciples do not come to be for a single disciple; therefore that is not fitting.

43. Now, because worldlings and trainees contemplate the entire phenomena such as aggregates and so on that are subject to insight, not a part of them, therefore partial abiding is not obtained for them; partial abiding is obtained only for the Worthy One according to preference - thus, having stated the knowledges that accomplish purification of vision, immediately after that, the knowledge of partial abiding accomplished through purification of vision of the Worthy One was set forth. Therein, "wisdom in keeping together" means the wisdom of keeping together, the wisdom of combining, the wisdom of making into a heap, the phenomenon of feeling which is a part of the aggregates and so on. "Wisdom in collocation" is also a reading; the meaning is the same.

"Knowledge of partial abiding" means abiding by a portion, a part, a constituent of the aggregates and so on is partial abiding; knowledge regarding that partial abiding. Therein, "portion" is of various kinds: the portion of the aggregates, the portion of the sense bases, elements, truths, faculties, mode of dependent conditions, establishments of mindfulness, meditative absorptions, mentality-materiality, and the portion of phenomena. Thus of various kinds, this is indeed just feeling.How? A part

of the aggregates by way of the aggregate of feeling among the five aggregates, a part of the mind-object sense base by way of feeling among the twelve sense bases, a part of the element of phenomena by way of feeling among the eighteen elements, a part of the truth of suffering by way of feeling among the four truths, a part of the faculties by way of the five feeling faculties among the twenty-two faculties, a part of the mode of dependent conditions by way of contact as condition for feeling among the twelve factors of dependent origination, a part of the establishments of mindfulness by way of the observation of feeling among the four establishments of mindfulness, a part of the meditative absorptions by way of happiness and equanimity among the four meditative absorptions, a part of mentality-materiality by way of feeling among mentality-materiality, a part of phenomena by way of feeling among all phenomena beginning with the wholesome - thus feeling itself is the portion of the aggregates and so on; partial abiding is by way of reviewing that very feeling.

44. Now, because worldlings and trainees, when developing the knowledge born of the development of concentration and so on, having made those respective meditation development phenomena to be developed predominant and foremost, having reviewed as danger the many dangers of those respective opposing phenomena of various intrinsic natures that are to be abandoned by this and that, having established the mind by the influence of each respective meditation development phenomenon, abandon those respective opposing phenomena. When abandoning, at the time of insight, having seen all activities as void, they afterwards abandon by eradication; and thus abandoning, they abandon by penetrating the truths by way of a single full realisation. All noble ones too proceed in precisely the aforesaid ways as appropriate; therefore, immediately after the knowledge of partial abiding, the six knowledges beginning with the knowledge of the transformation of perception were set forth in order. Therein, "wisdom in being predominant" means wisdom that operates by the predominance of renunciation and so on, having made renunciation and so on superior, by the state of their being superior. This is the meaning. "Knowledge of the transformation of perception" means the transformation of perception is the turning away, the turning back, the state of being with face turned away of perception - thus "transformation of perception"; by whatever perception one makes those respective meditation development phenomena predominant, by that perception as cause, or as instrument, knowledge of the turning away from this and that, from sensual desire and so on - thus it is said. Even though "turns away from this" is not stated, it is understood as "turns away from that from which it turns away," just as in the observation of turning away. That perception, however, has the characteristic of perceiving; "that very same" means its function is making a sign that is a condition for perceiving again, like carpenters and so on with regard to timber and so on; its manifestation is the making of adherence by way of the sign as grasped, like blind men who see an elephant; or its manifestation is not remaining long, by way of not being deeply immersed in the object, like lightning; its proximate cause is the object as it has presented itself, like the perception arisen as "men" in the young deer regarding scarecrows.

45. "Wisdom in diversity" means wisdom that operates through seeing the danger in sensual desire and so on, which are of a different intrinsic nature, because what is to be developed is of diverse intrinsic nature. And "in diversity" is a locative expression

used in the sense of cause. Or, the abandoning of diversity is "diversity"; the meaning is wisdom regarding renunciation and so on, which is the sign for the abandoning of diversity, the cause for the abandoning of diversity. "Knowledge of mental transformation" means knowledge regarding renunciation and so on, which is the turning away of the mind from sensual desire and so on. "Mind" here means volition is intended. That has the characteristic of the nature of volition, or the characteristic of co-ordinating, the function of accumulation, the manifestation of arranging, accomplishing both one's own function and others' functions, like a chief pupil, a master carpenter, and so on. And moreover, this becomes obvious in such cases as the recollection of urgent tasks and so on, through the state of urging on the associated states.

46. "Wisdom in determination" means wisdom in the establishing of consciousness by means of renunciation and so on. "Knowledge of the end of the round of rebirths of consciousness" means knowledge of the turning away of consciousness by means of the abandoning of sensual desire and so on. And here, consciousness has the characteristic of cognition, the function of being a forerunner, the manifestation of bonding, and the proximate cause of mentality-materiality.

47. "Wisdom in emptiness" means wisdom that is observation of non-self, occurring in what is non-self and not belonging to a self, through the emptiness of self and what belongs to a self. "Knowledge of the end of the round of rebirths" means: it turns away from adherence through knowledge itself, thus it is the end of the round of rebirths; that knowledge which has come to be the end of the round of rebirths through knowledge.

48. "Wisdom in release": here, "one releases" - thus it is release (vosagga); the release of sensual desire and so on is wisdom regarding renunciation and so on. "Knowledge of the end of the round of rebirths through deliverance": "one becomes liberated from sensual desire and so on" - thus it is deliverance; deliverance itself is the end of the round of rebirths - thus the end of the round of rebirths through deliverance; that itself is knowledge.

49. "Wisdom regarding the true meaning" means wisdom that operates through non-delusion by way of function regarding the fourfold unreversed intrinsic nature of each truth. "Knowledge of the turning away from the truths" means: it turns away by way of emergence from both sides regarding the four truths, thus it is the turning away from the truths; that itself is knowledge. One and the same knowledge is stated in four ways: as transformation of perception by way of the predominant mental state, as mental transformation by way of the mental state to be abandoned, as transformation of consciousness by way of establishing consciousness, and as transformation of deliverance by way of abandoning the opposed. The observation of non-self itself, by way of the aspect of emptiness, is stated as "knowledge of the end of the round of rebirths through knowledge." Path knowledge itself was stated below in two ways as "knowledge of the path" and as "knowledge of immediate concentration," and by way of the aspect of turning away it is stated as "knowledge of the turning away from the truths."

50. Now, the six knowledges of direct knowledge, occurring by the influence of the knowledge of the elimination of mental corruptions, which operates by the influence of the knowledge of the end of the round of rebirths through truth, have been set forth in order. Therein too, because of being exceedingly astonishing due to its power being well-known in the world, the knowledge of various kinds of supernormal power was set forth first; because compared to the domain of the knowledge of others' mental states, the knowledge of the divine ear has a gross domain, the knowledge of the divine ear was set forth second; because of having a subtle domain, the knowledge of others' mental states was set forth third. Among the three true knowledges, because of dispelling the darkness of the past that conceals past lives, the knowledge of recollecting past lives was set forth first; because of dispelling the darkness of the present and future, the knowledge of the divine eye was set forth second; because of eradicating all darkness, the knowledge of the elimination of mental corruptions was set forth third. Therein, "body too" means the material body too. "Mind too" means the mind of the basic meditative absorption too."Unification" means by the placing together through the preliminary work consciousness, and by the blending of both body and mind as appropriate at the time when one wishes to go with a visible body or with an invisible body - this is what is meant. "Body" here means the physical body. For the body is called "body" because it is an accumulation of impurities, and because it is the origin of contemptible things such as head hairs and so on, and of hundreds of diseases such as eye disease and so on. "The perception of happiness and the perception of lightness" - here, the word "and" is employed in the sense of conjunction, having divided into two, on account of the diversity of aspects, what is actually one single perception associated with the fourth meditative absorption. For in the fourth meditative absorption, equanimity, because of being peaceful, is said to be happiness; the perception associated with that is the perception of happiness. That very same perception, because of being liberated from the mental hindrances and from the opponents such as applied thought and so on, is the perception of lightness. "Through the power of determination" means through the power of establishing firmly, making predominant; the intention is "through the power of entering." "And through the power of determination" - the word "and" should be connected. By this much, the cause of every kind of various kinds of supernormal power has been stated as appropriate.

"Wisdom in the sense of success" means wisdom in the intrinsic nature of success. "Knowledge of various kinds of supernormal power" - supernormal power in the sense of success; what is meant is in the sense of accomplishment and in the sense of attainment. For whatever is accomplished and attained, that is said to succeed.As he said - "For one desiring sensual pleasure, if that succeeds for him."Likewise, "renunciation succeeds - thus supernormal power; it counteracts - thus wonder; the path of arahantship succeeds - thus supernormal power; it counteracts - thus wonder." Another method - Supernormal power in the sense of success; this is a designation for the accomplishment of means. For the accomplishment of means succeeds because of producing the desired fruit. As he said - "This householder Citta is moral, of good character. If he makes an aspiration, in the future may he be a wheel-turning monarch. For the mental aspiration of one who is moral will succeed because of its purity." Another method - By this, beings succeed - thus supernormal power; "they succeed" means they become prosperous, grown, gone to excellence -

this is what is meant. Supernormal power itself is the kind - thus various kinds of supernormal power; the meaning is a portion of supernormal power, a classification of supernormal power. That is said to be "knowledge of various kinds of supernormal power."

51. "Through the diffusion of applied thought" means through the diffusion of one's own applied thought, through the force of applied thought, regarding the signs of sounds at the time of performing preliminary work for the purpose of producing the divine ear-element. "Applied thought" - here, it thinks thus it is applied thought (vitakko), or contemplation is applied thought, it means striking. This has the characteristic of fixing consciousness upon the object, and the function of striking and repeatedly striking. For thus indeed it is said that by means of it one who practises meditation makes the object struck by applied thought and repeatedly struck by applied thought. Its manifestation is the leading of consciousness to the object, and it is said to have "an object that has come into range as its proximate cause" because it arises without obstacle in a domain examined by the appropriate attentiveness and by the faculty. "Of the signs of sounds of diversity and unity" means of the signs of sounds of different intrinsic natures and of one intrinsic nature. Here sounds themselves are the signs, because they are the cause for the arising of applied thought and because they are signs of activities. Sounds that have become compact by way of drum sounds and so on, or many sounds, or sounds in various directions, or sounds of various beings are sounds of diversity; sounds in one direction, or sounds of one being, or individual sounds by way of drum sounds and so on are sounds of unity. "Sound" - here, it crawls thus it is sound (saddo); the meaning is "it is spoken." "Wisdom in penetrating" means wisdom of entering, wisdom of understanding - this is the meaning. "Knowledge of purification of the ear-element" - it is an ear-element in the sense of hearing and in the sense of being lifeless; it is also called an ear-element because it performs the function of the ear-element, as if it were the ear-element; purification because of being pure and being free from impurities; the ear-element itself is purification - thus purification of the ear-element; purification of the ear-element itself is knowledge - thus knowledge of purification of the ear-element.

52. "Of the three kinds of consciousness" means of the three kinds of consciousness by way of that accompanied by pleasure, accompanied by displeasure, and accompanied by equanimity. "Through the diffusion" means through the state of diffusion, by force - this is the meaning. The ablative expression is in the sense of cause: by reason of the diffusion of the three kinds of consciousness of others at the time of performing preliminary work for the purpose of producing the knowledge of others' mental states. "By means of the clarity of the faculties" means by means of the clarity of the six faculties beginning with the eye. Here the places where the faculties are established are called "faculties" by a figurative usage of the result, just as "Your faculties are indeed very clear, friend, your complexion is pure and bright." Even among the places where the faculties are established, it is the heart-base itself that is intended here. "By means of clarity" means by means of the state of being undisturbed. Where "by means of clarity and distrust" should be said, it should be understood that the elision of the word "distrust" has been made. Or alternatively, since the apprehension "this is not clear" comes to be only with reference to clarity, it should be understood that by the very expression "by means of clarity," distrust too is already stated. "Wisdom in penetrating the conduct of consciousness of diversity and

unity" means wisdom of cognising the occurrence of eighty-nine kinds of consciousness of diverse intrinsic nature and single intrinsic nature according to their origination. Here, the conduct of consciousness of one who is unconcentrated is diversity; the conduct of consciousness of one who is concentrated is unity. Or, consciousness with lust and so on is diversity; consciousness without lust and so on is unity. "Knowledge of others' mental states": here, "pariyā" means "pariya" (encompassing), the meaning is "defines." The encompassing of the mind is "cetopariya" (mind-encompassing); and that cetopariya and that knowledge - thus "cetopariyañāṇa" (knowledge of others' mental states). "Vipphāratā" is also a reading; the meaning is "vipphāratāya" (through diffusion).

53. "Phenomena occurring through conditions" means conditionally arisen phenomena occurring from conditions by way of dependent origination. "By means of the diffusion of action of diversity and unity" - here unwholesome action is diversity, wholesome action is unity. Or, action of the sensual-sphere of existence is diversity, action of the fine-material-sphere and immaterial-sphere of existence is unity. The connection is: wisdom in penetrating phenomena occurring through conditions by means of the diffusion of action of diversity and unity. "Knowledge of recollecting past lives" - the aggregates dwelt in formerly in past births are past lives. "Dwelt in" means inhabited, experienced; having arisen in one's own continuity and ceased. Or, phenomena dwelt in formerly in past births are past lives. "Dwelt in" means dwelt in by way of dwelling in the resort; cognised by one's own consciousness, defined; or also cognised by another's consciousness. In cases such as the recollection of one whose path has been cut off and so on, these are obtained only by Buddhas. "Recollection of past lives" - the mindfulness by which one recollects past lives, that is recollection of past lives; "knowledge" means the knowledge associated with that mindfulness.

54. "By means of light" means by means of the kasiṇa light of any one among the fire kasiṇa, white kasiṇa, or light kasiṇa, which has the fourth meditative absorption as its object, extended for the purpose of seeing forms with the divine eye. "The signs of material phenomena of diversity and unity" means the forms of various beings, or the forms of beings reborn with different bodies, or forms in various directions, or unmixed forms are forms of diversity; the forms of one being, or the forms of one reborn with an identical body, or forms in one direction, or forms that have become mixed together from various directions and so on are forms of unity. "Matter" here means only the colour sense base. For that "makes visible" thus "matter"; undergoing change of colour, it makes manifest the state of having reached the heart - this is the meaning. Matter itself is the sign of matter. Of those signs of material phenomena of diversity and unity. "Wisdom in the meaning of seeing" means wisdom whose intrinsic nature is seeing.

"Knowledge of the divine eye" means it is divine because of being similar to the divine. For deities have a divine sensitivity-eye, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of receiving objects even from afar because of being free from impurities. This too, being the eye of knowledge produced by the power of energy and meditative development, is just such - thus it is divine because of being similar to the divine; it is divine because of having been attained by way of the divine abiding, and because of being dependent

on the divine abiding by oneself; it is also divine because of having great radiance through the comprehension of light; it is also divine because of having great range through the seeing of forms gone beyond walls and so on. All that should be understood in accordance with the science of grammar. It is an eye in the meaning of seeing; it is also an eye because, by performing the function of an eye, it is as if possessing an eye; and it is divine and it is an eye - thus "divine eye"; and it is the divine eye and it is knowledge - thus "knowledge of the divine eye."

55. "In sixty-four ways" means in sixty-four ways by way of eight faculties each in each of the eight paths and fruits. "Of the three faculties" means of these three faculties: the faculty of "I shall know the unknown," the faculty of final knowledge, and the faculty of one who has final knowledge. "Mastery, wisdom" means wisdom that operates through mastery. It should be understood that although the faculty of one who has final knowledge is absent at the moment of the path of arahantship, it was stated by way of the accomplishment of the cause, because it achieves that purpose, through mastery by way of eight ways by the influence of the eight faculties in the fruition of arahantship. "Knowledge of the elimination of mental corruptions" means the knowledge of the path of arahantship that brings about the elimination of the mental corruptions that are to be destroyed by it.

56-59. Now, in order to show the single full realisation of each path knowledge among the four path knowledges in connection with the knowledge of the path of arahantship termed the knowledge of the elimination of mental corruptions, four knowledges beginning with "wisdom in the meaning of full understanding" were set forth. Therein too, because it is gross and common to all beings and thus easily cognisable, the truth of suffering was stated first; immediately after that, the truth of origin, for the purpose of showing its cause; immediately after that, the truth of cessation, for the purpose of indicating that by the cessation of the cause there is the cessation of the result; at the end, the truth of the path, for the purpose of showing the means of achieving that. Or, for the purpose of generating a sense of urgency in beings bound by the gratification of the pleasure of existence, he first spoke of suffering; immediately after that, the truth of origin, for the purpose of indicating that it does not come about uncaused, nor does it arise from the creation of a lord and so on, but it arises from this; then cessation, for the purpose of generating comfort by showing the escape to those of agitated minds who are overcome by suffering together with its cause and who are seeking escape from suffering; then the path that leads to the achievement of cessation as that which brings about cessation. Now the knowledges having those as their objects were set forth in that very order. Therein, "in the meaning of full understanding" means in the fourfold intrinsic nature of suffering that is to be fully understood, beginning with the meaning of oppression. "In the meaning of abandoning" means in the fourfold intrinsic nature of the origin that is to be abandoned, beginning with the meaning of accumulation. "In the meaning of realisation" means in the fourfold intrinsic nature of cessation that is to be realised, beginning with the meaning of escape. "In the meaning of development" means in the fourfold intrinsic nature of the path that is to be developed, beginning with the meaning of deliverance.

60-63. Now, in order to show the truth-knowledges separately, either by way of reviewing for one who has developed the path, or by way of oral tradition for one who has not developed the path, the four knowledges beginning with knowledge of suffering were set forth. Therein, "regarding suffering": here the word "du" is seen in the sense of contemptible. Indeed, they call a contemptible son a "bad son" (duputta). The word "kha," however, is in the sense of hollow.Indeed, hollow space is called "kha." And this first truth is contemptible because it is the foundation of many misfortunes, and hollow because it is devoid of the permanent, beautiful, pleasant, and self nature imagined by foolish people. Therefore, because of being contemptible and because of being hollow, it is called "suffering" (dukkha).

"The origin of suffering": here the word "saṃ" indicates connection, as in such terms as "meeting" (samāgama) and "come together" (sameta) and so on. The word "u" indicates arising, as in such terms as "arisen" (uppanna) and "risen" (udita) and so on. The word "aya," however, indicates cause. And this second truth too is the cause of the arising of suffering when there is the conjunction of the remaining conditions. Thus, because of being the cause of arising in connection with suffering, it is called "the origin of suffering" (dukkhasamudaya).

"The cessation of suffering": here the word "ni" indicates absence, and the word "rodha" indicates confinement. Therefore, here there is the absence of the confinement of suffering termed the wandering in the round of rebirths because of the emptiness of all destinations; or when that is attained, there is the absence of the confinement of suffering of the wandering in the round of rebirths because of being its opposite - thus too it is called "the cessation of suffering" (dukkhanirodha). Or it is called "the cessation of suffering" because of being the condition for the cessation of the non-arising of suffering.

"Of the practice leading to the cessation of suffering": here, because this goes to that cessation of suffering by way of making it an object, being directed towards it, and it is a practice for the attainment of the cessation of suffering, therefore it is called "the practice leading to the cessation of suffering" (dukkhanirodhagāminī paṭipadā). The four path knowledges themselves were stated below as "knowledge of the path" by way of showing the aspect of emergence, were stated as "knowledge of immediate concentration" by way of explaining the reason for being a bestower of immediate fruition, were stated as "knowledge of the turning away from the truths" by way of showing the aspect of turning away; and in order to show the arising of the knowledge of the path of arahantship in the very order of the paths, and the state of direct knowledge of that knowledge, the knowledge of the path of arahantship itself was stated as "knowledge of the elimination of mental corruptions." Again, in order to show the single full realisation of each of the four path knowledges, the four knowledges beginning with "wisdom in the meaning of full understanding is knowledge of suffering" were stated. Again, in order to show the arising separately in each truth, the four knowledges beginning with "knowledge of suffering" were set forth - thus the distinction between the former and the latter should be understood.

64-67. Now, in order to show that the knowledges of analytical knowledge are accomplished for all noble persons through the power of the noble path itself, the four knowledges of analytical knowledge beginning with "knowledge of analytical knowledge of meaning" were again set forth. For these are the pure knowledges of

analytical knowledge common to all noble persons even without the distinction of analytical knowledge, but those set forth below should be understood as knowledges of analytical knowledge that have reached the stage of distinction belonging to those with distinguished analytical knowledge - this is the distinction in stating them in both places. Or because the knowledge set forth immediately before, having suffering as object and cessation as object, is analytical knowledge of meaning; knowledge having origin as object and path as object is analytical knowledge of phenomena; knowledge regarding the expression of those is analytical knowledge of language; knowledge regarding those knowledges is analytical knowledge of discernment - therefore, it should be understood that the pure knowledges of analytical knowledge were set forth in order to show that particular distinction of meaning as well. And for that very reason, below they were stated having been distinguished by the word "diversity." Here they were stated without being so distinguished.

68. Having thus recited in succession the sixty-seven knowledges common to disciples, now, in order to show the knowledges that are not shared with disciples and are exclusive to the Truth-finders alone, the six knowledges not shared with others, beginning with the knowledge of the superiority and inferiority of faculties, were set forth. Therein too, since the Truth-finders, when looking at the suitability and unsuitability of beings for the proclamation of the Teaching, look with the Buddha-eye. The Buddha-eye is just the dyad of the knowledge of the superiority and inferiority of faculties and the knowledge of inclinations and underlying tendencies. As he said -

> "The Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties" and so on.

And when looking at the continuity of beings, they first look at the maturity and immaturity of faculties, and having known the maturity of faculties, they then look at the inclinations, underlying tendencies, and temperaments in a manner suitable for the purpose of expounding the Teaching; therefore too the knowledge of the superiority and inferiority of faculties was set forth first, and immediately after that the knowledge of inclinations and underlying tendencies. And since, when expounding the Teaching, they perform a wonder for those who are to be trained by a wonder, therefore immediately after the knowledge of inclinations and underlying tendencies, the knowledge regarding the Twin Miracle was set forth. For the purpose of illustrating the cause of these three knowledges, immediately after that the knowledge of great compassion was set forth. For the purpose of illustrating the pure nature of the knowledge of great compassion, immediately after that the knowledge of omniscience was set forth. It should be understood that for the purpose of illustrating that even for the Omniscient One the knowledge of all phenomena is dependent upon adverting, and for the purpose of illustrating the unobstructed nature of the knowledge of omniscience, immediately after that the unobstructed knowledge was set forth.

"The knowledge of the superiority and inferiority of faculties" - here, bringing down the term "of beings" from above to this very place, it should be construed as "the knowledge of the superiority and inferiority of faculties of beings." Where

"parāparāni" should be said for "the higher and the lower," by way of euphonic conjunction, making the letter "ro," it is said "paroparāni." The state of the higher and lower is paropariya; paropariya itself is paropariyatta; the paropariyatta of the five faculties beginning with faith of beings accessible to instruction is indriyaparopariyatta; the knowledge of indriyaparopariyatta is indriyaparopariyattañāṇa; the meaning is knowledge of the state of being highest and not highest of the faculties. "Indriyavarovariyattañāṇa" is also a reading. The excellent and the not excellent are varovariyāni; the state of varovariyāni is varovariyatta - thus it should be construed. And "avariyāni" means "not the highest" - this is the meaning. Or else, the higher and the lower are paroparāni; their state is paropariyatta - thus it should be construed. And "oparāni" means "orāni" is what is said, the meaning is "inferior," as in such passages as "having understood the higher and lower teachings" and so on. "Indriyaparopariyatte ñāṇa" is also a reading with the locative case.

69. "Knowledge of beings' inclinations and underlying tendencies" - here, beings attached, strongly attached by desire and lust to the aggregates beginning with matter, thus they are beings. For this was said by the Blessed One -

> "Rādha, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, one is attached there, one is strongly attached there, therefore one is called 'a being.' Whatever desire, whatever lust, whatever delight, whatever craving there is for feeling, for perception, for activities, for consciousness, one is attached there, one is strongly attached there, therefore one is called 'a being.'"

But the grammarians, without investigating the meaning, wish to hold that "this is merely a name." Even those who investigate the meaning wish to hold that they are "beings" by the derivation from "satta" (attached). Of those beings: "They dwell" means they rely on this, thus "inclination"; this is a designation for the continuity of one who has been cultivated by wrong view or right view, by sensual pleasures and so on or by renunciation and so on. They underlie in the continuity of beings, they continue occurring - thus "underlying tendencies"; this is a designation for sensual lust and so on that have become firmly established. Disposition and underlying tendency together make "inclination and underlying tendency." The singular should be understood by taking the class and by way of the copulative compound. Since temperaments and dispositions are included in inclinations and underlying tendencies, therefore in the synopsis, having collected the knowledges regarding temperaments and dispositions under the knowledge of inclinations and underlying tendencies alone, "knowledge of inclinations and underlying tendencies" is said. For with whatever intention the synopsis was made, with that very same intention the analytic explanation was made.

70. "Knowledge of the twin miracle" - here, "twin" because of the simultaneous occurrence, neither before nor after, of masses of fire and streams of water and so on all at once; "miracle" because of the removal of opposing phenomena such as faithlessness and so on; it is both twin and that miracle, thus "twin miracle."

71. "Knowledge of the great compassion attainment" - here, compassion is so called because when there is suffering in others it causes the hearts of the good to tremble; or compassion because it buys, that is, it injures and destroys the suffering of others; or compassion because it is spread, it is extended by way of pervading towards those who are suffering; great compassion is compassion that is great by way of the act of pervading and by way of the quality of action; "attainment" because the greatly compassionate ones attain it; great compassion and that attainment, thus "great compassion attainment." In that great compassion attainment, knowledge associated with that.

72-73. "The knowledge of omniscience, the unobstructed knowledge" - here, one who understood all, classified as the fivefold path of what is to be understood, is omniscient; the state of being omniscient is omniscience; that itself is knowledge - where "the knowledge of omniscience" (sabbaññutāñāṇa) should be said, "the knowledge of omniscience" (sabbaññutaññāṇa) is said. For all phenomena, classified as conditioned, unconditioned, and so on, are just five paths of what is to be understood: activities, alteration, characteristic, Nibbāna, and concept. "Omniscient" - and there could be fivefold omniscient ones: omniscient by sequence, omniscient at once, omniscient constantly, omniscient by capacity, and omniscient by what is known. Because of the impossibility of a time for knowing all sequentially, omniscience by sequence does not exist; because of the absence of grasping all objects at once, omniscience at once does not exist; because of the arising of consciousness according to its respective object such as eye-consciousness and so on, because of the opposition of the life-continuum consciousness, and because of the absence of logical fitness, constant omniscience does not exist; from the remainder, there could be omniscience by capacity through the ability to know all, or there could be omniscience by what is known through having known all phenomena. Since for the omniscient by capacity there is no actual knowing of all, that too is not fitting.

> "There is nothing unseen by him here, nor anything unknown to be known;
> He directly knew all that is to be understood, therefore the Truth-finder is the all-seeing one."

Because this was said, only omniscience by what is known is fitting. For when this is so, by way of function, by way of non-delusion, by way of the accomplishment of reason, and by way of being bound to adverting, it is indeed omniscience. For since its functioning is dependent only on adverting, there is no obstruction for it - thus "unobstructed"; that itself is called "unobstructed knowledge."

"These seventy-three knowledges" means these seventy-three knowledges set forth by way of what is common and not common to disciples. "Of these seventy-three knowledges" means of these seventy-three knowledges stated from the beginning. And this is the genitive case used in the sense of extraction."Tesattatīnaṃ" is also a reading. Where "tesattatiyā" should be said, the plural in a single form should be understood. "Sixty-seven knowledges" means sixty-seven knowledges from the beginning. "Common to disciples" means they are disciples because of having been born with a noble birth at the conclusion of hearing; common because there is equal possession of these; common to the Truth-finders with disciples - thus common to

disciples. "Six knowledges" means the six knowledges set forth at the end. "Not shared with disciples" means not shared with disciples, knowledges belonging to the Truth-finders alone.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the explanation of the synopsis section of the matrix of the treatise on knowledge is finished.

1. Commentary on the Analytic Explanation of the Knowledge Born of Learning

Commentary on the Answering Synopsis

1. Now, in order to show in detail the phenomena included in the synopsis as laid down, the section of analytic explanation beginning with "How is wisdom in giving ear knowledge based on learning?" was begun. Therein, what was said, "wisdom in giving ear is knowledge based on learning" - how is that? This is a question from the wish to speak. For questions are of five kinds - A question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. Their diversity is as follows -

What is the question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the clarity of that, for the purpose of making manifest. This is a question for illuminating what has not been seen.

What is the question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear; he asks a question for the purpose of comparing with other wise persons. This is a question for comparing what has been seen.

What is the question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" He asks a question for the purpose of cutting off doubt. This is the question for cutting off doubt.

What is a question of approval? The Blessed One asks the monks a question by way of approval - "What do you think, monks, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No indeed, venerable sir." This is a question of approval.

What is a question from the wish to speak? The Blessed One asks the monks a question from the wish to speak - "There are these four establishments of mindfulness, monks. What four?" This is a question from the wish to speak. Among those, this should be understood as the elder's question from the wish to speak.

Now, for the question from the wish to speak that goes beyond the synopsis, there are sixteen answer-synopses beginning with "'These phenomena are to be directly known' - this is giving ear; the understanding of that is wisdom, knowledge based on learning." Therein, "these phenomena are to be directly known" - "of one who is

teaching" is the remainder of the reading. "These phenomena are to be directly known" - when the Teacher, or a certain fellow in the holy life who is worthy of respect, is teaching the Dhamma, the learning by giving ear in the method stated above is called giving ear. "The understanding of that is wisdom" - the understanding of that learning, the wisdom that discriminates the exposition, is called knowledge based on learning. This is the meaning. "The understanding of that" (tassa pajānanā) becomes "taṃpajānanā" - this is a genitive compound. Or, "taṃ pajānanā" is the accusative case by way of interchange of case-endings. And "to be directly known" means to be known in a beautiful manner by way of understanding the intrinsic characteristic. "To be fully understood" means to be known by pervading, by way of understanding the common characteristic and by way of accomplishing the function. "To be developed" means to be increased. "To be realised" means to be made directly visible. For realisation is twofold: realisation by attainment and realisation by way of object. They partake of deterioration termed decline by way of the occurrence of opposing states - thus "conducive to relinquishment." By conformity with that, they partake of duration termed standing by way of the establishment of mindfulness - thus "connected with duration." They partake of distinction by way of the attainment of higher distinction - thus "leading to distinction." The noble path is called penetration because it pierces and breaks through the mass of greed, the mass of hate, and the mass of delusion never before pierced, never before broken through; they partake of that penetration by way of the occurrence of perceptions and attention accompanied by disenchantment - thus "partaking of penetration."

"All activities" means all phenomena with conditions. For they are called conditioned activities. "Activities" means they are produced by conditions having come together; they are spoken of as distinguished as "conditioned" because of being produced by conditions having come together. "The material and immaterial phenomena of the three planes produced by kamma are conditioned activities" - thus it is said in the commentaries. They too are included among the conditioned activities in such passages as "impermanent indeed are activities" and so on. In such passages as "When, monks, this person gone to ignorance generates a meritorious activity" and so on, activities with ignorance as condition themselves have come; the wholesome and unwholesome volitions of the three planes are called generating activities. In such passages as "as far as the momentum of the volitional activity, having gone that far, it stood, methinks, as if fixed on its axle" and so on, the bodily and mental energy that has come is called the activity of exertion. In such passages as "For a monk who has attained the cessation of perception and feeling, friend Visākha, verbal activity ceases first, then bodily activity, then mental activity" and so on, applied and sustained thought have come. They construct speech - thus they are verbal activities. In-breath and out-breath are conditioned by the body - thus they are bodily activities. Perception and feeling are conditioned by consciousness - thus they are mental activities. But here conditioned activities are intended.

"Impermanent" means in the sense of non-existence after having been."Suffering" means in the sense of oppression. "All phenomena" is said including Nibbāna within. "Non-self" means in the sense of being beyond control. In "This is the noble truth of suffering" and so on, where "the origin of suffering, the cessation of suffering" should be said, a change of gender has been made as "the origin of suffering, the cessation of suffering." But because the noble ones such as the Buddha and others penetrate

them, therefore they are called noble truths. As he said: "These four noble truths, monks, etc. these, monks, are the four noble truths. The noble ones penetrate these, therefore they are called 'noble truths'." They are also noble truths as the truths of the noble one. As he said: "In the world with its gods, etc. with its gods and humans, the Truth-finder is noble; therefore they are called 'noble truths'." They are also noble truths because of the accomplishment of noble status through having fully awakened to them. As he said: "Because of having fully awakened to these four noble truths as they really are, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One, a noble one'." They are also noble truths as noble truths. "Noble" means unerring, not deceiving - this is the meaning. As he said: "These, monks, are the four noble truths that are true, unerring, not otherwise; therefore they are called 'noble truths'." "Truths" - if one asks: what is the meaning of truth? That which for those examining with the eye of wisdom is not distorted like a magical illusion, not deceiving like a mirage, and not of unobtainable intrinsic nature like the self imagined by the sectarians, but rather by way of affliction, production, peace, and leading out, by its nature of being true, not distorted, and factual, is indeed the resort of noble knowledge. This nature of being true, not distorted, and factual, like the characteristic of fire, like the nature of the world, should be understood as the meaning of truth. As he said: "'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail. Furthermore -

> Suffering is not obstructive from anything other than itself, and nothing other than suffering is obstructive;
> By the fixed course of being obstructive, therefore this is considered truth.
>
> Without that, suffering does not arise from another, nor does that arise from that;
> By the fixed course of being the cause of suffering, thus craving is truth.
>
> There is no peace other than from Nibbāna, and the peaceful is not non-existent since;
> By the fixed course of the nature of peace, therefore this is considered truth.
>
> There is no deliverance other than the path, and it is not non-delivering either;
> By its true nature of deliverance, thus it is accepted as truth.
>
> Thus the true, undistorted, factual nature in all four,
> In suffering and so on without distinction, the wise have declared the meaning of truth.

But this word "truth" appears in many meanings. That is: In "One should speak truth, one should not be angry" and so on, in the sense of verbal truth. In "Ascetics and brahmins established in truth" and so on, in the sense of abstinence-truth. In "Why do they speak truths as different, the skilled declaring themselves disputants" and so on, in the sense of view-truth. In "For there is one truth, there is no second, in which people understanding would not dispute" and so on, in the sense of ultimate truth, both Nibbāna and the path. In "Of the four truths, how many are wholesome, how many are unwholesome" and so on, in the sense of noble truth. That same word here too occurs in the sense of noble truth.

Of the answer synopsis included in the analytic explanation section,

The explanation of the meaning is concluded.

Commentary on the Analytic Explanation of What Should Be Directly Known

2. Now, in order to show in detail the phenomena included in the synopsis of answers, the section of analytic explanation beginning with "How are these phenomena to be directly known?" was begun. Therein, in the five beginning with the analytic explanation of what should be directly known, from the beginning, ten answers each by way of ones and so on were set forth having been compared with the Dasuttara method of exposition. Among those, in the analytic explanation of what should be directly known first, "all beings" means all beings in all existences - in sensual existence and so on, in percipient existence and so on, and in single-aggregate existence and so on. "Sustained by nutriment" - their duration is from nutriment, thus they are "sustained by nutriment." "Duration" here means existence at its own moment is intended. Thus, nutriment as the cause of the duration of all beings is one phenomenon to be known through superior knowledge. For when conditions are directly known, the conditionally arisen are also directly known, because both are mutually dependent. By this, full understanding by knowing is stated. But if this is so, does not what was said "The non-percipient being gods are rootless, without nutriment, without contact" and so on contradict this? But that does not contradict. For meditative absorption is their nutriment. Even this being so, "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth" - this is contradicted, one might say. This too is not contradicted. For in that discourse, without qualification, only phenomena having the characteristic of nutriment are called nutriments. Here, however, by way of exposition, condition is called nutriment. For it is proper for a condition to be found for all conditioned phenomena, and whatever result it generates, that it brings, so to speak. Therefore it is called nutriment. Therefore he said -

> "I say, monks, that ignorance has nutriment, not that it is without nutriment. And what, monks, is the nutriment of ignorance? 'The five mental hindrances' should be said. I say, monks, that the five mental hindrances have nutriment, not that they are without nutriment. And what, monks, is the nutriment of the five mental hindrances? 'Unwise attention' should be said" and so on. This is what is intended here.

For when condition-nutriment is taken, both the nutriment by way of exposition and the nutriment without qualification - all is taken.

Therein, in non-percipient existence, condition-nutriment is found. For when a Buddha has not arisen, having gone forth in the sphere of a sectarian doctrine, having done the preliminary work on the air kasiṇa, having produced the fourth meditative absorption, having emerged from it, "Fie on consciousness! Fie on consciousness! The very absence of consciousness is good indeed. For in dependence on consciousness, suffering arises conditioned by murder, imprisonment and so on; when consciousness is absent, there is nothing" - having generated this acceptance and preference, not having fallen away from their meditative absorption, having died,

they are reborn in non-percipient existence. Whatever posture one had resolved upon in the human world, having been reborn in that posture, one remains for five hundred cosmic cycles. For that long a stretch of time one is as if lying down, as if sitting, as if standing. And for beings of such a kind, condition-nutriment is found.For whatever meditative absorption they developed and were reborn through, that itself is their condition. Just as an arrow shot by the force of a bowstring travels as long as the force of the bowstring exists, so they remain as long as the condition of meditative absorption exists. When that is exhausted, they fall like an arrow whose force is spent.

But as for those beings doomed to hell who are said to be "neither living on the fruit of work nor living on the fruit of merit" - what is their nutriment? Their nutriment is action itself. Are there five nutriments? This should not be said as "five" or "not five." Has it not been said that "condition is nutriment"? Therefore, by whatever action they were reborn in hell, that itself, being the condition for their duration, is their nutriment. With reference to which this was said: "He does not die until that evil deed is exhausted." Therefore, "sustained by nutriment" means sustained by conditions - this is the meaning. And here no contention should be made regarding edible food. For even spittle arisen in the mouth accomplishes the function of nutriment for them. For spittle, having become experienced as unpleasant, is a condition in hell; experienced as pleasant in heaven. Thus in sensual existence there are four nutriments without qualification; in fine-material and immaterial existences, setting aside the unconscious existence, for the rest there are three; for the unconscious beings and for the rest the condition-nutriment - by this nutriment all beings are sustained by nutriment.

"All beings" is proclamation of the Teaching with persons as standpoint, and the intention is "all activities." For even the Blessed One's teaching is fourfold by way of phenomena and persons - Teaching 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. "I do not, monks, perceive any other single phenomenon that is thus wieldy when developed as this, the mind. The mind, monks, when developed, is wieldy" - such is proclamation of the Teaching with the Teaching as standpoint. "This is impossible, monks, there is no chance, that a person accomplished in right view should approach any activity as permanent - this possibility does not exist" - such is teaching about persons with the Teaching as standpoint. "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" - such is teaching about persons with persons as standpoint. "With the manifestation of one person, monks, there is the manifestation of great vision" - such is proclamation of the Teaching with persons as standpoint. Among those, here it is proclamation of the Teaching with persons as standpoint. It should be understood that since above up to the decad only phenomena are taken, by the mention of beings the inclusion of phenomena is made; or it should be understood that the mention of beings is made because specifically the phenomena included in the continuity of beings are to be examined according to their intrinsic nature through superior knowledge; or it should be understood that since a being is designated with reference to activities, by the figurative usage of the result, activities are called

"beings" because only a concept comes into being. For there is no being whatsoever sustained by conditions apart from activities, but it is said thus by conventional expression. Thus by this, full understanding by knowing is stated.

"Two elements" means the conditioned element and the unconditioned element. Therein, the five aggregates produced by many conditions having come together are the conditioned element; Nibbāna, not made by any conditions, is the unconditioned element.

"Three elements" means the sensual element, the fine-material sphere element, and the immaterial sphere element. Therein, what is the sensual element? From below, making the Avīci hell the limit, from above, including the gods who control what is created by others, whatever in this interval are the aggregates, elements, and sense bases that frequent here and are included here - materiality, feeling, perception, activities, consciousness. This is called the sensual element. Therein, what is the material element? From below, making the Brahma world the limit, from above, including the Akaniṭṭha gods, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life. This is called the fine-material sphere element. Therein, what is the immaterial sphere element? From below, making the gods reborn in the plane of infinite space the limit, from above, including the gods reborn in the plane of neither-perception-nor-non-perception, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life. This is called the immaterial sphere element. In the commentary, however, "the sensual element" means sensual existence; the five aggregates are obtained. "The fine-material sphere element" means fine-material existence; the five aggregates are obtained. "The immaterial sphere element" means immaterial existence; four aggregates are obtained - thus it is said. This is the explanation according to the Dasuttara method.

But according to the method of the Saṅgīti, "three wholesome elements -the renunciation element, the non-anger element, the non-violence element. Another three elements - the fine-material sphere element, the immaterial sphere element, the cessation element. Another three elements - the inferior element, the middling element, the superior element" - the elements stated thus are also applicable here. Reasoning connected with renunciation, applied thought, etc. right thought. This is called the renunciation element. All wholesome mental states too are the renunciation element. Reasoning connected with non-anger, applied thought, etc. right thought is the non-anger element. Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness. This is called the non-anger element. Reasoning connected with non-violence, applied thought, etc. right thought is the non-violence element. Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion. This is called the non-violence element. The fine-material and immaterial elements have already been stated. The cessation element is Nibbāna. The inferior element is the twelve unwholesome arisings of consciousness;

the middling element is the remaining phenomena of the three planes. The superior element is the nine supramundane states. And all are elements in the sense of being lifeless.

"Four noble truths" means the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. The explanation of these will be in the answers concerning the truths.

"Five planes of liberation" means hearing the proclamation of the Teaching set forth by others for one's own welfare, expounding the Teaching as one has heard it oneself for the welfare of others, rehearsing the Teaching as one has heard it, contemplating with the mind the Teaching as one has heard it, and a favourable object among the kasiṇas, foulness, and so on - these are the five causes of liberation. As he said -

> "Here, monks, the Teacher expounds the Teaching to a monk, or a certain fellow monk who takes the place of a teacher. In whatever way, monks, the Teacher expounds the Teaching to a monk, or a certain fellow monk who takes the place of a teacher, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the first plane of liberation.
>
> "Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, but he expounds the Teaching in detail to others as he has heard it, as he has learned it. In whatever way, monks, for a monk, etc. the mind of one who is happy becomes concentrated. This is the second plane of liberation.
>
> "Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, but he recites the Teaching in detail as he has heard it, as he has learned it. In whatever way, monks, for a monk, etc. the mind of one who is happy becomes concentrated. This is the third plane of liberation.
>
> "Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, nor does he recite the Teaching in detail as he has heard it, as he has learned it, but he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. In whatever way, monks, for a monk, etc. the mind of one who is happy becomes concentrated. This is the fourth plane of liberation.
>
> "Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has

learned it, nor does he recite the Teaching in detail as he has heard it, as he has learned it, nor does he reflect upon, examine, and mentally contemplate the Teaching as he has heard it, as he has learned it, but a certain sign of concentration has been rightly grasped by him, well attended to, well considered, thoroughly understood with wisdom. In whatever way, monks, a certain sign of concentration has been rightly grasped by a monk, well attended to, well considered, thoroughly understood with wisdom, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the fifth plane of liberation."

"Six unsurpassed things" - here, there is nothing higher than these, thus they are unsurpassed; unsurpassed themselves are unsurpassed things; the meaning is "foremost." For this was said by the Blessed One -

"There are, monks, these six unsurpassed things. What are the six? The unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection.

"And what, monks, is the unsurpassed in seeing? Here, monks, a certain one goes to see an elephant treasure, goes to see a horse treasure, goes to see a gem treasure, or else goes to see various things, goes to see an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this seeing; I do not say it does not exist. But this seeing, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever, monks, goes to see the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This, monks, is the unsurpassed among seeings, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who goes to see the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in seeing. Thus the unsurpassed in seeing.

"And how is there the unsurpassed in hearing? Here, monks, a certain one goes to hear the sound of a drum, goes to hear the sound of a lute, goes to hear the sound of singing, or else goes to hear various things, goes to hear the Teaching of an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this hearing; I do not say it does not exist. But this hearing, monks, is low, etc. not leading to Nibbāna. But whoever, monks, goes to hear the Teaching of the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted.

This, monks, is the unsurpassed among hearings, for the purification of beings, etc. for the realisation of Nibbāna, that is to say, one who goes to hear the Teaching of the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in hearing. Thus the unsurpassed in seeing, the unsurpassed in hearing.

"And how is there the unsurpassed in material gain? Here, monks, a certain one obtains the gain of a son, obtains the gain of a wife, obtains the gain of wealth, or else obtains various gains. He acquires faith in an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this gain; I do not say it does not exist. But this gain, monks, is low, etc. not leading to Nibbāna. But whoever, monks, acquires faith in the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This, monks, is the unsurpassed among gains, for the purification of beings, etc. for the realisation of Nibbāna, that is to say, one who acquires faith in the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in material gain. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain.

"And how is there the unsurpassed in training? Here, monks, a certain one trains in elephants, trains in horses, trains in chariots, trains in the bow, trains in the sword, or else trains in various things, trains under an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this training; I do not say it does not exist. But this training, monks, is low, etc. not leading to Nibbāna. But whoever, monks, trains in higher morality, trains in higher consciousness, trains in higher wisdom in the Teaching and discipline proclaimed by the Truth-finder, with established faith, with established devotion, gone to the ultimate, devoted. This, monks, is the unsurpassed among trainings, for the purification of beings, etc. for the realisation of Nibbāna, that is to say, one who trains in higher morality, trains in higher consciousness, trains in higher wisdom in the Teaching and discipline proclaimed by the Truth-finder, with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in training. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training.

"And how is there the unsurpassed in service? Here, monks, a certain one serves a warrior, serves a brahmin, serves a householder, or else serves various people, serves an ascetic or brahmin who holds wrong views, who is wrongly practised. There is, monks, this service; I do not say it does not exist. But this service, monks, is low, etc. not leading to Nibbāna. But whoever, monks, serves the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is the unsurpassed, monks, among services, for the purification of beings, etc. for the realisation of Nibbāna, that is to say, one who serves the Truth-finder or a disciple of the Truth-finder with established faith, with established

devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in service. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service.

"And how is there the unsurpassed in recollection? Here, monks, a certain one recollects the gain of a son, recollects the gain of a wife, recollects the gain of wealth, or else recollects various things, recollects an ascetic or brahmin who holds wrong views, who is wrongly practised. There is, monks, this recollection; I do not say it does not exist. But this recollection, monks, is low, etc. not leading to Nibbāna. But whoever, monks, recollects the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted. This is unsurpassed, monks, among recollections for the purification of beings, etc. for the realisation of Nibbāna, that is to say, one who recollects the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted. This is called, monks, the unsurpassed in recollection. These, monks, are the six unsurpassed things."

"Seven cases for being without ten years" - here, "there is no ten years for this one" - thus "without ten years." The cases, the causes of the state of being without ten years, are the cases for being without ten years. For one who has eliminated the mental corruptions, having attained final Nibbāna at the time of ten years seniority, because of the absence of renewed conception, is not again one of ten years seniority - thus he is called "without ten years." And not only one of ten years seniority does not exist, even one of nine years seniority, etc. even one of a single moment does not exist either. And not only one who has attained final Nibbāna at the time of ten years seniority; even one who has attained final Nibbāna at the age of seven years is indeed soulless, without ten years, without a moment. But the Blessed One, having applied a conventional expression that arose in the time of the sectarians to one who has eliminated the mental corruptions in the Dispensation, showing the absence of such a one there and the existence here, said "seven cases for being without ten years" as the causes of such an intrinsic nature. As he said -

"There are, monks, these seven cases for being without ten years. What are the seven? Here, monks, a monk has acute desire for undertaking the training, and in the future has non-disappearance of devotion for undertaking the training. He has acute desire for discernment of the Teaching, and in the future has non-disappearance of devotion for discernment of the Teaching. He has acute desire for removal of desire, and in the future has non-disappearance of devotion for removal of desire. He has acute desire for seclusion, and in the future has non-disappearance of devotion for seclusion. He has acute desire for arousal of energy, and in the future has non-disappearance of devotion for arousal of energy. He has acute desire for mindfulness and discretion, and in the future has non-disappearance of devotion for mindfulness and discretion. He has acute desire for penetration of view, and in the future has non-disappearance of devotion for penetration of view. These, monks, are the seven cases for being without ten years."

The Elder too, having extracted that very teaching in the same way, said "seven cases for being without ten years."

"Eight bases of overcoming" - here, the sense bases that are being overcome by these meditative absorptions are the bases of overcoming - that is, the meditative absorptions. "Sense bases" means the circular meditation object objects reckoned as sense bases in the meaning of foundation. For a person with superior knowledge, of clear knowledge, thinking "What is there here to attain in this object? There is no burden for me in producing unified focus of mind," having overcome those objects, attains; the meaning is that right here, together with the arising of the sign, he produces absorption. Meditative absorptions produced in this way are called "bases of overcoming."

> What are the eight? Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the first basis of overcoming.
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> Perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the second basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the third basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the fourth basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. Just as a flax flower is blue, of blue colour, of blue appearance, of blue lustre, or just as that Benares cloth, smoothed on both sides, is blue, of blue colour, of blue appearance, of blue lustre, just so, not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. Having overcome them, one has this perception: 'I know, I see.' This is the fifth basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. Just as a kaṇikāra flower is yellow, of yellow colour, of yellow appearance, of yellow lustre, or just as that Benares cloth, smoothed on both sides, is yellow, of yellow colour, of yellow appearance, of yellow lustre, just so, not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. Having overcome them, one has this perception: 'I know, I see.' This is the sixth basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. Just as a bandhujīvaka flower is red, of red colour, of red appearance, of red lustre, or just as that Benares

> cloth, smoothed on both sides, is red, of red colour, of red appearance, of red lustre, just so, not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. Having overcome them, one has this perception: 'I know, I see.' This is the seventh basis of overcoming.
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> "Not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. Just as the morning star is white, of white colour, of white appearance, of white lustre, or just as that Benares cloth, smoothed on both sides, is white, of white colour, of white appearance, of white lustre, just so, not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. Having overcome them, one has this perception: 'I know, I see.' This is the eighth basis of overcoming. These are the eight bases of overcoming.

"Nine progressive abidings" means following each preceding one is progressive; because of being to be dwelt in progressively and to be attained progressively, they are abidings - progressive abidings; the meaning is abidings to be entered upon in succession.

> What are the nine? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' he enters and dwells in the plane of infinite space. With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. Having completely transcended the plane of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling. These are the nine progressive abidings themselves as stated.

"Ten bases for wearing away" means they wear away, they destroy wrong view and so on - thus "wearing away." "Bases" means causes. They are wearing away and they are bases - thus "bases for wearing away." This is a designation for right view and so on.

> "What are the ten? For one of right view, monks, wrong view has been worn away. And whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been worn away for him, and with right view as condition, many wholesome mental states go to fulfilment through development.
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> For one with right thought, monks, wrong thought has been worn away.And whatever many evil unwholesome mental states come to be with wrong thought as condition, those too have been worn away for him, and with right thought as condition, many wholesome mental states go to fulfilment through development.
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> For one with right speech, monks, wrong speech has been worn away.And whatever many evil unwholesome mental states come to be with wrong speech as condition, those too have been worn away for him, and with right speech as condition, many wholesome mental states go to fulfilment through development.
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> For one with right action, monks, wrong action has been worn away.And whatever many evil unwholesome mental states come to be with wrong action as condition, those too have been worn away for him, and with right action as condition, many wholesome mental states go to fulfilment through development.
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> For one with right livelihood, monks, wrong livelihood has been worn away. And whatever many evil unwholesome mental states come to be with wrong livelihood as condition, those too have been worn away for him, and with right livelihood as condition, many wholesome mental states go to fulfilment through development.
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> For one with right effort, monks, wrong effort has been worn away.And whatever many evil unwholesome mental states come to be with wrong effort as condition, those too have been worn away for him, and with right effort as condition, many wholesome mental states go to fulfilment through development.
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> For one with right mindfulness, monks, wrong mindfulness has been worn away. And whatever many evil unwholesome mental states come to be with wrong mindfulness as condition, those too have been worn away for him, and with right mindfulness as condition, many wholesome mental states go to fulfilment through development.
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> For one with right concentration, monks, wrong concentration has been worn away. And whatever many evil unwholesome mental states come to be with wrong concentration as condition, those too have been worn away for him,

and with right concentration as condition, many wholesome mental states go to fulfilment through development.

For one of right knowledge, monks, wrong knowledge has been worn away. And whatever many evil unwholesome mental states come to be with wrong knowledge as condition, those too have been worn away for him, and with right knowledge as condition, many wholesome mental states go to fulfilment through development.

For one with right liberation, monks, wrong liberation has been worn away. And whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been worn away for him, and with right liberation as condition, many wholesome mental states go to fulfilment through development" - thus the ten bases for wearing away are stated.

3. "The all, monks, should be directly known" and so on - it should be understood that what was said by the Blessed One has been brought here and shown. "And what" - the syllable "ca" is an indeclinable particle used merely as an expletive. The thirty answers beginning with the eye are explained in the order of door, object, and occurrence, having made five each in each of the six doors. Therein, the eye is twofold - the physical eye and the eye of wisdom. Among these, the eye of wisdom is fivefold: the Buddha-eye, the all-seeing eye, the eye of knowledge, the divine eye, and the eye of the teaching. "I saw, monks, surveying the world with the Buddha-eye" - this is called the Buddha-eye. "The all-seeing eye is called the knowledge of omniscience" - this is called the all-seeing eye. "Vision arose, knowledge arose" - this is called the eye of knowledge. "I saw, monks, with the divine eye, which is pure" - this is called the divine eye. "The stainless, spotless eye of the teaching arose" - this is called the eye of the teaching, the knowledge reckoned as the lower three paths.

The physical eye too is twofold: the eye with its constituents and the sensitivity-eye. That lump of flesh established in the eye-socket, delimited below by the bone of the eye-socket, above by the eyebrow bone, on both sides by the corners of the eyes, externally by the eyelashes, bound by a sinew-thread emerging from the middle of the eye-socket to the brain, decorated with white, dark, and very dark circles - this is called the eye with its constituents. But whatever sensitivity herein dependent, herein bound, derived from the four primary elements - this is called the sensitivity-eye. This is what is intended here. That same, in the middle of the dark circle surrounded by the white circle of that eye with its constituents, in the sphere of sight at the place where the arising of bodily forms standing in front occurs, having pervaded the seven eye-membranes like oil poured on seven layers of cotton pervading the cotton layers, in measure merely the size of a split mung bean, stands accomplishing the function of sense-base and door as is appropriate for eye-consciousness and so on. "It tastes that" (taṃ cakkhati) - thus eye (cakkhu); the meaning is it enjoys and makes clear visible form. "They make visible" thus "forms"; undergoing change of colour, they make manifest the state of having reached the heart - this is the meaning. Consciousness that has occurred from the eye, or consciousness of the eye, is eye-consciousness. It touches - thus contact (phassa). Having adorned the term with a prefix, it is called "contact" (samphassa). Contact that has occurred from the eye is eye-contact. "With eye-contact as condition" means with the condition of contact

associated with eye-consciousness. "Feeling" (vedayita) means experiencing (vindana); the meaning is feeling (vedanā). "That itself makes happy" - thus happiness (sukhaṃ); the meaning is that in whomever it arises, it makes that one happy. Or it well devours and destroys bodily and mental affliction - thus happiness. "It afflicts" - thus suffering (dukkhaṃ); the meaning is that in whomever it arises, it makes that one afflicted. "Not suffering, not happiness" (na dukkhaṃ na sukhaṃ) is neither-unpleasant-nor-pleasant (adukkhamasukhaṃ). The syllable "ma" is stated by way of word-junction. But that eye-contact is a condition for the feeling associated with it in eight ways: by way of conascence, mutuality, support, result, nutriment, association, presence, and non-disappearance; in five ways for the feeling associated with receiving-consciousness: by way of proximity, contiguity, decisive support, absence, and disappearance; and it is a condition for those associated with investigating consciousness and so on only by way of decisive support.

"It hears" (suṇāti) - thus it is the ear (sota).That, inside the ear-hole with its constituents, at the spot covered with fine copper-coloured hairs having the shape of a finger-ring, stands accomplishing the function of sense-base and door as is appropriate for ear-consciousness and so on. "They sound forth" means sounds, the meaning is "they are uttered." "It smells" (ghāyati) - thus it is the nose (ghāna).That, inside the nose-hole with its constituents, at the spot having the shape of a goat's hoof, stands accomplishing the function of sense-base and door as is appropriate for nose-consciousness and so on. "They give off odour" means odours, the meaning is "they indicate their own objects." "It calls out life" (jīvitam avhāyati) - thus it is the tongue (jivhā); or the tongue in the sense of tasting (sāyana). That, having excluded the extreme tip, root, and sides of the tongue with its constituents, at the spot in the middle of the upper surface having the shape of the tip of a split blue lotus petal, stands accomplishing the function of sense-base and door as is appropriate for tongue-consciousness and so on. "Beings savour them" means flavours, the meaning is "they enjoy." The body is the origin of contemptible phenomena with mental corruptions. "Origin" means the place of arising. That, wherever in this body there is what is called clung-to occurrence, there for the most part body-sensitivity stands accomplishing the function of sense-base and door as is appropriate for body-consciousness and so on. "They are touched" means tangible objects. "It knows" (munāti) - thus it is mind (mano); the meaning is it cognises. "They bear their own characteristic" (attano lakkhaṇaṃ dhārenti) - thus they are phenomena (dhammā). "Mind" (mano) means the life-continuum together with adverting. "Phenomena" (dhammā) means phenomena that are mind-objects of twelve varieties. "Mind-consciousness" (manoviññāṇa) means impulsion mind-consciousness. "Mind-contact" (manosamphassa) means contact associated with it. That is a condition for the feeling associated with it by the remaining seven conditions excluding the result condition; for the immediately subsequent one, by those very same; for the remaining ones, it is a condition only by way of decisive support.

The five answers beginning with material form and so on are explained by way of the aggregates. It is transformed and afflicted by cold and so on - thus material form (rūpa). It feels - thus feeling (vedanā). It perceives - thus perception (saññā). They construct - thus activities (saṅkhārā). It cognises - thus consciousness. The ten sets of six beginning with the eye and ending with sustained thought regarding mental phenomena are explained by way of the pleasant and agreeable as sixty answers.

Feeling born of eye-contact and so on is just that which is associated with each respective one. Perception regarding forms is perception of material form. "It wills" means volition (sañcetanā), the meaning is "it brings together." "It trembles" means craving (taṇhā), the meaning is "it thirsts." "It thinks" means applied thought (vitakko), or contemplation is applied thought, it means striking. "By that the mind moves about the object" means sustained thought (vicāro), or moving about is sustained thought, it means following along.

4. The six answers beginning with the solid element are explained briefly by way of defining mentality-materiality. It is earth because of being spread out. It reaches, it is reached, or it causes to reach - thus it is liquid. It heats - thus it is heat. It blows - thus it is air. It does not drag, it does not pull away, it is not possible to plough, to cut, or to break it - thus it is space. It is an element in the meaning of being without a being.

The ten answers beginning with the earth kasiṇa are explained by way of kasiṇa meditation development. "Kasiṇa" is said by way of entire pervading to refer to the kasiṇa circle, the sign that has appeared in it, and also the meditative absorption that has that as its object. But here meditative absorption is intended. At the beginning there are four meditative absorptions having the primary element kasiṇas as objects, and beyond those four having colour kasiṇas as objects. "Space kasiṇa" means demarcated space, and the meditative absorption having that as its object, the space left by the removal of the kasiṇa, and the plane of infinite space having that as its object. "Consciousness kasiṇa" means the consciousness of the plane of infinite space, and the plane of infinite consciousness having that as its object.

The thirty-two answers beginning with head hairs are explained by way of the meditation subject of the thirty-two aspects. But among those beginning with head hairs, when they are presented as repulsive, there is the meditation subject of foulness by way of mindfulness of the body; when they are presented by colour, there is the kasiṇa meditation subject; when they are presented by element, there is the meditation subject of defining the four elements; and for those presented as repulsive or by colour, the terms beginning with "head hairs" and so on are the meditative absorptions having those as objects; for what is presented by element, those portions and the element meditation development having those as objects should be understood.

Head hairs are delimited on both sides by the knots of hair above the ears, in front by the edge of the forehead, and behind by the bottom of the throat, having entered to the extent of a grain of paddy into the skin wrapping the skull, standing numbering many hundreds of thousands.

Body hairs, setting aside the place where head hairs and so on are established and the palms of the hands and soles of the feet, for the most part stand in the skin of the body, having entered to the extent of a nit's egg into ninety-nine thousand hair pores.

Nails are twenty, standing on the upper backs of the fingers.

Teeth stand in the two jawbones, for the most part thirty-two.

Skin is the hide that, having enveloped the entire body, stands above the visible pleura and below the outer skin.

Flesh is nine hundred pieces of flesh standing having besmeared slightly more than three hundred bones.

Sinews are nine hundred sinews standing in the entire body having bound the bones.

Bones are slightly more than three hundred bones standing in the entire body above the bones below.

Bone marrow is the marrow standing inside those various bones.

Kidneys are two lumps of flesh that, having emerged from the bottom of the throat by a single root, having gone a little way, having been bound by a thick sinew that has split in two, stand having encircled the flesh of the heart.

The heart is the flesh of the heart standing in the middle of the two breasts inside the body, internally the support of consciousness, filled with about half a pasata measure of blood, having a cavity the size of the place where a punnāga seed is established.

The liver is a twin membrane of flesh standing in dependence on the right side inside the two breasts.

The pleura is twofold enveloping flesh: that termed covered pleura, standing having covered the heart and kidneys, and that termed uncovered pleura, standing having wrapped around the flesh beneath the skin throughout the whole body.

The spleen is the flesh of the stomach-tongue standing in dependence on the upper side of the stomach lining on the left side of the heart.

Lungs are the lung flesh, consisting of thirty-two pieces of flesh, standing hanging down having covered over the heart and the liver, between the two breasts, inside the body.

Intestines are the coils of the intestines, being fastened above at the throat and below at the anus, standing inside the body within the confines of the throat and the anus, thirty-two cubits for a man, twenty-eight cubits for a woman, bent at twenty-one places.

Mesentery is the binding that, having fastened the folds of the intestines together at the bolt-end where they do not separate, stands between the twenty-one folds of the intestines.

Undigested food is the various kinds of what is eaten, drunk, chewed, and tasted, crushed by the pestle of the teeth, turned over by the hand of the tongue, obstructed by spittle and saliva, with the excellence of colour, odour, flavour, and so on gone at that very moment, resembling the vomit of a dog that has eaten chaff from a weaver's loom, having fallen down, having become enveloped by bile, phlegm, and wind, seething with the force of the heat of the digestive fire, swarming with crowds of worms, releasing foam and bubbles again and again, having reached a state of supreme refuse-foul-smelling loathsomeness, standing on the membrane above the navel termed the stomach.

Excrement is the faeces standing at the end of the intestines, in the space termed the receptacle for the digested, between the navel below and the roots of the backbone, about eight finger-breadths in height.

Bile is twofold: that termed bound bile, which stands depending on the liver flesh between the heart flesh and the lungs, standing in a bile sac resembling a large kosātakī pod; and that termed unbound bile, which, excluding the places on the head hair, body hair, nails, and teeth that are free from flesh, and the hardened dry skin, has pervaded the remaining body and stands there.

Phlegm is the phlegm standing on the mucous membrane of the stomach, in a quantity filling one measure.

Pus is the transformation of fully matured blood in boils, abscesses, and so on that have arisen either at a place on the body struck by stumps, thorns, weapons, flames of fire, and so on, or by way of disturbance of the internal elements. Blood is twofold: that termed accumulated blood, which, having filled the lower part of the liver, trickling little by little upon the heart, kidneys, and lungs, moistening the kidneys, heart, liver, and lungs, stands in the amount sufficient to fill one measure; and that termed circulating blood, which, excluding the places on the head hair, body hair, nails, and teeth that are free from flesh, and the hardened dry skin, has pervaded the entire clung-to body following the network of veins and stands there.

Sweat is the liquid element that trickles through all the pores of the head hair and body hair when the body is heated by the heat of fire, the heat of the sun, seasonal changes, and so on.

Fat is the thick cohesion standing between the skin and the flesh throughout the whole body of a stout person, and depending on the calf flesh and so on of a thin person.

Tears are the liquid element that, having arisen due to pleasure, displeasure, unsuitable food, or climate, either stands filling the eye-sockets or trickles forth.

Grease is the dissolved cohesion standing mostly on the palms of the hands, the backs of the hands, the soles of the feet, the backs of the feet, the tips of the nose, the forehead, and the points of the shoulders, where heat has arisen due to the heat of fire, the heat of the sun, or unsuitable climate.

Spittle is the liquid element mixed with foam, which, for one seeing or remembering such food, or placing it in the mouth, or when the heart feels weary, or when producing disgust towards anything whatsoever, arises more abundantly and, descending from both sides of the cheeks, stands on the tongue.

Snot is the putrid, impure, slippery substance that, for one in whom disturbance of the elements has arisen due to unsuitable food or climate, or for one who is weeping, having trickled from the brain inside the head, having descended through the opening at the top of the palate, either stands filling the nostrils or trickles forth.

Synovial fluid is the slippery carcass standing within the one hundred and eighty joints, accomplishing the function of lubricating the bone joints.

Urine is the liquid element standing inside the bladder container by the power of food and climate.

Brain is the heap of marrow, a combination of four lumps, standing inside the skull depending on the four suture lines.

The twelve answers beginning with the eye sense base and so on are explained by way of the twelve sense bases. It is a sense base because of being a sense base, because of extending income, and because of leading to what is extended. For in the eye, visible form, and so on, consciousness and mental factors having their respective doors and objects exert themselves, rise up, strive, and endeavour by their own respective functions of experiencing and so on - thus it is said. And moreover, these extend and spread out the phenomena that constitute income - thus it is said. And this exceedingly extended suffering of the round of rebirths that has proceeded in the round of rebirths without discernible beginning - as long as it does not turn back, so long they lead and set it going - thus it is said.

Furthermore, a sense base is so called in the meaning of a dwelling place, in the meaning of a mine, in the meaning of a meeting place, in the meaning of a place of origin, and in the meaning of a cause. For thus in the world, in such expressions as "the lord's domain" and "Vāsudeva's domain" and so on, a dwelling place is called a "sense base." In such expressions as "a gold mine" and "a silver mine" and so on, it means a mine. In the Dispensation, however, in such expressions as "in a delightful place, birds resort to it" and so on, it means a meeting place. In such expressions as "the southern route is the sense base of cattle" and so on, it means a place of origin. In such expressions as "in each and every case he attains the ability to witness, when there is a basis for mindfulness" and so on, it means a cause. And in the eye and so on, those respective consciousness and mental factors dwell, because their occurrence depends on them - thus the eye and so on are their dwelling place; and in the eye and so on they are strewn because of being dependent on them and because of having them as objects - thus the eye and so on are also their mine; because of coming together there and there by way of sense-base, door, and object, the eye and so on are also their meeting place; because of their arising right there by way of being their support and object, the eye and so on are also their place of origin; because in the absence of the eye and so on they are absent, the eye and so on are also their cause - thus, by the aforesaid meaning, it is the eye and it is a sense base - thus "eye sense base." So too for the rest.

The eighteen answers beginning with the eye-element are explained by way of the eighteen elements. Each individual phenomenon among the eye and so on, according to its origination, arranges, is borne, arrangement is determined, by this, or here it is borne - thus "element." For mundane elements, having been defined as being causes, just as the elements of gold, silver, and so on produce gold, silver, and so on, they arrange the manifold suffering of the round of rebirths. And they are borne, sustained by beings, just as a burden by burden-bearers - this is the meaning. And these are merely the arrangement of suffering, because of not being subject to control. And by these, which are the instruments, the suffering of the round of rebirths is carried out in conformity by beings. And what is thus arranged is borne, deposited in these very same - this is the meaning. Furthermore, just as the self of the sectarians does not exist by intrinsic nature, these are not so. But these bear their own intrinsic nature - thus they are elements. And just as in the world the variegated rock constituents such as yellow orpiment, red arsenic, and so on are called "elements," so too these are like elements - thus they are elements. For these are variegated constituents to be known by knowledge. Or just as in the constituents of the combination termed "body," such as chyle, blood, and so on, which are defined by mutually dissimilar characteristics,

there is the designation "element," just so in the constituents of individual existence termed "the five aggregates" too, the designation "element" should be understood. For these, the eye and so on, are defined by mutually dissimilar characteristics. Furthermore, "element" is a designation for what is merely lifeless. For thus indeed the Blessed One gave the teaching on elements in such passages as "This person, monk, has six elements" for the purpose of abolishing the perception of a soul. By the aforesaid meaning, it is the eye and that is an element - thus "eye-element." So too for the rest. "Mind-element" means the three mind-elements. "Element of phenomena" means the aggregates of feeling, perception, and mental activities, the sixteen kinds of subtle matter, and Nibbāna. "Mind-consciousness element" means the seventy-six mind-consciousness elements.

The twenty-two answers beginning with the eye-faculty are explained by way of the twenty-two faculties. The eye itself exercises the function of lordship in the characteristic of seeing - thus "eye-faculty." The ear itself exercises the function of lordship in the characteristic of hearing - thus "ear-faculty." The nose itself exercises the function of lordship in the characteristic of smelling - thus "nose-faculty." The tongue itself exercises the function of lordship in the characteristic of tasting - thus "tongue-faculty." The body itself exercises the function of lordship in the characteristic of touching - thus "body-faculty." "It thinks" (manate) - thus it is the mind (mano); the meaning is it cognises. The commentary teachers, however, said - As if measuring with a measuring vessel, as if weighing with a great scale, it thinks, it knows the object - thus it is the mind (mano); that very same exercises the function of lordship in the characteristic of thinking - thus "mind faculty."

The phenomena conascent with it live by means of it - thus "life" (jīvita); that very same exercises the function of lordship in the characteristic of maintenance - thus "life faculty." That is twofold: the material life faculty and the immaterial life faculty. The material life faculty is conascent with all kamma-born matter and is the maintenance of conascent matter; the immaterial life faculty is conascent with all consciousness and is the maintenance of conascent immaterial phenomena.

She bears, the embryo goes into her womb - thus "woman" (itthī); it exercises the function of lordship in the feminine sign and so on - thus it is a faculty; by fixed determination it is the faculty of a woman only - the femininity faculty.

"Puṃ" is called hell; in hell termed "puṃ" one is injured, one is harmed - thus "a man" (puriso); it exercises the function of lordship in the masculine sign and so on - thus it is a faculty; by fixed determination it is the faculty of a man only - the masculinity faculty. Of these two, each one is conjoined with the kamma-born materiality of each individual possessing that intrinsic nature.

Pleasantness associated with wholesome-resultant body-consciousness exercises the function of lordship in the characteristic of bodily comfort - thus it is a faculty; pleasantness itself is a faculty - the faculty of pleasantness.

Pain associated with unwholesome-resultant body-consciousness exercises the function of lordship in the characteristic of bodily discomfort - thus it is a faculty; pain itself is a faculty - the faculty of pain.

Through the connection with rapture and pleasure, the mind would be beautiful - thus "glad-minded" (sumano); the state of being glad-minded is pleasure (somanassa); it exercises the function of lordship in the characteristic of mental comfort - thus it is a faculty; pleasure itself is a faculty - the pleasure faculty.

Through the connection with displeasure, the mind would be bad - thus, or because of being inferior feeling, the mind would be contemptible - thus "unhappy-minded" (dummano); the state of being unhappy-minded is displeasure (domanassa); it exercises the function of lordship in the characteristic of mental discomfort - thus it is a faculty; displeasure itself is a faculty - the faculty of displeasure. It looks on with indifference at the occurrence in the mode of pleasure and pain, because of being established in the mode of neutrality it proceeds in that mode - thus "equanimity" (upekkhā); it exercises the function of lordship in the characteristic of neutrality - thus it is a faculty; equanimity itself is a faculty - the equanimity faculty.

They believe by means of it, or it itself believes, or it is merely the act of believing - thus "faith" (saddhā); because of overcoming faithlessness, it is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of decision - thus it is a faculty; faith itself is a faculty - the faith faculty.

The state of a hero is energy, or the action of heroes is energy, or that which is to be set in motion, to be kept going by method, by way - thus "energy" (vīriya); because of overcoming idleness, it is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of exertion - thus it is a faculty; energy itself is a faculty - the energy faculty.

They remember by means of it, or it itself remembers, or it is merely the act of remembering - thus "mindfulness" (sati); because of overcoming forgetfulness, it is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of establishing - thus it is a faculty; mindfulness itself is a faculty - the mindfulness faculty.

It rightly places the mind on the object, establishes it - thus "concentration" (samādhi); because of overcoming distraction, it is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of non-distraction - thus it is a faculty; concentration itself is a faculty - the concentration faculty.

It understands the noble truths by the method beginning with "This is suffering" - thus "wisdom" (paññā). In the commentary, however, it is said: "Wisdom is by way of making known as impermanent, suffering, and non-self." Because of overcoming ignorance, it is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of seeing - thus it is a faculty; wisdom itself is a faculty - the wisdom faculty.

Because it arises in one who is practising with the intention "I shall know the unknown, the Deathless state, or the teaching of the four truths, in the round of rebirths without discernible beginning," and because of the occurrence of the meaning of faculty - thus the faculty of "I shall know the unknown." This is the name for the knowledge of the path of stream-entry.

Without transgressing the limit known by the first path, because of knowing those very same teachings of the four truths known by that path, and because of the occurrence of the meaning of faculty - thus the fully knowing faculty is the faculty of final knowledge. This is the name for knowledge in six states beginning with the fruition of stream-entry.

Because it arises in one who has final knowledge, one who has eliminated the mental corruptions, whose function of knowledge regarding the four truths is completed, and because of the occurrence of the meaning of faculty - thus the faculty of one who has final knowledge; or because among the phenomena of those who have final knowledge, whose function regarding the four truths is completed, who stand having penetrated the four truths, it accomplishes the function of lordship within them - thus the faculty of one who has final knowledge. This is the name for the knowledge of the fruition of arahantship. All these are faculties as appropriate in the meaning of the sign of the lord, in the meaning of being taught by the lord, in the meaning of being seen by the lord, in the meaning of being created by the lord, and in the meaning of being employed by the lord. For the Blessed One, the Perfectly Enlightened One, is the lord because of the state of supreme sovereignty, and wholesome and unwholesome action is the lord because of the absence of anyone's sovereignty over actions. For that very reason, here the faculties born of action indicate wholesome and unwholesome action, and they are created by that - thus they are faculties in the meaning of the sign of the lord and in the meaning of being created by the lord. But all these were proclaimed as they really are and fully awakened to by the Blessed One, the great sage - thus they are faculties in the meaning of being taught by the lord and in the meaning of being seen by the lord. And by that very Blessed One, the great sage, some were employed for the practice of resort, and some were employed for the practice of meditative development - thus they are faculties also in the meaning of being employed by the lord. Furthermore, these are faculties also in the meaning of sovereignty termed predominance. For in the occurrence of eye-consciousness and so on, the predominance of the eye and so on is established - when that is sharp, because of its sharpness, and when dull, because of its dullness.

5. The twelve answers beginning with the sensual element and so on are explained by way of the classification of existence. The element connected with sensuality reckoned as sensual lust is the sensual element, or the element reckoned as sensuality is the sensual element.

Having abandoned sensuality, the element connected with fine-materiality is the fine-material element, or the element reckoned as fine-materiality is the fine-material element.

Having abandoned both sensuality and fine-materiality, the element connected with immateriality is the immaterial element, or the element reckoned as immateriality is the immaterial element.

Those very same elements are again stated by the term existence. For "it exists" is called "existence." Existence connected with perception is percipient existence, or existence accompanied by perception is percipient existence, or perception exists

here in this existence - thus percipient existence. That is sensual existence, and fine-material existence free from non-percipient existence, and immaterial existence free from neither-percipient-nor-non-percipient existence.

Non-percipient existence is not percipient existence; that is a part of fine-material existence.

Because of the absence of grossness it is "neither-perception," because of coming to be through subtlety it is "nor-non-perception" - thus neither-perception-nor-non-perception; existence connected with that is neither-percipient-nor-non-percipient existence. Or because of the absence of gross perception and because of the existence of subtle perception, neither-perception-nor-non-perception exists in this existence - thus neither-percipient-nor-non-percipient existence; that is a part of immaterial existence.

Existence covered with a single aggregate of matter, one constituent of being belongs to this existence - thus single-aggregate constituent existence; that is just non-percipient existence.

Existence covered with four immaterial aggregates, four constituents of being belong to this existence - thus four-aggregate constituent existence; that is just immaterial existence.

Existence covered with five aggregates, five constituents of being belong to this existence - thus five-aggregate constituent existence; that is both sensual existence and a part of fine-material existence.

6. The twelve answers beginning with the first meditative absorption and so on are explained by way of meditative absorption and attainment. "Meditative absorption" - here only the divine abidings are intended. The first meditative absorption is associated with applied thought, sustained thought, rapture, happiness, and unified focus of mind. The second meditative absorption is associated with rapture, happiness, and unified focus of mind. The third meditative absorption is associated with happiness and unified focus of mind. The fourth meditative absorption is associated with equanimity and unified focus of mind.

That which softens (medati), that which becomes tender (mejjati) is friendliness (mettā); the meaning is "that which is affectionate" (sinīyhati). Friendliness (mettā) is so called because it arises in a friend (mitte bhavā), or because it is the disposition of a friend (mittassa esā pavatti); liberation (vimutti) because of being released from opposing mental states and because of being inclined towards the object; liberation of mind is liberation of the mind (cetovimutti); friendliness itself as liberation of mind is liberation of mind through friendliness (mettācetovimutti).

Compassion has the meaning already stated.

Those possessed of that rejoice (modanti) by means of it, or one oneself rejoices (modati), or it is merely the act of rejoicing itself - thus it is altruistic joy (muditā). By the abandoning of activity beginning with "May they be free from enmity" and by the approach to the state of neutrality, one is equanimous (upekkhati) - thus it is

equanimity (upekkhā). The three divine abidings beginning with friendliness are connected with the three meditative absorptions beginning with the first. The divine abiding of equanimity is connected with the fourth meditative absorption.

By way of pervading, there is no end for this - thus "infinite" (ananto).Space is infinite - thus "infinite space" (ākāsānanto); this is the space revealed by the removal of the kasiṇa. Infinite space itself is the infinity of space (ākāsānañcaṃ); that infinity of space is a plane for this meditative absorption together with its associated mental states in the meaning of foundation, just as the plane of the gods is for the gods - thus the plane of infinite space (ākāsānañcāyatanaṃ). The plane of infinite space itself as an attainment is the attainment of the plane of infinite space. And by way of pervading, there is no end for this - thus "infinite" (anantaṃ); that is the consciousness having space as its object. The infinite itself is infinity (ānañcaṃ); consciousness is infinity - instead of saying "viññāṇānañca," "viññāṇañca" is said. For here this is a conventional term. That infinity of consciousness is a plane for this meditative absorption together with its associated mental states in the meaning of foundation, just as the plane of the gods is for the gods - thus the plane of infinite consciousness (viññāṇañcāyatanaṃ). "There is nothing of this" - thus "one who owns nothing" (akiñcanaṃ); it is said to mean that not even so much as a mere fragment of it remains. The state of one who owns nothing is nothingness (ākiñcaññaṃ). This is a designation for the absence of the consciousness of the plane of infinite space. That is nothingness. In the meaning of foundation, it is a plane for this meditative absorption together with its associated mental states, just as the plane of the gods is for the gods - thus the plane of nothingness (ākiñcaññāyatanaṃ). Because of the absence of gross perception and because of the existence of subtle perception, the perception of this meditative absorption together with its associated mental states is neither-perception-nor-non-perception (nevasaññānāsaññaṃ). Neither-perception-nor-non-perception, and because that is included in the mind sense base and the mind-object sense base, it is also a plane - thus the plane of neither-perception-nor-non-perception (nevasaññānāsaññāyatanaṃ). Or, whatever perception there is here, because of its inability to perform the function of clear perception, it is neither-perception (nevasaññā); because of existing through the subtle state of the remainder of activities, it is nor-non-perception (nāsaññā) - thus neither-perception-nor-non-perception (nevasaññānāsaññā); and that neither-perception-nor-non-perception is also a plane for the remaining mental states in the meaning of foundation - thus the plane of neither-perception-nor-non-perception (nevasaññānāsaññāyatanaṃ). This is a designation for the attainment having the plane of nothingness as its object. Not only is perception here of such a nature, but feeling too is neither-feeling-nor-non-feeling. Consciousness too is neither-consciousness-nor-non-consciousness. Contact too is neither-contact-nor-non-contact. The same method applies to the remaining associated mental states. But this teaching was given under the heading of perception.

The twelve answers beginning with ignorance and so on are explained by way of the factors of dependent origination. In the sense of being inappropriate to fulfil, bodily misconduct and so on is called what should not be found, the meaning being what should not be obtained. It finds that which should not be found - thus it is ignorance. Conversely, bodily good conduct and so on is called what should be found; it does not find that which should be found - thus it is ignorance. It makes unknown the meaning

of heap of the aggregates, the meaning of sense base of the sense bases, the meaning of emptiness of the elements, the meaning of predominance of the faculties, the meaning of actuality of the truths - thus it is ignorance. It makes unknown the fourfold meaning of each of suffering and so on stated by way of oppression and so on - thus too it is ignorance; in the round of rebirths which is without end, it causes beings to rush into all modes of generation, destinations, existences, stations of consciousness, and abodes of beings - thus it is ignorance; in the ultimate sense, it rushes towards women, men, and so on which do not exist, and does not rush towards aggregates and so on which do exist - thus it is ignorance; furthermore, ignorance is also because of concealing the sense-bases and objects of eye-consciousness and so on, and the phenomena of dependent origination and the dependently arisen. They construct the conditioned - thus activities. It cognises - thus consciousness. It inclines - thus mentality, or it causes to incline - thus mentality.It is transformed - thus materiality. It extends income, and it leads to what is extended - thus sense base. It touches - thus contact (phassa). It feels - thus feeling (vedanā). It is agitated - thus craving. It clings, it grasps exceedingly - thus clinging. It becomes, or it develops - thus existence. Coming into being is birth. Decaying is ageing. They die by means of this - thus death.

7. Eight hundred and eight answers beginning with suffering are explained by way of the application of the four truths. For in "Suffering should be directly known" and so on, twenty-four answers by way of six tetrads, having been combined with the section on "the eye... ageing and death," by means of "the eye should be directly known, the ear should be directly known" and so on, with "birth should be directly known" as the conclusion, are stated having been combined with one hundred and ninety-five answers. Ninety-five exceeding four hundred tetrads makes seven hundred and eighty answers by way of those tetrads. In the tetrad beginning with "ageing and death should be directly known," counting "four answers," thus in all there are eight hundred and eight answers. And here, the predominant condition of each respective phenomenon should be understood as the origin. Nibbāna, which is empty of all activities, should be understood as cessation. For with reference to the absence here of all three supramundane faculties beginning with the faculty of "I shall know the unknown," the expression "cessation of the faculty of 'I shall know the unknown'" and so on is fitting. And "the practice leading to cessation" is everywhere only the noble path. For when it is stated thus, since the conventional expression of path is possible even in the case of fruition, it is fitting for the faculty of final knowledge and the faculty of one who has final knowledge as well. Again, eight hundred and eight answers are explained by way of the purpose of full understanding and so on of suffering and so on; again, eight hundred and eight answers are explained by way of the meaning of full understanding through penetration and so on of suffering and so on. That full understanding and penetration in the sense of what should be penetrated - thus "full understanding through penetration." The meaning that is full understanding through penetration itself is the meaning of full understanding through penetration.

8. Again, having combined those same two hundred and two terms beginning with suffering and ending with ageing and death with seven terms each beginning with origin, by way of two hundred and two groups of eight, one thousand six hundred and sixteen answers are explained. Therein, the predominant condition is the origin; its

cessation is the cessation of the origin. Desire itself as lust is desire and lust; through the perception of pleasure in suffering, there is desire and lust for suffering; its cessation is the cessation of desire and lust. The happiness and pleasure arising dependent on suffering is the gratification of suffering. The impermanence of suffering, the nature of being subject to change of suffering, is the danger of suffering. The removal of desire and lust for suffering, the abandoning of desire and lust, is the escape from suffering. From the statement "but whatever has come to be, is conditioned, dependently arisen, cessation is its escape," Nibbāna itself is the escape from suffering. It should be understood that "the cessation of suffering, the cessation of the origin, the cessation of desire and lust, the escape from suffering" - in these four instances, Nibbāna itself is stated by various synonymous expressions as the opposite of the various conditioned things. Some, however, say "from the origin of nutriment is the origin of suffering, from the cessation of nutriment is the cessation of suffering - the cessation of the origin is by way of its own nature; or else the cessation of the origin is through seeing the rise and fall; the path together with insight is the cessation of desire and lust." But when it is stated thus, since the supramundane faculties are not subject to insight, it would not be common to all; therefore the method stated first should be accepted. For in the supramundane faculties, precisely because of the absence of desire and lust, the cessation of desire and lust is fitting. Through desire and lust for the body, desire and lust for the individual parts of the body such as head hair and so on is already made; through desire and lust for things possessing ageing and death, desire and lust for ageing and death is already made. Thus gratification and danger also should be applied. Again, having combined those same two hundred and two terms beginning with suffering and ending with ageing and death with six terms each beginning with origin, by way of two hundred and two groups of seven, one thousand four hundred and fourteen answers are explained.

9. Now, in order to explain the two hundred and one terms beginning with material form and ending with ageing and death, having combined them with the seven observations, first the seven observations beginning with the observation of impermanence are explained. All of those, together with the seven pure observation answers, amount to one thousand four hundred and fourteen answers. Observation as "impermanent" is observation of impermanence. That is the opponent of the perception of permanence. Observation as "suffering" is observation of suffering. That is the opponent of the perception of happiness. Observation as "non-self" is observation of non-self. That is the opponent of the perception of self. Through the fulfilment of the three observations, one becomes disenchanted - thus it is disenchantment; and that is disenchantment and it is observation - thus observation of disenchantment. That is the opponent of delight. Through the fulfilment of the four observations, one becomes dispassionate - thus it is dispassion; and that is dispassion and it is observation - thus observation of dispassion. That is the opponent of lust. Through the fulfilment of the five observations, one makes lust cease - thus it is cessation; and that is cessation and it is observation - thus observation of cessation. That is the opponent of origin. Through the fulfilment of the six observations, one gives up - thus it is relinquishment; and that is relinquishment and it is observation - thus observation of relinquishment. That is the opponent of grasping. Even though the supramundane faculties are absent, since they are accessible to insight, from the

statement "all activities are impermanent, all activities are suffering, all phenomena are non-self," because they too are impermanent, suffering, and non-self, therein because of the absence of the perception of permanence, happiness, and self, of delight, and of lust, because they possess cessation - thus from observation, and because of the occurrence of relinquishment by giving up and relinquishment by leaping forward, it should be understood that with them too the seven observations are combined. When things possessing ageing and death are seen beginning with impermanence, ageing and death too are indeed seen beginning with impermanence; when one becomes disenchanted and dispassionate regarding things possessing ageing and death, one is disenchanted and dispassionate regarding ageing and death; when things possessing ageing and death are seen as cessation, ageing and death too are indeed seen as cessation; when one gives up things possessing ageing and death, one is indeed giving up ageing and death - thus it should be understood that the seven observations are combined with ageing and death.

10. Now, by way of the five objects beginning with arising and so on, which are the basis of the knowledge of danger, fifteen answers are explained as arising and so on together with their synonyms; by way of the object opposite to that, for the knowledge of the peaceful state, fifteen answers beginning with non-arising and so on are explained; again, having combined those very same terms beginning with arising and non-arising and so on in pairs, thirty answers are explained. Thus in this method alone there are sixty answers. Therein, "arising" means rebirth here conditioned by former action. "Occurrence" means the occurrence of one thus arisen. "Sign" means all signs of activities. For to one who practises meditation, activities appear as if with a definite form, therefore they are called "sign." "Accumulation" means action that is the cause of conception in the future. For that is called "accumulation" in the meaning of volitionally producing.

"Conception" means rebirth in the future. For that is called "conception" because of the reconnecting with another existence. "Destination" means the destination in which that conception takes place. For that is called "destination" because it is to be gone to. "Rebirth" means the coming forth of the aggregates. "Rebirth" means the resultant occurrence stated thus "of one who has attained or of one who has been reborn." "Birth" means coming into being. Whatever aggregates become manifest for those beings being reborn here and there, the first manifestation of each of those. "Ageing" means decaying. That is twofold: the characteristic of the conditioned reckoned as the characteristic of change in its duration, and the state of oldness of the aggregates included within a single existence in the continuity, which is conventionally accepted as broken teeth and so on. That is what is intended here. "Illness" means illness of eight kinds arisen from the condition of disturbance of the elements, by way of bile, phlegm, wind, their combination, change of season, abnormal care, attack, and the result of action. It inflicts and produces various suffering, thus illness; or alternatively, it afflicts, torments, and causes trembling, thus illness. "Death" means they die by means of this, thus death.That is twofold: the characteristic of the conditioned reckoned as the characteristic of passing away, and the interruption of the continuity of the life faculty included within a single existence. That is intended here.

"Sorrow" means sorrowing. The mental burning of one stricken by disasters of relatives, wealth, disease, morality, and views. "Lamentation" means lamenting. The verbal prattle of one stricken by disasters of relatives and so on. "Anguish" means intense trouble. It is hate itself, produced by intense mental suffering in one stricken by disasters to relatives and so on. And here, only the five beginning with arising are stated as the basis of the knowledge of danger; the rest are by way of their synonyms. For "rebirth" is a synonym for arising, "birth" is a synonym for conception, "destination" and "rebirth" - this dyad is for occurrence, and ageing and so on are for sign. But by the terms beginning with non-arising, Nibbāna itself is spoken of.

Again, having combined those same sixty terms beginning with arising and non-arising with the terms suffering and happiness, sixty answers are explained; having combined them with the terms peril and security, sixty answers are explained; having combined them with the terms carnal and spiritual, sixty answers are explained; having combined them with the terms activities and Nibbāna, sixty answers are explained. Therein, "suffering" means suffering because of impermanence. Happiness is the opposite of suffering. What is suffering, that is peril. Security is the opposite of peril. What is peril, that is carnal because of not being free from the bait of the round of rebirths and worldly bait. Spiritual is the opposite of carnal. What is carnal, that is merely activities. Nibbāna is the opposite of activities because of being peaceful. For activities are blazing, Nibbāna is peaceful. It should be understood that by the aspect of suffering, by the aspect of peril, by the aspect of the carnal, by the aspect of activities - thus with reference to occurrence by this and that aspect, it was stated accordingly in this and that way.

11. The thirty-one answers beginning with the meaning of discernment are explained by way of the moment of the noble path. For the mental states associated with the noble path are discerned from the beginning onwards for the purpose of producing them - thus they are discernments; their intrinsic nature is the meaning of discernment. Of those very same, the meaning of retinue is by way of their being mutual retinue to one another. The meaning of complete is by way of the fulfilment of meditation. Of those very same, the meaning of fully focused is by considering the discernment of a single object by means of concentration. The meaning of non-distraction is by considering the absence of distraction towards various objects. The meaning of exertion is by means of energy. The meaning of non-dispersal is by means of concentration, the state of being non-scattered, like bath powder with water. The meaning of undisturbed is because of being unagitated through the exertion of concentration. The meaning of immobility is because of being unshaken. "By way of establishing oneness" means by way of the exertion of concentration and by way of firmly establishing upon a single object. "The meaning of stability" means the meaning of being established by way of motionlessness upon the object. The meaning of object is by way of being the support of that which has Nibbāna as its object. The meaning of resort is by way of freely moving right there.The meaning of abandoning of Nibbāna is by way of being the escape and abandoning. The meaning of relinquishment of the noble path is by way of the relinquishment of mental defilements. The meaning of emergence is by way of emergence from both sides.The meaning of turning away is by way of turning away from those in which signs occur. The meaning of peaceful is because of being quenched. The meaning of sublime is because of being without ardour and because of being the highest. The meaning of

liberated is because of being liberated from mental defilements and because of being inclined towards the object. The meaning of without mental corruptions is because of being pure through the state of not being the domain of the mental corruptions. The meaning of crossing over is by the transcending of the wilderness of mental defilements and the wilderness of the round of rebirths. The meaning of signless is because of the absence of the signs of activities. The meaning of desireless is because of the absence of the aspiration of craving. The meaning of emptiness is because of the absence of a self as substance. The meaning of one flavour is through the oneness of flavour by the flavour of liberation, or through the oneness of flavour of serenity and insight. The meaning of non-surpassing of serenity and insight is of each other mutually. Of those very same is the meaning of harmonious.The meaning of deliverance of the noble path is in the going forth from activities. The meaning of cause is through the leading to Nibbāna. The meaning of seeing is through making Nibbāna directly evident. The meaning of authority is by way of being predominant.

12. The four answers beginning with serenity are explained by way of serenity and insight. The meaning of observation is because of observing again and again by way of impermanence and so on. The meaning of non-surpassing of the yoked pair is by the single-flavoured nature of the dyad of serenity and insight. The nine answers beginning with training are explained by way of the beginning, middle, and end of the noble path. It is training because it should be trained in. The meaning of undertaking is because of its being that which should be undertaken. The meaning of resort is because of being the place of occurrence of meditation development and the place of resort of the object taken by way of the meditation subject, having established upon morality. The meaning of exertion is the meaning of striving, of the mind that has become sluggish through idleness at the time of serenity or at the time of insight, by way of the development of the enlightenment factors of investigation of phenomena, energy, and rapture. The meaning of restraint is the meaning of causing to settle down, of the mind that has become restless through restlessness, by way of the development of the enlightenment factors of tranquillity, concentration, and equanimity. "Both purified" means purified on both sides; the meaning is of consciousnesses purified by having warded off from the side of sluggishness and restlessness. It should be understood that the plural is used by way of consciousnesses occurring through continuity, established in the middle state. The meaning of looking on with equanimity is the absence of engagement in striving and settling down. The meaning of specific attainment is meditation by way of consciousness that is evenly proceeding. The meaning of further penetration is by way of the manifestation of the noble path. The meaning of full realisation of the truths is by way of the penetration of the four truths accomplished by the noble path. The meaning of establishing in cessation is by way of fruition attainment.For that establishes the person endowed with it in Nibbāna, which is termed cessation.

The five answers beginning with the faith faculty are stated by way of the meaning of faculty. "The meaning of decision" means the meaning of being intent upon."The meaning of establishing" means the meaning of establishing having approached the object. "The meaning of seeing" means the meaning of looking at the intrinsic nature. The five answers beginning with the power of faith are explained by way of the meaning of power. "The power of faith" means faith itself is power in the meaning of unshakeability. "Regarding faithlessness" means by faithlessness. And "faithlessness"

is the arising of consciousness that is opposed to faith. "The meaning of unshakeability" means the meaning of not being able to be shaken; the meaning is that it cannot be shaken. "Regarding idleness" means by sloth and torpor, which is termed the state of laziness. "Regarding heedlessness" means by the arising of consciousness that is opposed to mindfulness. "Regarding restlessness" means by restlessness, which is termed non-appeasement. "Regarding ignorance" means by delusion. The seven answers beginning with the enlightenment factor of mindfulness are explained by way of the meaning of factor of enlightenment. A factor of one who awakens is a factor of enlightenment. A praised and beautiful factor of enlightenment is an enlightenment factor; mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness. "It investigates phenomena" - thus investigation of phenomena. This is a name for wisdom. "The meaning of investigation" means the meaning of examination. "It gladdens" - thus rapture. "The meaning of pervading" means the meaning of spreading. Calming is tranquillity. "The meaning of peace" means the meaning of freedom from disturbance. "One looks on closely" - thus equanimity; one sees evenly, the meaning is one sees having become impartial. That here is equanimity of neutrality; its name is also "equanimity as a factor of enlightenment." The meaning of reflection is because of having the characteristic of being evenly disposed.

The eight answers beginning with right view are explained by means of the path.One sees rightly, or by means of it they see rightly, or the view that is praised or beautiful is right view. Of that right view. One thinks rightly, or by means of it they think rightly, or the thought that is praised or beautiful is right thought. "The meaning of fixing upon" means the meaning of placing consciousness upon the object. "The meaning of fixing upon the object" is also a reading. One speaks rightly, or by means of it they speak rightly, or the speech that is praised or beautiful is right speech. This is the name for abstinence from wrong speech. "The meaning of possession" means the meaning of possession of the fourfold verbal restraint. One acts rightly, or by means of it they act rightly, or the action that is praised or beautiful is right action; right action itself is right action. This is the name for abstinence from wrong action. "The meaning of origination" means the meaning of origination of the threefold bodily restraint. One lives rightly, or by means of it they live rightly, or the livelihood that is praised or beautiful is right livelihood. This is the name for abstinence from wrong livelihood. "The meaning of cleansing" means the meaning of purity.One strives rightly, or by means of it they strive rightly, or the effort that is praised or beautiful is right effort. One remembers rightly, or by means of it they remember rightly, or the mindfulness that is praised or beautiful is right mindfulness. One becomes rightly concentrated, or by means of it they become rightly concentrated, or the concentration that is praised or beautiful is right concentration.

13. The ten answers beginning with the faculties and so on, having been grouped into categories, are explained in progressive sequential order. "The meaning of authority" means the meaning of predominance by way of making the function of a lord. "The meaning of unshakeability" means the meaning of being unable to be shaken by opposites. "The meaning of deliverance" means the meaning of going out from the opposites of both the mundane and supramundane. "The meaning of cause" means the meaning of cause either as right view and so on being causes for the abandoning of wrong view and so on, or as all beginning with right view being causes leading to

the attainment of Nibbāna. In the establishments of mindfulness, establishing is in the sense of setting up by having entered into and plunged into the objects; mindfulness itself is the establishing - the establishment of mindfulness. But its fourfold classification arises from its occurrence regarding body, feelings, mind, and mental phenomena by way of grasping the aspects of foulness, suffering, impermanence, and non-self, and by way of accomplishing the function of abandoning the perceptions of beauty, happiness, permanence, and self. These are found in the preliminary stage in different consciousnesses; but at the moment of the path, just one mindfulness obtains four names.

In the right strivings, "they strive by means of this" - thus it is striving (padhāna); beautiful striving is right striving (sammappadhāna). Or "they rightly strive by means of this" - thus it is right striving; or it is beautiful because of the absence of the ugliness of mental defilements, and because striving brings about the excellent state in the sense of producing welfare and happiness, and because it produces the state of striving - thus it is right striving. This is a designation for energy. But its fourfold classification operates by way of accomplishing the functions of abandoning, non-arising, arising, and presence of arisen and unarisen unwholesome and wholesome states. These too are found in the preliminary stage in different consciousnesses; but at the moment of the path, just one energy obtains four names. "The meaning of striving" means the meaning of exertion. "The meaning of striving" is also a reading; the meaning is the same.

"Of the bases for spiritual power" - here, each one among desire, energy, consciousness, and investigation succeeds - thus it is supernormal power (iddhi); the meaning is it succeeds, it is accomplished. Or, by means of this, beings succeed, become prosperous, grown, and gone to excellence - thus it is supernormal power (iddhi); by the first meaning, supernormal power itself is the basis - the basis for spiritual power (iddhipāda); the meaning is a portion of supernormal power. By the second meaning, the basis of supernormal power is the basis for spiritual power (iddhipāda). "Basis" means support, the means of achievement - this is the meaning. For since they proceed to and attain the supernormal power reckoned as progressively higher and higher distinctions, therefore it is called "basis." These beginning with desire are found in the preliminary stage by way of predominance in different consciousnesses; but at the moment of the path, they are found together. "The meaning of success" means the meaning of accomplishment or the meaning of support. "Of the truths" means of the four noble truths."The meaning of actuality" means the meaning of being according to the inherent nature. These eight answers are a mixture of mundane and supramundane. "Of the exertions" means of the four noble path exertions. "The meaning of being calmed" means the meaning of being calmed of the four noble fruits. For the path exertion is calmed at the moment of fruition because its function has been completed. Or the state of being calmed of the path exertions through the arising of fruition. "The meaning of realisation of the fruits" means the meaning of making evident by way of reviewing the noble fruits. Realisation by way of object is stated; or realisation by attainment at the moment of fruition. The five answers beginning with applied thought and so on are explained by way of the factors of meditative absorption. Contemplation is applied thought (vitakko); it means striking. Moving about is sustained thought (vicāro); it means following along. "The meaning of exploration" means the meaning of stroking."The

meaning of suffusing" means the meaning of moistening, the meaning of full focus of consciousness by means of concentration.

The fifteen answers beginning with adverting are explained by way of miscellaneous factors. The meaning of adverting is that of the two consciousnesses which, at the five sense doors and the mind-door, direct the continuity of consciousness towards an object other than the life-continuum object. The meaning of cognition is that of consciousness. The meaning of understanding is that of wisdom.The meaning of perceiving is that of perception. The meaning of rising singly is that of concentration. For in the second meditative absorption, concentration "rises as one" - thus it is called "ekodi"; the meaning is that because of not being overwhelmed by applied and sustained thought, it arises as the highest, the foremost. For even in the world, the foremost is called "the one." Or it is also fitting to say: being without applied and sustained thought, being one, without a companion, it rises. Or all wholesome concentration too, because it is the opposite of the mental hindrances and so on, or of restlessness alone, being not overwhelmed by them, it rises as the highest - or being without them, it rises without a companion - thus "ekodi" is fitting. "The meaning of being known of direct knowledge" means the meaning of knowing the intrinsic nature through full understanding as the known. "The meaning of judging of full understanding" means the meaning of examining beginning with impermanence through full understanding as judgement. "The meaning of relinquishment of abandoning" means the meaning of abandoning the opposites through full understanding as abandoning. The meaning of single function is that of meditative development which proceeds evenly. "The meaning of touching" means the meaning of contacting, the meaning of experiencing. The meaning of aggregate is by way of oppression, burden, carrying and so on. The meaning of element is by way of emptiness and so on. The meaning of sense base is by way of each one's own boundary as a sense base and so on. The meaning of conditioned is by way of being produced by conditions having come together. The meaning of unconditioned is by the opposite of that.

14. The fifteen answers beginning with the meaning of consciousness are explained in connection with consciousness. "The meaning of consciousness" - here, consciousness (citta) is so called because it cognises (cinteti) the object; the meaning is it cognises (vijānāti). But whatever here is impulsion, that is also consciousness because it accumulates its own continuity by way of the impulsion process; whatever is resultant, that is also consciousness because it is accumulated by action and mental defilements; all too is consciousness because of its variegated nature as appropriate, consciousness because of its making variegated; whatever is a condition for the round of rebirths, that is also consciousness because it accumulates the suffering of the round of rebirths. Thus the meaning of consciousness is from its being variegated by way of object and so on. "Without interval" (anantara) means there is no interval for it in the arising of consciousness or in the arising of fruition; the state of being without interval is immediacy (ānantariya); the immediacy of consciousness is the immediacy of consciousness (cittānantariya); that is the meaning of immediacy of consciousness. The intention is: the state of being capable of producing the immediately next consciousness for any consciousness whatsoever that has ceased in immediate contiguity, excluding the death consciousness of the Worthy One, and the state of being capable of producing fruition immediately after the path

consciousness. "The meaning of emergence of consciousness" means the meaning of emergence of the change-of-lineage consciousness from the sign, and of the path consciousness from the occurrence of the sign. "The meaning of turning away of consciousness" means the meaning of turning away towards Nibbāna of that very pair of consciousnesses that has emerged from what was stated. "The meaning of cause of consciousness" means the meaning of cause of the nine roots that are root conditions for consciousness. "The meaning of condition of consciousness" means the meaning of condition of the many conditions of consciousness such as sense-base, object, and so on. "The meaning of sense-base of consciousness" means the meaning of sense-base of the eye, ear, nose, tongue, body, and heart-organ sense-bases that are the sense-bases of consciousness. "The meaning of plane of consciousness" means the meaning of the planes beginning with the sensual-sphere of existence and so on, by way of the region of arising of consciousness. "The meaning of object of consciousness" means the meaning of objects beginning with matter and so on. The meaning of resort is in the sense of being the place of movement of the object that has been accumulated. The meaning of conduct is by way of the conduct of consciousness stated above. Or, the meaning of conduct is the meaning of practice and behaviour. The meaning of going of consciousness is by way of apprehending objects far and near, even though there is no actual going of consciousness. "The meaning of resolution" means the meaning of directing consciousness away from the grasped object for the purpose of attending to another object. "The meaning of deliverance of consciousness" means the meaning of deliverance of the path consciousness from the round of rebirths. The meaning of escape of consciousness is by the method beginning with "for one who has attained renunciation, consciousness is escaped from sensual desire."

15. The forty-two answers beginning with unity are explained in connection with unity. "Unity" means in the unity of object; the meaning is "having one object."The meaning of leaping is by means of the first meditative absorption. The meaning of clarification is by means of the second meditative absorption. The meaning of standing firm is by means of the third meditative absorption. The meaning of release is by means of the fourth meditative absorption. The meaning of seeing "this is peaceful" is by means of reviewing. The five beginning with the meaning of making a vehicle are distinctions of mastery of concentration. "The meaning of making a vehicle" means the meaning of making like a yoked vehicle. "The meaning of making a basis" means the meaning of making like a foundation in the sense of a support. "The meaning of being established" means the meaning of being present."The meaning of being practised" means the meaning of being heaped up all around. "The meaning of being thoroughly undertaken" means the meaning of being well undertaken; the meaning is the meaning of being well done. Or the five terms should be connected in succession by way of the mastery of adverting, attainment, determination, emergence, and reviewing. The meaning of discernment, retinue, and fulfilment of consciousness and mental factors at the time of reaching the summit in the development of a meditation object such as a circular meditation object and so on. The meaning of combination is by the coming together upon a single object due to those very same being rightly concentrated. The meaning of determination is by way of establishing, having overcome the object through the attainment of power of those very same. The meaning of practice is by way of cultivating from the beginning

of serenity or insight, or with regard. The meaning of development is by way of growth. The meaning of continuous practice is by way of doing again and again.The meaning of being well arisen is by way of being well originated from what has been cultivated. The meaning of being well liberated is by way of being well liberated from opposites of what has well arisen, and by way of being well inclined towards the object.

The four terms beginning with the meaning of awakening are stated by way of the factors of enlightenment. The meaning of awakening is of the factors of enlightenment of the path of stream-entry. The meaning of subsequent awakening is of the factors of enlightenment of the path of once-returning. The meaning of counter-awakening is of the factors of enlightenment of the path of non-returning. The meaning of full awakening is of the factors of enlightenment of the path of arahantship. Or the meaning of awakening is of the factors of enlightenment of insight. The meaning of subsequent awakening is of the factors of enlightenment of the path of seeing. The meaning of counter-awakening is of the factors of enlightenment of the path of development. The meaning of full awakening is of the factors of enlightenment of fruition. By the very method as stated, the four meanings beginning with the meaning of enlightening should be known through the causing of enlightening and so on of the factors of enlightenment for each and every person. Of the very aforesaid factors of enlightenment, because of being on the side of the person who has obtained the name "enlightened one" through the meaning of awakening, they are called belonging to enlightenment. Of those very aforesaid, the four meanings beginning with the meaning of belonging to enlightenment should be known. The meaning of illuminating is by way of the wisdom of insight.The meaning of shining forth, subsequent illuminating, counter-illuminating, and full illuminating is by way of the wisdom of the four paths in order. Or the meanings beginning with the meaning of illuminating are by way of the wisdom of the four paths in order; the meaning of full illuminating should be known by way of the wisdom of fruition.

16. The eighteen answers beginning with the meaning of splendour are explained by way of the noble path. For the noble path, in whomever it arises, it scorches, illumines, and causes to shine that person - thus "splendour"; its meaning of splendour. By its own exceedingly luminous nature, the meaning of shining. By the drying up of mental defilements, the meaning of scorching. Because of having stainless Nibbāna as object, the meaning of stainless. By the absence of stain among associated states, the meaning of spotless. In the absence of stain in the making of the object, the meaning of free from impurity. Or, the meaning of stainless belongs to the path of stream-entry. The meaning of spotless belongs to the paths of once-returning and non-returning. The meaning of free from impurity belongs to the path of arahantship. Or, the meaning of stainless belongs to the disciple's path.The meaning of spotless belongs to the Individually Enlightened One's path. The meaning of free from impurity belongs to the Perfectly Enlightened One's path. By the absence of the unevenness of mental defilements, the meaning of even. As in "through the complete full realisation of conceit" and so on, the meaning of time is in the sense of abandoning of mental defilements. Among the five seclusions reckoned as suppression, substitution of opposites, eradication, tranquillisation, and escape, the meaning of seclusion is because of being the seclusion of eradication, the meaning of separation. Because of conducting towards Nibbāna, which is the seclusion of escape,

the meaning of conduct of seclusion. Among the five dispassions, the meaning of dispassion is because of being the dispassion of eradication, the meaning of fading away. Because of conducting towards Nibbāna, which is the dispassion of escape, the meaning of conduct of dispassion. Among the five cessations, the meaning of cessation is because of being the cessation of eradication. Because of conducting towards Nibbāna, which is the cessation of suffering, the meaning of conduct of cessation. Because of being the release of relinquishment and springing forward, the meaning of release. For the noble path is release by relinquishment through the abandoning of mental defilements by way of eradication, and release by springing forward through the springing forward towards Nibbāna by making it the object. Insight, however, is release by relinquishment through the abandoning of mental defilements by way of substitution of opposites, and release by springing forward through the springing forward towards Nibbāna by the state of inclining towards it. That is not intended here. Because of conducting by way of release, the meaning of conduct of release. Among the five liberations, the meaning of liberated is because of being the liberation of eradication. Because of conducting towards the liberation of escape, the meaning of conduct of liberation.

In the four bases for spiritual power reckoned as desire, energy, consciousness, and investigation, having made ten each by way of each single basis for spiritual power, forty answers beginning with the meaning of desire are explained by way of the four bases for spiritual power. The meaning of desire to act is the meaning of desire. Having made desire the lead, the meaning of root is at the time of the beginning of development. By being the support of conascent states, the meaning of foundation. Or the reading is "proximate cause." Because of being a basis for spiritual power, the meaning of striving is by way of predominance. At the time of practice, the meaning of success. By association with faith, the meaning of decision. By association with energy, the meaning of exertion. By association with mindfulness, the meaning of establishing. By association with concentration, the meaning of non-distraction. By association with wisdom, the meaning of seeing. The meaning of exertion is the meaning of energy. Having made energy the lead, the meaning of root is at the time of the beginning of development. Because of being energy itself, the meaning of exertion. The meaning of consciousness is that beginning with the meaning of thinking. Having made consciousness the lead, the meaning of root is at the time of the beginning of development. The meaning of examination is the meaning of investigation. Having made investigation the lead, the meaning of root is at the time of the beginning of development. Because of being investigation itself, the meaning of seeing.

17. The sixteen answers beginning with "the meaning of oppression of suffering" are explained by way of the actual characteristic of the truths. The meaning of oppression is by seeing suffering itself. The meaning of conditioned is by seeing the origin that accumulates suffering. The meaning of torment is by seeing the path that is thoroughly cool, removing the torment of all defilements. The meaning of change is by seeing cessation that is not subject to change. The meaning of accumulation is by seeing the origin itself. The meaning of source is by seeing the suffering accumulated by the origin. The meaning of bondage is by seeing cessation that is unbinding. The meaning of impediment is by seeing the path that is deliverance. The meaning of escape is by seeing cessation itself. The meaning of seclusion is by seeing the origin

that is non-seclusion. The meaning of unconditioned is by seeing the path that is conditioned. The meaning of deathlessness is by seeing suffering that is poisonous. The meaning of deliverance is by seeing the path itself. The meaning of cause is by seeing the origin that is not a cause for the attainment of Nibbāna. The meaning of seeing is by seeing cessation that is very difficult to see. The meaning of authority, similar to a noble family, becomes manifest by seeing suffering similar to a destitute person. Thus, four characteristic meanings of each truth are stated by seeing that particular truth and by seeing the other truths.

The twelve answers beginning with "the meaning of actuality" are explained by way of the twelve terms that encompass all phenomena. "The meaning of actuality" means the meaning of being according to the inherent nature. "The meaning of non-self" means the meaning of being devoid of self. "The meaning of truth" means the meaning of non-deception. "The meaning of penetration" means the meaning of what should be penetrated. "The meaning of direct knowing" means the meaning of what should be directly known. "The meaning of full knowing" means the meaning of what should be fully known through the full understanding as knowing and judging. "The meaning of phenomenon" means the meaning of bearing its own intrinsic nature and so on. "The meaning of element" means the meaning of emptiness and so on."The meaning of being known" means the meaning of being able to be known. "The meaning of realisation" means the meaning of what should be realised. "The meaning of touching" means the meaning of what should be touched by knowledge. "The meaning of full realisation" means the meaning of what should be fully arrived at through reviewing knowledge, or the meaning of what should be obtained through knowledge. For attainment too is called "full realisation," as in "the wise one through the attainment of benefit" and so on.

18. The seven answers beginning with renunciation are explained by way of access meditative absorption. "Renunciation" means non-greed, the opponent of sensual desire. "Perception of light" means perception of the light sign, the opponent of sloth and torpor. "Non-distraction" means concentration, the opponent of restlessness. "Defining of phenomena" means knowledge, the opponent of sceptical doubt. "Knowledge" means knowledge, the opponent of ignorance. "Gladness" means rapture, the opponent of discontent. The eight answers beginning with the first meditative absorption are explained by way of fine-material and immaterial attainments. But below, immediately after the fine-material attainments, the four divine abidings were explained in connection with fine-material meditative absorptions.

Those beginning with the observation of impermanence are explained in the preliminary stage of the supramundane path by way of the eighteen great insights. But below, only the seven observations amenable to combination with material form and so on were stated; but here all are stated. If one asks: why were the observation of group exploration and the observation of rise and fall not stated? Because the observation of impermanence and so on succeed by means of those two, when these are stated, those two also are as if stated; or because those two do not occur without the observation of impermanence and so on, when these are stated, those two also are as if stated. "Observation of elimination" means the knowledge of seeing the dissolution of the present aggregate of matter and so on, and the knowledge of

seeing the dissolution of the consciousness and mental factors that have that respective aggregate as object, immediately after seeing the dissolution of each respective aggregate. "Observation of passing away" means the knowledge of seeing the dissolution of past and future aggregates, following upon that very same inference, immediately after seeing the dissolution of present aggregates. "Observation of change" means the knowledge of seeing the change of all, because of being inclined to that cessation termed dissolution, then thinking "all aggregates, past, future, and present, are subject to change." "Observation of the signless state" means thus, having seen the change of all activities and seeing with insight as impermanent, the observation of impermanence itself, by way of abandoning the sign of permanence, through the absence of the sign of permanence, is called the observation of the signless state. "Observation of the desireless state" means the observation of suffering itself that occurs immediately after the observation of impermanence, by way of abandoning the longing for happiness, through the absence of aspiration, is called the observation of the desireless state.

"Observation of emptiness" means the observation of non-self itself that occurs immediately after the observation of suffering, by way of abandoning adherence to self, through the seeing of the emptiness of self, is called the observation of emptiness. "Insight into phenomena with higher wisdom" means the insight that occurs having grasped emptiness by way of dissolution, for one who, having seen again and again the dissolution of activities, sees with insight beginning with impermanence, thinking "activities themselves are destroyed; there is nothing other than the death of activities." For that is called insight into phenomena with higher wisdom, making it "higher wisdom and insight into phenomena." "Knowledge and vision of things as they really are" means the knowledge of the establishing of fear that occurs as "activities are fearful," having seen dissolution again and again. "Observation of danger" means the knowledge of seeing danger in all existences and so on, arisen by way of the establishing of fear. From the statement "Wisdom in the establishing of fear, knowledge of danger, and disenchantment - these phenomena are one in meaning and only different in phrasing," when the establishing of fear and the observation of danger are stated, the observation of disenchantment is as if stated here too. But it is not stated here because it was stated as the fourth from the beginning. "Observation of reflection" means the knowledge of the observation of impermanence, suffering, and non-self, termed the observation of reflection, which is the making of the means of releasing, arisen by way of the knowledge of desire for deliverance. From the statement "The desire for deliverance, the observation of reflection, and equanimity towards activities - these phenomena are one in meaning and only different in phrasing," when the observation of reflection is stated, the knowledges of desire for deliverance and equanimity towards activities are as if stated. "Observation of turning away" means the change-of-lineage knowledge arisen by way of conformity knowledge. Because the change-of-lineage knowledge succeeds through conformity knowledge, when the change-of-lineage knowledge is stated, conformity knowledge is as if stated. For thus the sequence of the eighteen great insights, when being stated, agrees with the Pāḷi. For it was said in the Treatise on the Faculties -

> "In the preliminary stage, by means of the first meditative absorption, the five faculties are escaped from the five faculties; in the first meditative absorption,

> by means of the second meditative absorption, the five faculties are escaped from the five faculties" -

By the method beginning with this, the faculties are stated in successively higher succession up to the fruition of arahantship. Therefore, the eighteen great insights accord with the Pāḷi in the aforesaid order. But in the Visuddhimagga -

> "Observation of elimination means knowledge of one who sees elimination thus: 'impermanent in the sense of elimination,' having made the separation of compactness. Observation of change means seeing the occurrence otherwise, going beyond each respective delimitation by way of the materiality-septad, the immateriality-septad and so on. Or seeing the change of what has arisen in two ways, by ageing and by death. Knowledge and vision of things as they really are means the discernment of mentality-materiality together with its conditions" -

Was said. That appears as if opposed to that Pāḷi. "Observation of turning away" means equanimity towards activities and conformity - thus it is said. And that appears as if opposed to the Pāḷi. For in the Treatise on Conduct -

> "For the purpose of observation of impermanence, the functional-indeterminate adverting is consciousness-conduct. Observation of impermanence is a course of knowledge, etc. For the purpose of observation of reflection, the functional-indeterminate adverting is consciousness-conduct. Observation of reflection is a course of knowledge" -

For whichever knowledge a separate adverting is obtained, for that a separate adverting is stated. But for observation of turning away, without stating adverting, it is said "observation of turning away is a course of knowledge." If equanimity towards activities and conformity knowledge were called observation of turning away, since adverting for them is possible, one would state adverting for that purpose, but adverting for that purpose is not stated. But for change-of-lineage knowledge there is no separate adverting, because it arises only in the cognitive process of conformity-adverting. Therefore, because adverting for the purpose of observation of turning away is not stated, change-of-lineage knowledge itself is fitting as "observation of turning away."

19. The eight answers beginning with the path of stream-entry and so on are explained by means of supramundane path and fruition. The entering upon the stream is stream-entry; stream-entry itself as a path is the path of stream-entry. The fruition of stream-entry is the fruition of stream-entry; "it is entered upon" - thus attainment; the fruition of stream-entry itself as an attainment is the fruition attainment of stream-entry. One who comes to this world only once by way of conception is a once-returner; his path is the path of once-returning. The fruition of a once-returner is the fruition of once-returning. One who does not come to sensual existence by way of conception is a non-returner; his path is the path of non-returning. The fruition of a non-returner is the fruition of non-returning. Because of being far from mental defilements, because of having destroyed the enemies that are mental defilements, because of having destroyed the spokes of the wheel of the round of rebirths, because of the absence of secrecy in evil-doing, and because of

being worthy of requisites and so on, he is a Worthy One; the state of a Worthy One is arahantship. What is that? The fruition of arahantship. The path of arahantship is the path of arahantship. Arahantship itself as fruition is the fruition of arahantship.

The thirty-three answers beginning with "the faith faculty in the meaning of decision" and ending with "the truths in the meaning of being true" are explained. These are the same as the thirty-three answers below beginning with "the meaning of decision of the faith faculty" and so on. For there the meanings are explained by means of the phenomena, while here the phenomena are explained by means of the meanings - this is the distinction. The distinction between the four answers beginning with "serenity in the meaning of non-distraction" and the four answers below beginning with "the meaning of non-distraction of serenity" should be understood in the manner already stated.

The eight answers beginning with "in the meaning of restraint" and so on are explained by means of phenomena beginning with morality and ending with power. "Purification of morality" means the fourfold morality beginning with the well-purified Pātimokkha restraint and so on, because of purifying the stain of immorality. "Purification of mind" means the eight attainments together with access. For here, under the heading of "mind," concentration is spoken of. That is purification of mind because of purifying the stain of the mind. "Purification of view" means the seeing of mentality-materiality according to their intrinsic nature; it is purification of view because of purifying the stain of the view of a being. "In the meaning of being released" means in the meaning of being liberated from impurity by way of substitution of opposites, and in the meaning of being inclined towards the object. "Deliverance" means deliverance by substitution of opposites. "True knowledge in the meaning of penetration" means the knowledge of recollecting past lives is true knowledge in the meaning of penetrating former existences; the knowledge of the divine eye is true knowledge in the meaning of penetrating the passing away and rebirth of beings; the knowledge of the elimination of mental corruptions is true knowledge in the meaning of penetrating the truths. "In the meaning of penetration" means in the meaning of knowing. "Liberation in the meaning of relinquishment" means whatever has been relinquished, from each of those there is fruition-liberation because of being liberated from each of those. "Knowledge of elimination in the meaning of eradication" means knowledge in the noble path that effects the elimination of mental defilements, in the meaning of utterly cutting off mental defilements. "Knowledge of non-arising in the meaning of being stilled" means knowledge in the noble fruition that has arisen at the conclusion of the non-arising of the mental defilements to be destroyed by each respective path, which have become non-arising by way of conception, because of the stilling of the exertion reckoned as the function of the path.

20. The nine answers beginning with "desire in the meaning of root" and so on are explained by way of the beginning, middle, and end of the noble path. "Desire in the meaning of root" means the desire to act regarding wholesome mental states, in the meaning of root because of being the root of both practice and accomplishment. "Attention in the meaning of origination" means wise attention originates all wholesome mental states - thus in the meaning of origination. "Contact in the meaning of combination" means because feeling is especially the chief cause of

craving, and craving when being abandoned is especially abandoned when feeling is fully understood, and for that feeling, contact itself is the chief cause, and when that is fully understood, feeling is fully understood; therefore among the seven subjects to be directly known, contact is stated first. And that is to be directly known in the meaning of combination, because it is made known by way of its own cause reckoned as the meeting of three, and because it is said to have "the manifestation of the meeting of three." Some, however, say "the contact in 'knowledge-contact is contact.'"

But because feeling, wielding mastery over consciousness and mental factors under its own control, comes together and enters therein, or enters into the continuity of consciousness itself, therefore it is said to be directly knowable in the meaning of coming together. Some, however, say "all things to be fully understood come together in feelings; when feelings are fully understood, all the basis of craving is fully understood. What is the reason for this? For all craving has feeling as condition. Therefore feeling is to be directly known in the meaning of coming together." Because, just as the pinnacle of a gabled house binds together all the rafters, so concentration, through combining consciousness and mental factors, is the chief and foremost of wholesome mental states; therefore it is said "concentration in the meaning of chief." "In the meaning of chief" is also a reading.Because for one developing serenity and insight meditation, mindfulness is the predominant factor in the establishing of the object, and when the object is established by mindfulness, all wholesome mental states accomplish their own respective functions; therefore it is said "mindfulness in the meaning of authority." "Wisdom in the meaning of being higher than that" means the wisdom of the noble path is to be directly known in the meaning of being higher, in the meaning of being foremost, among those wholesome mental states. Or alternatively, it rises above, transcends those mental defilements or the round of rebirths - thus "higher than that"; its meaning is the meaning of being higher than that. By that meaning of being higher than that."In the meaning of higher than that" is also a reading; the meaning is "in the meaning of being higher than that." "Liberation in the meaning of substance" means fruition-liberation is substance because of its firmness by way of non-decline, and it is substance also because of the absence of anything else to be sought beyond it. That liberation is to be directly known by that meaning of substance. "Nibbāna grounded upon the Deathless" means there is no death reckoned as dying for this - thus it is the Deathless; because of being the antidote to the poison of mental defilements, it is also the Deathless as medicine; because of being the support for beings through realisation, it is "grounded upon"; because of being the peace of the suffering of the round of rebirths, it is quenched - thus Nibbāna; there is no craving reckoned as weaving here - thus also Nibbāna. That is to be directly known in the meaning of final goal, because of being the conclusion of the Dispensation. Thus in this analytic explanation of what should be directly known, there are seven thousand seven hundred and forty answers.

Now he makes the conclusion regarding those phenomena thus explained: "whatever phenomena are directly known, those phenomena are known"; the intention is that they are known by having turned towards that. "That is knowledge in the meaning of knowing" means knowledge in the meaning of knowing those phenomena of the aforementioned kind. "Wisdom in the meaning of understanding" means wisdom in

the meaning of knowing in a manifest manner. Beginning with "therefore it is said," the question that was asked is concluded and shown. By that reason, "'these phenomena are to be directly known' - this is giving ear; the understanding of that is wisdom, knowledge based on learning" - thus it is said. This is the meaning.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the explanation of the analytic explanation of what should be directly known is finished.

Commentary on the Analytic Explanation of What Should Be Fully Understood

21. In the exposition of what is to be fully understood, although by the word "full understanding" three full understandings are included: full understanding as the known, full understanding as judgement, and full understanding as abandoning. Because below "to be directly known" was stated for full understanding as the known, and above "to be abandoned" was stated for full understanding as abandoning, only full understanding as judgement is intended here. "Contact with mental corruptions, subject to clinging" means three-plane contact that is a condition for both mental corruptions and clingings. For that too is "with mental corruptions" because together with the mental corruptions that occur having made it their object; and "subject to clinging" because having assumed the state of being an object, it is beneficial to the clingings by way of the connection of clinging. Because when contact is fully understood by full understanding as judgement, through the medium of contact the remaining immaterial phenomena too, and in accordance with that the material phenomena too, are fully understood; therefore only contact was stated. Thus in the remaining ones too, it should be construed as appropriate.

"Mentality" means the four immaterial aggregates and Nibbāna. "Materiality" means the four primary elements and the twenty-four kinds of materiality derived from the four primary elements. The four aggregates are mentality in the meaning of bending. For they bend towards the object. All too is mentality in the meaning of naming.For the four aggregates bend one another towards the object, and Nibbāna, by being an object-predominance condition, bends blameless phenomena towards itself. Materiality is in the meaning of being deformed by cold and so on by way of continuity. "In the meaning of being deformed" means in the meaning of being disturbed. For the class of phenomena that is subject to being struck by cold and so on by way of the change of continuity is called materiality. But here "mentality" means only the mundane is intended, whilst materiality is certainly only mundane.

"Three feelings" means pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. They are only mundane. "Nutriments" means conditions. For conditions bring about their own fruit - thus they are nutriments. Edible food, contact as nutriment, mental volition as nutriment, consciousness as nutriment - these are the four. Because it is to be made into mouthfuls by way of its basis, it is edible; because it is to be swallowed, it is nutriment. This is a name for the nutritive essence having as its basis cooked rice, food made with flour, and so on. For it produces material phenomena with nutritive essence as eighth - thus it is nutriment. The sixfold contact beginning with eye-contact produces the three feelings - thus it is nutriment. "Volition of mind, not of a being" - thus it is mental volition, just as unified focus of mind. Or volition associated with mind is mental volition, just as a

thoroughbred chariot. The three-plane wholesome and unwholesome volition. For it produces the three existences - thus it is nutriment. "Consciousness" means rebirth-linking consciousness of nineteen kinds. For it produces mentality-materiality at conception - thus it is nutriment. "Aggregates of clinging" means aggregates that are the domain of clinging; an elision of a term in the middle should be seen. Or aggregates arisen from clinging are the aggregates of clinging, just as a grass fire, a chaff fire. Or aggregates subject to clinging are the aggregates of clinging, just as a king's man. Or aggregates having clinging as their production are the aggregates of clinging, just as a flowering tree, a fruit tree. The kinds of clinging, however, are four: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. In meaning, however, intense grasping is clinging. The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - these are five.

"Six internal sense bases" means the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base.

"Seven stations of consciousness" - which are the seven?For this was said by the Blessed One -

> "There are, monks, beings different in body and different in perception.Just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness.
>
> "There are, monks, beings different in body and identical in perception.Just as the gods of Brahmā's retinue who are first reborn. This is the second station of consciousness.
>
> "There are, monks, beings identical in body and different in perception.Just as the radiant gods. This is the third station of consciousness.
>
> "There are, monks, beings identical in body and identical in perception.Just as the gods of streaming radiance. This is the fourth station of consciousness.
>
> "There are, monks, beings who, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of infinite space. This is the fifth station of consciousness.
>
> "There are, monks, beings who, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' have reached the plane of infinite consciousness. This is the sixth station of consciousness.
>
> "There are, monks, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the seventh station of consciousness. These, monks, are the seven stations of consciousness."

"Stations of consciousness" means the states of rebirth-consciousness are only the

aggregates that are conscious. Therein, "just as" is an indeclinable particle in the sense of illustration. "Human beings" means even in immeasurable world-systems, not even two among immeasurable human beings are alike by way of colour, shape, and so on. Even those who are alike in colour or in shape, even they are dissimilar in their looking, glancing, and so on; therefore they are said to be "different in body." But their conception perception is with three roots, with two roots, or without roots; therefore they are said to be "different in perception." "Some gods" means the six sensual-sphere gods. For among them, the body of some is blue, and of some is of yellow and other colours; but their perception is with three roots or with two roots; there is none without roots. "Some beings in states of misfortune" means those freed from the four realms of misery, such as the demoness Punabbasumātā, Piyaṅkaramātā, Phussamittā, Dhammaguttā, and other mansion-dwelling ghosts. For their bodies are diverse by way of white, black, dark yellow, clear-skinned, dark-complexioned colour and so on, and by way of thin, fat, short, and tall; and their perception too, like that of human beings, by way of with three roots, with two roots, and without roots. But they are not influential like gods; they are of little influence like destitute human beings, with food and clothing hard to obtain, dwelling oppressed by suffering. Some are afflicted during the dark fortnight and happy during the bright fortnight; therefore, because of having fallen from the accumulation of happiness, they are said to be "beings in states of misfortune." But those among them who are with three roots, for them there is even full realisation of the Teaching, as in the case of Piyaṅkaramātā and others.

"Of Brahmā's retinue" means the Brahmā's ministers, Brahmā's chaplains, and the Great Brahmās. "First reborn" means all of them are reborn by means of the first meditative absorption. The Brahmā's ministers by means of the limited, the Brahmā's chaplains by means of the middling, and their body is more extensive. The Great Brahmās by means of the superior, and their body is exceedingly more extensive. Thus, because of the diversity of their body and the unity of their perception by means of the first meditative absorption, they are said to be different in body and identical in perception. And just as those, so too are beings in the four realms of misery. For in the hells, the individual existence of some is a league, of some half a yojana, of some three leagues, but Devadatta's was born a hundred yojanas in size. Among animals too, some are small, some are great. In the sphere of ghosts too, some are sixty cubits, some eighty cubits; some are beautiful, some are ugly. Likewise the Kālakañcikā titans. And furthermore, here there are ghosts called "long-backed" who are even sixty yojanas in size, but the perception of all of them is only unwholesome-resultant and rootless. Thus those in the realms of misery too come under the reckoning of "different in body and identical in perception."

"Radiant" means that, 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." Among them, according to the fivefold method, those who have developed the pair of the second and third meditative absorptions as limited and are arisen are called "of limited radiance"; those who have developed the middling and are arisen are called "of immeasurable radiance"; those who have developed the superior and are arisen are called "radiant." But here, by way of the superior delimitation, all of them are included. For the body of all of them is of one single extent, but their perception is diverse, being either without applied but with sustained thought only, or

without applied and sustained thought.

"Of streaming radiance" means covered with and scattered with beauty; the meaning is compact with the beautiful radiance and colour of the body. For in their case, the radiance does not go breaking off again and again as in the case of the radiant gods. According to the fourfold method, by means of the limited, middling, and superior third meditative absorption, and according to the fivefold method, by means of the limited, middling, and superior fourth meditative absorption, they arise having become those called "of limited glory," "of immeasurable glory," and "of streaming radiance." Thus all of them should be understood as identical in body and also identical in perception by means of the perception of the fourth meditative absorption. The gods of great fruit also belong to the fourth station of consciousness. The non-percipient beings, because of the absence of consciousness, do not come under the classification here, but they come under the abodes of beings.

The Pure Abode beings, established on the side of the end of the round of rebirths, are not perpetual; even for a hundred thousand cosmic cycles or even for an incalculable period, in a world devoid of a Buddha, they do not arise; they arise only when Buddhas have arisen within sixteen thousand cosmic cycles; they are similar to the staging posts of the Blessed One who set in motion the wheel of the Teaching; therefore they belong to neither a station of consciousness nor an abode of beings. But the Elder Mahāsīva - By this discourse, "But, Sāriputta, there is no abode of beings easy to obtain that has not been previously dwelt in by me during this long period of time, except for the gods of the Pure Abodes," he says that the Pure Abodes too belong to the fourth station of consciousness and the fourth abode of beings; because it has not been refuted, it is permitted by the discourse.

The plane of neither-perception-nor-non-perception, just as with perception, so too because of the subtlety of consciousness, it is neither consciousness nor non-consciousness; therefore it was not stated among the stations of consciousness.

"Eight worldly adversities" means material gain, loss, fame, disgrace, blame, praise, happiness, and suffering - these eight, because of having the nature of not ceasing when the world is proceeding, are phenomena of the world - thus they are worldly adversities. There is no being who is free from these; they occur even for Buddhas. As he said -

> "These eight worldly adversities, monks, keep revolving around the world, and the world keeps revolving around the eight worldly adversities. What are the eight? Material gain and loss, fame and disgrace, blame and praise, happiness and suffering. These, monks, are the eight worldly adversities that keep revolving around the world, and the world keeps revolving around these eight worldly adversities."

Therein, "keep revolving around" means they pursue and do not abandon; the meaning is they do not turn back from the world. "Material gain" means for one gone forth, robes and so on; for a householder, the gain of wealth, grain, and so on. That very same gain when not being obtained is loss. If "no gain is loss" were said, it would not be to be fully understood due to the arrival at non-existence of meaning. "Fame" means retinue. That very same fame when not being obtained is disgrace. "Blame"

means the speaking of dispraise. "Praise" means the speaking of praise. "Happiness" means bodily and mental for those of the sensual-sphere. "Suffering" means bodily and mental for worldlings, stream-enterers, and once-returners; for non-returners and Worthy Ones, bodily only.

"Nine abodes of beings" means the residences of beings; the meaning is dwelling places. Those, however, are just the aggregates as thus made known. Which nine? For this was said by the Blessed One -

> "Monks, there are these nine abodes of beings. Which nine? There are, monks, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first abode of beings.
>
> "There are, monks, beings different in body and identical in perception, just as the gods of Brahmā's retinue who are first reborn. This is the second abode of beings.
>
> "There are, monks, beings identical in body and different in perception, just as the radiant gods. This is the third abode of beings.
>
> "There are, monks, beings identical in body and identical in perception, just as the gods of streaming radiance. This is the fourth abode of beings.
>
> "There are, monks, beings without perception and without experience, just as the non-percipient beings. This is the fifth abode of beings.
>
> "There are, monks, beings who, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of infinite space. This is the sixth abode of beings.
>
> "There are, monks, beings who, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' have reached the plane of infinite consciousness. This is the seventh abode of beings.
>
> "There are, monks, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the eighth abode of beings.
>
> "There are, monks, beings who, having completely transcended the plane of nothingness, have reached the plane of neither-perception-nor-non-perception. This is the ninth abode of beings. These, monks, are the nine abodes of beings."

"Ten sense bases" means the eye sense base, the visible form sense base, the ear sense base, the sound sense base, the nose sense base, the odour sense base, the tongue sense base, the flavour sense base, the body sense base, the touch sense base - thus ten. But the mind sense base and the mind-object sense base are not

taken up because of being mixed with the supramundane. In these ten answers, full understanding as judgement is stated by way of insight. But in "the all, monks, is to be fully understood" and so on, full understanding as judgement is stated by way of attainment of these phenomena: three beginning with the faculty of "I shall know the unknown," fifteen of the realisation and development states of cessation and practice, and the penetration meanings of those very same, and the escape from suffering and so on, and non-arising and so on; thirty-one beginning with the meaning of discernment; three beginning with the meaning of further penetration; eight path factors; two beginning with "the meaning of being calmed of the exertions"; two beginning with the meaning of emergence of the unconditioned meaning; three beginning with the meaning of awakening of the meaning of deliverance; three beginning with the meaning of understanding; three beginning with what pertains to understanding; four beginning with the meaning of illumination; eighteen beginning with the meaning of splendour; nine beginning with the observation of the end of the round of rebirths; knowledge of elimination and knowledge of non-arising, liberation by wisdom, and Nibbāna - full understanding as judgement is stated by way of attainment of these phenomena. It should be understood that for the rest, full understanding as judgement is stated as appropriate both by way of insight and by way of attainment.

For one striving for the attainment of whatever phenomena, those phenomena are attained. "Thus those phenomena are both fully understood and decided" - indeed, full understanding as judgement is stated in the meaning of the completion of the function. For when the function is completed, those phenomena are attained. Some, however, say "for those not subject to insight, there is full understanding as the known." Since full understanding as the known has been stated by means of what should be directly known, that is not good. "Are both fully understood and decided" means those attained phenomena are indeed called fully understood and are indeed called decided - this is the meaning. Thus the meaning of fully understood is stated by way of the meaning of the completion of the function.

22. Now, in order to show that very meaning by combining it with the attainment of each individual phenomenon and concluding it at the end, he said beginning with "renunciation." All that should be understood in accordance with what has been stated before.

The explanation of the analytic explanation of what should be fully understood is finished.

Commentary on the Analytic Explanation of What Should Be Abandoned

23. In the analytic explanation of what is to be abandoned, "the conceit 'I am'" means the conceit "I am" regarding the five aggregates of clinging beginning with matter. For when that is abandoned, arahantship has been attained. Even though lust for material form and so on still exist, without mentioning the rest, only the conceit 'I am' is stated - it should be understood that this is because it resembles wrong view and because of its grossness. "Ignorance" means, according to the method of the discourses, not knowing regarding the four states beginning with suffering; according to the method of the Abhidhamma, regarding eight, together with the past and so on. For this was said:

"Therein, what is ignorance? Not knowing regarding suffering, not knowing regarding the origin of suffering, not knowing regarding the cessation of suffering, not knowing regarding the practice leading to the cessation of suffering, not knowing regarding the past, not knowing regarding the future, not knowing regarding both the past and the future, not knowing regarding phenomena that are dependently arisen through specific conditionality."

"Craving for existence" means longing for existences beginning with sensual existence. As he said -

"Therein, what is craving for existence? Whatever desire for existence, lust for existence, delight in existence, craving for existence, affection for existence, fever of existence, infatuation with existence, attachment to existence towards existences."

"The three cravings" means sensual craving, craving for existence, and craving for non-existence. Their analytic explanation in the Abhidhamma was made thus - Therein, what is craving for existence? Lust accompanied by the view of existence, etc. mental passion - this is called craving for existence. Therein, what is craving for non-existence? Lust accompanied by the annihilationist view, etc. mental passion - this is called craving for non-existence. The remaining craving is sensual craving. Therein, what is sensual craving? Lust connected with the sensual element, etc. mental passion - this is called sensual craving. Therein, what is craving for existence? Lust connected with the fine-material sphere element and the immaterial sphere element, etc. Therein, what is craving for non-existence? Lust accompanied by the annihilationist view, etc.

In the commentary, however, it is said: "Lust for the five strands of sensual pleasure is sensual craving; lust in fine-material and immaterial existences, lust accompanied by attachment to meditative absorbtion and the eternalist view, longing by way of existence, is craving for existence; lust accompanied by the annihilationist view is craving for non-existence." This is the explanation according to the method of the Dasuttara Sutta. But according to the method of the Saṅgīti and the method of the Abhidhamma, "another three cravings: sensual craving, craving for fine-material existence, craving for immaterial existence. Another three cravings: craving for fine-material existence, craving for immaterial existence, craving for cessation" - the cravings stated thus are also applicable here. Among those, five are connected with the sensual element, the fine-material sphere element, and the immaterial sphere element; the last is accompanied by the annihilationist view.

"The four mental floods" means the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance. For whomever they are found, they strike him down in the round of rebirths, causing him to sink - thus they are "mental floods." These are powerful mental defilements. The mental flood regarding sensual pleasures reckoned as types of sensual pleasure is the mental flood of sensuality. This is a name for sensual craving. The mental flood regarding existence reckoned as fine-material and immaterial, which is twofold both by way of action and by way of rebirth, is the mental flood of existence. This is a name for craving for existence. View itself as a mental flood is the mental flood of

views. This is the name for the view beginning with "The world is eternal" and so on. Ignorance itself as a mental flood is the mental flood of ignorance; this is a name for not knowing regarding suffering and so on.

"The five mental hindrances" means the mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt. They hinder and envelop the mind - thus they are "mental hindrances." "They are desired" - thus "sensual pleasures." The five types of sensual pleasure. Desire towards sensual pleasures is sensual desire. Or "it desires" - thus "sensual pleasure"; sensual pleasure itself is desire, not the desire to act, not desire for mental states - thus sensual desire. This is a name for sensual craving. "Is repelled" means by that the mind reaches a state of corruption; or "it destroys" monastic discipline, good conduct, beauty, success, welfare, and happiness - thus it is anger. This is a name for hate. The state of being slothful is sloth; the state of being torpid is torpor; the meaning is the state of lacking endeavour and vigour, and the destruction of ability. The lack of endeavour of consciousness is sloth; the unfitness for work of the mental factors is torpor; sloth and torpor together are sloth and torpor. The state of one who is agitated is restlessness; the meaning is non-appeasement. This is a name for distraction. What is contemptibly done is badly done; the state of that which is badly done is remorse; the meaning is the state of blameworthy action. This is a name for subsequent regret. "Departed is remedy" - thus sceptical doubt; the meaning is "departed is wisdom."Or, investigating intrinsic nature by means of it, one is troubled and wearied - thus sceptical doubt. This is a name for doubt regarding the Buddha and so on.Sensual desire itself as a mental hindrance is the mental hindrance of sensual desire. Thus also with the remaining ones.

"Six phenomena" or "six phenomena" - either is the reading."Six classes of craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. Craving regarding visible form is craving for visible form. That itself, because of being of many kinds by the classification of sensual craving and so on, is called a "class" in the sense of a heap. Thus also with the remaining ones.

"Seven underlying tendencies" means the underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to conceit, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to lust for existence, the underlying tendency to ignorance. They underlie in the sense of not being abandoned - thus they are underlying tendencies. Lust towards sensual pleasures is sensual lust; or sensual pleasure itself is lust - thus sensual lust. It is struck against the object - thus aversion. View in the sense of seeing not as it really is. One imagines by way of superiority and so on - thus conceit.Lust towards existences is lust for existence. Sensual lust that has become strong is the underlying tendency to sensual lust. Thus also with the remaining ones.

"Eight wrong courses" means wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. Even though wished for thus "They will bring me welfare and happiness," because of not being actually so, and because of operating in a wrong manner such as perceiving beauty in the foul and so on, they are of wrong intrinsic nature - thus wrong courses.

One sees wrongly, or by means of this they see wrongly - thus wrong view.Or, a wrong view - thus wrong view; or a view that is not exact - thus wrong view; or a false view because of grasping having missed the mark - thus wrong view; or a view contemptible to the wise because of bringing no benefit - thus wrong view. In the case of wrong thought and so on too, the same method applies. "Wrong view" means adherence to eternalism and annihilationism. "Wrong thought" means applied thought of three kinds beginning with sensual thought. "Wrong speech" means volition of four kinds beginning with lying. "Wrong action" means volition of three kinds beginning with killing living beings. "Wrong livelihood" means the volition that produces the practice of wrong livelihood. "Wrong effort" means energy associated with unwholesome consciousness. "Wrong mindfulness" means the arising of unwholesome consciousness that is the opponent of mindfulness. "Wrong concentration" means unwholesome concentration.

"Nine phenomena rooted in craving" means dependent on craving there is quest, dependent on quest there is material gain, dependent on material gain there is judgment, dependent on judgment there is desire and lust, dependent on desire and lust there is holding, dependent on holding there is possession, dependent on possession there is stinginess, dependent on stinginess there is safeguarding, on account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, "you, you" talk, divisive speech, and false speech - many evil unwholesome mental states come to be. These are the nine phenomena rooted in craving. Craving is the root of these - thus rooted in craving.Quest and so on are unwholesome only. "Dependent on craving" means in dependence on craving. "Quest" means the quest for objects beginning with matter. For that exists when craving exists. "Material gain" means the obtaining of objects beginning with matter; for that exists when quest exists. Judgment, however, is fourfold by way of knowledge, craving, wrong view, and applied thought. Therein, "One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness" - this is the judgment of knowledge. "Judgment" means there are two judgments - judgment of craving and judgment of wrong view" - the one hundred and eight thoughts of craving that have come down thus are the judgment of craving. The sixty-two wrong views are the judgment of wrong view. "Desire, lord of the gods, has applied thought as its source" - but in this discourse, what is stated here as "judgment" has come as applied thought itself. For having obtained material gain, one judges the desirable and undesirable, the beautiful and unbeautiful, by applied thought alone - "This much will be for the purpose of visual objects, this much for the purpose of objects beginning with sound, this much will be for me, this much for another, this much I shall consume, this much I shall store away." Therefore it was said - "Dependent on material gain there is judgment." "Desire and lust" means thus, regarding the matter thought about with unwholesome applied thought, both weak lust and powerful lust arise. "Desire" here is a designation for weak lust; "lust" is for powerful lust. "Holding" means the powerful conviction "I" and "mine." "Possession" means the making of possession by way of craving and wrong view. "Stinginess" means the inability to endure the state of sharing in common with others. Therefore the ancients explain the meaning of the word thus - "Because it occurs as 'Let this wonderful thing be for me alone, let it not be a wonderful thing for another,' it is called stinginess." "Safeguarding" means thorough protection by way of closing

doors, guarding in caskets, and so on. "It does exceedingly" (adhikaroti) means a legal case (adhikaraṇa). This is a name for a cause. "On account of safeguarding" (ārakkhādhikaraṇa) is an abstract neuter compound; the meaning is "having safeguarding as the cause." Among "taking up of sticks" and so on, the taking up of a stick for the purpose of restraining others is "taking up of sticks." The taking up of a knife with a single edge and so on is "taking up of knives." "Dispute" means both bodily dispute and verbal dispute. The former of the former is opposition, which is strife. The latter of the latter is contention. "You, you" talk is disrespectful speech, "you, you."

"Ten wrong courses" means wrong view, etc. wrong concentration, wrong knowledge, wrong liberation. Therein, "wrong knowledge" means the delusion that has arisen by way of thinking about the means for evil deeds, and having done evil, by way of reviewing thus "It was well done by me." "Wrong liberation" means the designation of liberation for one who is actually unliberated.

24. Now, in order to show the phenomena to be abandoned by abandoning of many kinds, the passage beginning with "Two kinds of abandoning" has been begun. For indeed, when the kinds of abandoning are cognised, the phenomena to be abandoned by this and that become easily cognisable. Among the five kinds of abandoning, setting aside the two mundane kinds of abandoning that are without exertion and abandoning by escape, the two supramundane kinds of abandoning that are without exertion were stated first. "Eradication" means that by which mental defilements are completely cut off; "abandoning" means that by which mental defilements are abandoned. Abandoning reckoned as eradication, not the remaining kinds of abandoning - thus abandoning by eradication. Cessation is due to the tranquillisation of mental defilements; abandoning is due to being abandoned; abandoning reckoned as cessation is abandoning by cessation. "Supramundane" means it transcends the world. "Leading to elimination" means it goes to elimination, which is reckoned as Nibbāna; and it is leading to elimination and it is a path - thus the path leading to elimination; for one developing that, that path is abandoning by eradication - this is the meaning. Likewise, at the moment of fruition, the supramundane fruition itself is abandoning by cessation.

In the passage beginning with "the escape from sensual pleasures is this," "escape" means that by which they escape from sensual pleasures, from material form, and from the conditioned; or escape because of being escaped from them. The meditative absorption on foulness. Renunciation because of having gone forth from sensual pleasures. Or the path of non-returning. For the meditative absorption on foulness is the escape from sensual pleasures by suppression, but the path of non-returning produced by making that meditative absorption the foundation is the absolute escape from sensual pleasures altogether by eradication. "It is transformed" - thus materiality; not materiality is immaterial, just as the opposite of a friend is an enemy, and the opposite of greed and so on is non-greed and so on - the meaning is the opposite of materiality. Or by way of result, there is no materiality here - thus immaterial; the immaterial itself is the immaterial state. The immaterial meditative absorptions. Those are called the escape from material forms. Even from the immaterial states, the path of arahantship, because of the prevention of rebirth, is called the escape from material forms altogether. "What has come to be" means born.

"Conditioned" means produced by conditions having come together. "Dependently arisen" means arisen rightly and together dependent on this and that condition. By the first, through the indication of having been born, impermanence is shown; by the second, through the indication of the influence of conditions even for what is impermanent, dependence on others is shown; by the third, through the indication of the non-activity of conditions even for what is dependent on others, the nature of being of such a nature is shown. "Cessation" means Nibbāna. For having come to Nibbāna, suffering ceases - thus it is called "cessation." And that itself, because of being escaped from all that is conditioned, is called the escape from that conditioned. But in the commentary -

> "Cessation is its escape" - here, the fruition of arahantship is intended as "cessation." For since when Nibbāna has been seen through the fruition of arahantship, all activities do not arise again in the future, it is said to be "cessation" because it is a condition for cessation reckoned as arahantship - thus it was said.

In the passages beginning with "for one who has attained renunciation," sensual pleasures are both abandoned and given up through abandoning by suppression when the meditative absorption on foulness is the escape, and through abandoning by eradication when the path of non-returning is the escape. Material forms should be construed in just the same way when the immaterial meditative absorptions are the escape and when the path of arahantship is the escape. For through the abandoning of desire and lust for material forms, there is the eradication of material forms. And here "rūpā" is a change of gender that has been made. Activities are both abandoned and given up through abandoning by escape when Nibbāna is the escape, and through abandoning by cessation when the fruition of arahantship is the escape. And the attainment when Nibbāna is the escape should be understood by way of making it an object.

In the passages beginning with "the truth of suffering," the expression beginning with "the penetration of full understanding" is a compound in the neuter gender. The penetration of full understanding is the penetration-of-full-understanding. That penetration of full understanding. The same method applies in the remaining ones too. "One abandons" - the meaning should be taken as: penetrating in such and such a way, one abandons the mental defilements to be abandoned. The meaning is that one abandons those through the abandoning of desire and lust in both the mundane and supramundane. "Pajahati" is also a reading. Just as a boat simultaneously, neither before nor after, at a single moment performs four functions - it leaves behind the near shore, it cuts through the stream, it carries the goods, it reaches the far shore - just so path knowledge simultaneously, neither before nor after, at a single moment fully realises the four truths: it fully realises suffering through full realisation of full understanding, it fully realises the origin through full realisation of abandoning, it fully realises the path through full realisation of development, it fully realises cessation through full realisation of realisation. What is meant? Because it was stated "having made cessation the object, one reaches, sees, and penetrates the four truths," it should be understood that the abandonings were stated as if separately even at a single moment.

Among the five kinds of abandoning, whatever suppression and distancing of opposing phenomena such as the mental hindrances and so on by this and that mundane concentration, like the removal of moss by a pot plunged into water covered with moss - this is called abandoning by suppression. It should be understood that "abandoning by suppression of the mental hindrances is for one developing the first meditative absorption" was stated with reference to the mental hindrances alone because their abandoning is obvious. For the mental hindrances do not suddenly submerge the mind either in the preliminary stage or in the subsequent stage of meditative absorption, but when they do submerge it, the meditative absorption declines; applied thought and so on, however, before and after the second meditative absorption and so on, proceed without being opposed. Therefore the suppression of the mental hindrances is obvious. But whatever abandoning of each respective phenomenon to be abandoned, by way of opposition alone, by each respective factor of meditative absorption that is a constituent of insight, like the removal of darkness by a lamp lit in the night-time - this is called abandoning by substitution. It should be understood that "abandoning by substitution of wrong views is for one developing concentration conducive to penetration" was stated with reference to wrong views alone on account of their being gross. For wrong view is gross, while the perception of permanence and so on are subtle. Therein, "of wrong views" means view itself is wrong view, like "a heap of dung, a heap of urine" and so on. And because there is nothing to be gone to, it is merely gone to by view - thus also wrong view; because of being included within the sixty-two views, gone among views - thus also wrong view. By the plural, of those wrong views. "Concentration conducive to penetration" means concentration associated with insight. But whatever abandoning such that, like a tree struck by a thunderbolt, the phenomena of the mental fetters do not occur again through the knowledge of the noble path - this is called abandoning by eradication. "Cessation is Nibbāna" means Nibbāna reckoned as cessation.

Having thus shown the phenomena to be abandoned by way of abandoning, now in order to show again the phenomena to be abandoned in their own form, he stated the passage beginning with "the all, monks, is to be abandoned." Therein, the eye and so on are to be abandoned through the abandoning of desire and lust. In the passages beginning with "seeing materiality, one abandons," seeing materiality beginning with impermanence, one abandons the mental defilements to be abandoned. The eye... etc. Ageing and death... etc. "Nibbāna grounded upon the Deathless" - in the two abbreviations, the faculty of "I shall know the unknown" - in the passages beginning with "seeing, one abandons," among those supramundane states, seeing, looking out for, expecting, wishing for the faculty of "I shall know the unknown," one abandons the mental defilements to be abandoned at the moments of insight - this should be construed in accordance with each respective phenomenon.

The explanation of the analytic explanation of what should be abandoned is finished.

Commentary on the Analytic Explanation of What Should Be Developed

25. In the description of what is to be developed, "mindfulness of the body" means the mindfulness stated in the Kāyagatāsati Sutta, associated with the attention that defines as repulsive the breathing, the four postures, the minor postures, the thirty-two aspects, the four elements, and the nine charnel ground contemplations, and also

associated with fine-material meditative absorption as appropriate. For it is called "body-directed" because it has gone to, has proceeded in, those bodies. "Accompanied by pleasure" means having gone to the state of simultaneous arising and so on, together with the pleasure reckoned as sweet, pleasant feeling. The word "accompanied by" appears in the word of the Conqueror in five meanings: that state, mixed up, object, support, and conjoined. In "This craving which leads to rebirth, accompanied by delight and lust," here in the sense of that state; the meaning is "being of the nature of delight and lust." In "Whatever investigation, monks, is accompanied by idleness, associated with idleness," here in the sense of mixed up; the meaning is "mixed up with idleness arising now and then." In "One is an obtainer of attainments accompanied by fine-material or of attainments accompanied by immaterial," here in the sense of object; the meaning is "having fine-material and immaterial objects." In "One develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton," here in the sense of support; the meaning is "dependent on the perception of a skeleton, attained by having developed the perception of a skeleton." In "This happiness is accompanied by this rapture, co-arisen, associated," here in the sense of conjoined; the meaning is "mixed together." In this term too, conjoined is what is intended. For "conjoined with pleasure" is stated as "accompanied by pleasure." For it is accompanied by pleasure in the remaining ones, setting aside the fourth meditative absorption; and even though it is accompanied by equanimity, it is stated as "accompanied by pleasure" mostly; or because the fourth meditative absorption has the earlier meditative absorptions as its root, even that which is accompanied by equanimity is as if stated by the one accompanied by pleasure; but because equanimity was spoken of by the Blessed One as being in the peaceful happiness, even that which is associated with the fourth meditative absorption is as if stated as "accompanied by pleasure."

"Serenity and insight" - it appeases and destroys the opposing states such as sensual desire and so on, thus it is serenity. This is a name for concentration. It sees phenomena in various ways by way of impermanence and so on, thus it is insight. This is a name for wisdom. But these two are stated as preliminary in the Dasuttara exposition, and as a mixture of mundane and supramundane in the Saṅgīti exposition. "The three concentrations" means concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought. With applied thought that is occurring by way of association, it is "with applied thought"; with sustained thought, it is "with sustained thought." That is momentary concentration, insight concentration, access concentration, and first meditative absorption concentration. "There is no applied thought for this" - thus "without applied thought." Among applied and sustained thought, sustained thought is the limit, the highest, the measure for this - thus "sustained thought only"; the meaning is that beyond sustained thought, it does not go to association with applied thought. That is the concentration of the second meditative absorption according to the fivefold method; devoid of both of those is the concentration without applied and sustained thought. That is the second meditative absorption and so on according to the fourfold method, and the third meditative absorption and so on according to the fivefold method - fine-material-

sphere concentration. These three too are mundane only. In the Saṅgīti exposition, another three concentrations too were stated - "Emptiness concentration, signless concentration, desireless concentration." Those are not intended here.

"The four establishments of mindfulness" means the establishment of mindfulness through observation of the body, the establishment of mindfulness through observation of feeling, the establishment of mindfulness through observation of mind, the establishment of mindfulness through observation of mental phenomena. In the preliminary stage, for one who comprehends the body in fourteen ways, it is the establishment of mindfulness through observation of the body; for one who comprehends feeling in nine ways, it is the establishment of mindfulness through observation of feeling; for one who comprehends mind in sixteen ways, it is the establishment of mindfulness through observation of mind; for one who comprehends mental phenomena in five ways, it should be understood as the establishment of mindfulness through observation of mental phenomena. But the supramundane is not intended here. "The fivefold concentration" means it has five factors, thus it is fivefold - the concentration of the fourth meditative absorption. Pervading with rapture, pervading with happiness, pervading with mind, pervading with light, and the sign of reviewing - these are the five factors. "It arises pervading rapture" - wisdom in two meditative absorptions is called pervading with rapture. "It arises pervading happiness" - wisdom in three meditative absorptions is called pervading with happiness. "It arises pervading the minds of others" - the wisdom of knowing others' minds is called pervading with mind. "It arises pervading light" - the wisdom of the divine eye is called pervading with light. Reviewing knowledge is called the sign of reviewing. And this too was said -

> "Wisdom in two meditative absorptions is pervading with rapture, wisdom in three meditative absorptions is pervading with happiness, wisdom regarding others' minds is pervading with mind, wisdom of the divine eye is pervading with light, the reviewing knowledge of one who has emerged from each concentration is the sign of reviewing."

For that is called "sign" because of the grasping of the mode of occurrence for one who has emerged from concentration. Therein, pervading with rapture and pervading with happiness are like the two feet, pervading with mind and pervading with light are like the two hands, the fourth meditative absorption that is the basis for direct knowledge is like the middle body, and the sign of reviewing is like the head. Thus the Venerable Elder Sāriputta, the General of the Teaching, showed the fivefold right concentration as if it were a person endowed with major and minor limbs.

"The six states of recollection" - because they arise again and again, mindfulnesses themselves are recollections; because they occur only in the place where they should occur, they are mindfulnesses suitable for a son of good family who has gone forth out of faith - thus too they are recollections; the recollections themselves, because of being the states of rapture and so on, are states of recollection. What are the six? Recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities. "Factors of enlightenment" means factors of enlightenment (bodhi) or of the enlightened one (bodhi). This is what is meant - that concord of mental states - by

which concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment." "Awakens" means one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself; factors of that enlightenment termed the concord of mental states are also factors of enlightenment, like factors of meditative absorption, path factors, and so on. And whoever is the noble disciple who is called "the enlightened one" because he awakens by means of this concord of mental states of the aforesaid kind, factors of that enlightened one are also factors of enlightenment, 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, the meaning of factors of enlightenment should be understood by the method beginning with "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment." "The noble eightfold path" - it is noble because of being far from the mental defilements to be destroyed by each respective path, because of producing the state of nobility, and because of producing the attainment of noble fruition. "Having eight factors" means eightfold. This, like a fourfold army and like a fivefold musical ensemble, is merely factors; there is nothing separate from the factors. The factors of enlightenment and path factors are supramundane; by the Dasuttara method, the preliminary ones too are obtained.

"The nine factors for striving for purification" - purification of morality is a factor for striving for purification, purification of mind is a factor for striving for purification, purification of view is a factor for striving for purification, purification by overcoming uncertainty is a factor for striving for purification, purification by knowledge and vision of what is the path and what is not the path is a factor for striving for purification, purification by knowledge and vision of the practice is a factor for striving for purification, purification by knowledge and vision is a factor for striving for purification, wisdom is a factor for striving for purification, liberation is a factor for striving for purification. "Purification of morality" means the fourfold purification morality that is able to cause one to reach purification. For that purifies the stain of immorality. "Factor for striving for purification" means the highest factor of striving for the state of purification. "Purification of mind" means the eight well-practised meditative attainments that are the proximate cause for insight. For those purify the mental stain of sensual desire and so on. "Purification of view" means the seeing of mentality-materiality together with its conditions. For that purifies the stain of the view of a being. "Purification by overcoming uncertainty" means knowledge of the mode of dependent conditions. For one who sees that phenomena proceed by way of conditions in the three periods of time, by overcoming the stain of uncertainty about a being in all three periods, becomes pure. "Purification by knowledge and vision of what is the path and what is not the path" means the ten impurities of insight - light, knowledge, rapture, tranquillity, happiness, decision, exertion, establishing, equanimity, and attachment - that have arisen at the moment of the observation of rise and fall are not the path; the knowledge of rise and fall that has entered upon the

process is the path - thus knowledge regarding the path and the non-path. For by that one purifies the stain of the non-path. "Purification by knowledge and vision of the practice" means the knowledge of the observation of rise and fall that has entered upon the process, the knowledge of the observation of dissolution, the knowledge of the observation of the appearance as fear, the knowledge of the observation of danger, the knowledge of the observation of disenchantment, the knowledge of desire for deliverance, the knowledge of reflective observation, the knowledge of equanimity regarding activities, and conformity knowledge - these are the nine insight knowledges. For those purify the stain of the perception of permanence and so on. "Purification by knowledge and vision" means the wisdom of the four noble paths. For that purifies by eradication the stain of the mental defilements to be destroyed by each respective path. "Wisdom" means the wisdom of the fruition of arahantship. "Liberation" means the liberation of the fruition of arahantship.

"Ten kasiṇa bases" means "one perceives the earth kasiṇa, above, below, across, non-dual, limitless; one perceives the water kasiṇa, etc. one perceives the fire kasiṇa, etc. one perceives the air kasiṇa, etc. one perceives the blue kasiṇa, etc. one perceives the yellow kasiṇa, etc. one perceives the red kasiṇa, etc. one perceives the white kasiṇa, etc. one perceives the space kasiṇa, etc. one perceives the consciousness kasiṇa, above, below, across, non-dual, limitless" - thus ten are stated. For these are "kasiṇas" in the meaning of pervading the entirety, and they are "bases" in the meaning of field or in the meaning of foundation for the mental states that have them as object. "Above" means facing towards the upper surface of the sky. "Below" means facing towards the lower surface of the ground. "Across" means delimited all around, like the circle of a field. For a certain one extends the kasiṇa only upward, a certain one downward, a certain one all around. Even one person extends it thus for this or that reason, like light, when one wishes to see material form. Therefore it was said - "One perceives the earth kasiṇa, above, below, across." "Non-dual" - this, however, is said for the purpose of showing that one does not undergo transformation into another. For just as for one who has entered water, in all directions there is only water, not anything else, just so the earth kasiṇa is only the earth kasiṇa; there is no mixing of another kasiṇa with it. This same method applies everywhere. "Limitless" - this is said by way of the limitlessness of the pervading of each one. For when one pervades it with the mind, one pervades it entirely; one does not take the measure thus "this is its beginning, this is its middle." "Space kasiṇa" means the space left by the removal of the kasiṇa and the demarcated space kasiṇa. "Consciousness kasiṇa" means the consciousness occurring in the space left by the removal of the kasiṇa. Therein, the aboveness, belowness, and acrossness should be understood by way of the kasiṇa in the space left by the removal of the kasiṇa, and by way of the space left by the removal of the kasiṇa in the consciousness occurring there; and also by way of the demarcated space kasiṇa, since it too can be extended.

26. Now, showing the classification of development, he said beginning with "Two developments." Therein, in the passage beginning with "mundane" and so on, "world" is called the round of rebirths in the sense of crumbling and disintegrating; because of being included in that, engaged in the world - thus "mundane"; the development of mundane mental states is mundane. Although it is said by conventional expression "development of mental states," there is no development separate from them. For

those very mental states being developed are called "development." "Crossed over" means higher; because of not being included in the world, higher than the world - thus supramundane.

They frequent in what is termed fine-material existence - thus they are of the fine-material-sphere. The word "kusala" is seen in the senses of health, faultlessness, skilfulness, and pleasant result. "Is it that you are well? Is it that you are free from illness" - in such passages and so on, it is used in the sense of health. "But, venerable sir, what bodily conduct is wholesome? Whatever bodily conduct, great king, is faultless" and "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding wholesome mental states" - in such passages and so on, it is used in the sense of faultless. "What do you think, prince, are you skilled in the parts and components of a chariot?" "Skilled in dancing and singing, trained, clever women" - in such passages and so on, it is used in the sense of skilful. "Because of undertaking wholesome mental states, thus this merit increases" and "because of wholesome action having been done and accumulated" - in such passages and so on, it is used in the sense of pleasant result. Here this is fitting in the sense of health, in the sense of faultlessness, and in the sense of pleasant result as well. The meaning of the word here, however, is: they shake, agitate, cause to tremble, and destroy contemptible, evil mental states - thus "wholesome"; or those that lie, that proceed in a contemptible manner - thus "kusa" (unwholesome states); they cut off, they sever those termed unwholesome - thus "wholesome"; or "kusa" is knowledge, because of the thinning, the making thin of contemptible things. They are to be taken, to be grasped, to be made to proceed by that knowledge - thus "wholesome"; or just as kusa grass cuts the area of the hand gone to both sides, so too these cut the side of defilement gone to both sides by way of arisen and unarisen states; therefore, because they cut like kusa grass - thus "wholesome." The development of those wholesome states of the fine-material-sphere. They frequent in what is termed immaterial existence - thus they are of the immaterial-sphere. Included in the round of rebirths of the three planes; "included" means contained within; not included in that means "not included," supramundane.

Why was the development of wholesome mental states of the sensual-sphere not stated? Because in the Abhidhamma, "development" is intended as only the development that has attained absorption. For it is said there -

> "In spheres of work arranged by exertion, or in spheres of craft arranged by exertion, or in subjects of study arranged by exertion, knowledge of the ownership of actions, or knowledge conforming to truth, or that matter is impermanent, or that feeling is impermanent, or that perception is impermanent, or that activities are impermanent, or that consciousness is impermanent, whatever such acceptance in conformity, view, personal preference, approval, observation, acquiescence in pondering phenomena one obtains without having heard from another - this is called wisdom gained through reflection. In spheres of work arranged by exertion, etc. acquiescence in pondering phenomena one obtains having heard from another - this is called wisdom gained through learning. All wisdom of one who has attained is wisdom gained through meditative development."

But that sensual-sphere development should be understood as not called "development" because of being interrupted by adverting and falling into the life-continuum. But since all merits are included within the threefold ways of making merit, the status of access concentration and insight concentration as merit accomplished by meditative development is established. But here they are included only under mundane development. In the threefold division of the fine-material-sphere and immaterial-sphere, "inferior" means low. Existing in the middle between the inferior and the highest is "middling"; "majjhimā" is also a reading. Led to the state of pre-eminence is "superior"; the meaning is highest. This state of being inferior, middling, and superior should be understood by way of accumulation. For that in which, at the moment of accumulation, desire is inferior, or energy, or consciousness, or investigation - that is called inferior. That in which those mental states are middling - that is called middling. That in which those mental states are superior - that is called superior. Or that associated with soft faculties is called inferior; that associated with middling faculties is middling; that associated with exceeding faculties is called superior. For the not-included, because of the absence of the state of being inferior and middling, only superiority was stated. For that is superior in the sense of the highest and in the sense of being unsurpassable.

27. In the first tetrad of development, "develops" means penetrating in such and such a way in a single moment, one develops the noble path. In the second tetrad of development, "development by search" means development in the preliminary stage of absorption. For that is called "search" because "they search for absorption by means of it." "Development by attainment" means development of absorption. For that is called "attainment" because "it is attained by means of that search." "Development of one flavour" means development at the time of endeavour for one desiring to arrive at mastery over the attainment. For that is called "of one flavour" by making it "of one flavour through the flavour of liberation" because of being liberated from those various mental defilements through those various kinds of abandoning. "Development by repetition" means development at the time of enjoyment according to preference for one who has attained mastery over the attainment. For that is called "repetition" because "it is practised frequently." Some, however, explain that "development by repetition is the mastery exercise, and development of one flavour is applicable everywhere." In the analysis of the tetrad, "for those entering concentration" is a present tense expression in proximity to the present. "Arisen therein" means arisen in that preliminary stage. "Become of one flavour" means they have the same function in the production of absorption. "For those who have attained concentration" means for those who have applied absorption. "Arisen therein" means arisen in that absorption. "Do not surpass one another" means they do not exceed one another through equal occurrence. In "for one developing the faith faculty in the meaning of decision" and so on, even in a single moment, when each faculty performs its own respective function, by the support of each respective one, the remaining faculties too, which perform their own respective functions, become of one flavour through the flavour of liberation - thus development in the meaning of one flavour through the flavour of liberation itself. The same method applies also to the powers, factors of enlightenment, and path factors. And in "ekarasā" a change of gender has been made.

"Here a monk" means a monk in this Dispensation.He sees danger in the round of

rebirths - thus a monk. In "in the earlier period of the day" and so on, the accusative case is used in the sense of absolute connection, but in meaning it is just the locative; the meaning is "in the earlier time of the day." "Practises" means he frequently practises the concentration over which he has attained mastery. "In the noon period of the day" means in the middle time of the day. "In the afternoon period of the day" means in the evening time of the day. "Before the meal" means in the time before the daytime meal. "After the meal" means in the time after the daytime meal. "In the first watch" means in the first portion of the night. "In the dark fortnight" means in the dark fortnight. "In the bright fortnight" means in the bright fortnight. "In the first stage of life" means in the first portion of age; the meaning is the first stage of life. And in the three stages of life, for a person with a life span of a hundred years, in each stage of life there are thirty-three years and four months.

28. In the third tetrad of development, "in the meaning of not surpassing one another of mental states arisen therein" means by the state of not exceeding one another of the paired mental states reckoned as concentration and wisdom, arisen therein in the distinctions of development such as renunciation and so on. "In the meaning of one flavour of the faculties" means by the state of one flavour through the flavour of liberation, because of being liberated from various mental defilements, of the faculties beginning with faith right therein. "In the meaning of carrying along the energy appropriate to that" means by the state of carrying along the befitting energy for those states of non-surpassing and one-flavour nature. "In the meaning of repetition" means whatever practice occurred for him at that time. By the state of practice of that practice.

"Perception of material form" means the perception of material form reckoned as fine-material-sphere meditative absorption, which is fifteenfold by way of wholesome, resultant, and functional. For the fine-material-sphere meditative absorption too is called "material" in such passages as "one who is material sees forms" and so on; the object of that meditative absorption too in such passages as "one sees forms externally, beautiful and ugly" and so on. For the fine-material-sphere meditative absorption, under the heading of perception, having made it "perception regarding material form," is called "perception of material form." "Perception of impingement" means five wholesome-resultant and five unwholesome-resultant - thus tenfold perception of impingement. For the perception associated with the two sets of fivefold sense consciousness is called "perception of impingement" because it has arisen through the impingement of the sense-bases such as the eye and so on and the objects such as visible form and so on. Perception of material form, perception of sound, perception of odour, perception of flavour, and perception of tangible object - these too are names for this very same thing. "Perception of diversity" means eight sensual-sphere wholesome perceptions, twelve unwholesome perceptions, eleven sensual-sphere wholesome-resultant perceptions, two unwholesome-resultant perceptions, and eleven sensual-sphere functional perceptions - thus forty-four-fold perception of diversity. For that is perception that occurs in a diverse sensory field of various intrinsic natures, differentiated into material form, sound, and so on - thus perception of diversity; or it is called perception of diversity because from the forty-four-fold division they are diverse, of various intrinsic natures, mutually dissimilar perceptions - thus perception of diversity. Even though the perceptions are many, the singular is used by taking the class.

"Perception of permanence" means the perception "permanent" is the perception of permanence. Similarly the perception of happiness and the perception of self. "Delight" means craving accompanied by rapture. "Lust" means craving without rapture. "Origin" means the origin of lust. Or alternatively, through the observation of dissolution, since only dissolution is seen, the rise of activities. "Grasping" means the grasping of mental defilements by way of production, or the grasping of a conditioned object through not seeing the fault. "Perception of compactness" means the perception "compact" by way of continuity. "Accumulation" means the exertion and pursuit for the sake of activities. "Perception of stability" means the perception "firm." "Sign" means the sign of permanence. "Aspiration" means the longing for happiness. "Adherence" means the adherence "there is a self." "Adherence to grasping at substance" means the adherence of grasping at the substance of what is permanent, the substance of what is lustfully attached to. "Adherence to confusion" means the adherence to confusion by way of "Did I exist in the past period of time?" and so on, and by way of "The world comes into being from a creator" and so on. "Adherence to attachment" means the adherence "this is to be clung to" through not seeing the danger. "Non-reflection" means the grasping of what is not the means. "Adherence to fetters" means the occurrence of mental defilements beginning with the mental bond of sensuality.

"Standing together with views" means standing together with views in one place - thus "co-existent with views." Those co-existent with views. "They defile" means they torment or they oppress - thus mental defilements. Those mental defilements. For co-existence is twofold: co-existence by abandoning and co-existence by conascence. Co-existence by abandoning means together with the sixty-three views headed by identity view, as long as they are not abandoned by the path of stream-entry, so long they stand in one person - this is the meaning. This is what is intended here. For among the ten mental defilements, here only the mental defilement of wrong view has come. But as for the rest, the nine mental defilements leading to the realms of misery - greed, hate, delusion, conceit, sceptical doubt, sloth, restlessness, shamelessness, and moral fearlessness - having become co-existent by abandoning together with wrong view, are abandoned by the path of stream-entry; or among the one and a half thousand mental defilements headed by lust, hate, and delusion, when wrong view is being abandoned by the path of stream-entry, together with wrong view all mental defilements leading to the realms of misery are abandoned by way of co-existence by abandoning; as for co-existence by conascence, the meaning is standing together with wrong view in one consciousness. For by the path of stream-entry, when the two unprompted consciousnesses associated with wrong view are being abandoned, greed, delusion, restlessness, shamelessness, and moral fearlessness that are conascent with them - these mental defilements are abandoned by way of co-existence by conascence; when the two prompted consciousnesses associated with wrong view are being abandoned, greed, delusion, sloth, restlessness, shamelessness, and moral fearlessness that are conascent with them - these mental defilements are abandoned by way of co-existence by conascence. "Gross mental defilements" means sensual lust and anger that have become gross. "Mental defilements accompanied by residue" means sensual lust and anger that have become subtle. "All mental defilements" means those remaining not abandoned by the three paths.

"One conveys energy" means one who practises meditation sets energy going.Below, the expressions concerning search, attainment, one flavour, and repetition were stated for the purpose of showing the distinction of the developments, as "and development is of such a nature." Here, the expressions "in the meaning of not surpassing one another of mental states arisen therein, in the meaning of one flavour of the faculties, in the meaning of carrying along the energy appropriate to that, in the meaning of repetition" were stated for the purpose of showing the cause of development, as "development is by this and this cause." Below, "development by repetition" was stated by way of different moments; here, "development in the meaning of repetition" is by way of a single moment - this is the distinction. In "seeing materiality, one develops" and so on, the meaning is that seeing materiality and so on in the manner in which they should be seen, one develops the development that should be developed. "Become of one flavour" means they become of one flavour through the flavour of liberation, or through the flavour of function. "The flavour of liberation" means the flavour of achievement.For it has been said that "in the sense of functional achievement, it is called function."

The explanation of the analytic explanation of what should be developed is finished.

Commentary on the Analytic Explanation of What Should Be realised

29. In the description of what is to be realised, the ten answers in ascending order are stated by way of realisation through attainment. Therein, "unshakeable liberation of mind" means the liberation of the fruition of arahantship. For it does not shake, does not waver, does not decline - thus "unshakeable"; it is called "liberation of mind" because of the mind being liberated from all mental defilements. "True knowledge" means the three true knowledges. "Liberation" - according to the Dasuttara method, the fruition of arahantship is stated; but according to the Saṅgīti method, it is stated: "Liberation means two kinds of liberation - the disposition of consciousness and Nibbāna." And here, the eight meditative attainments are called "liberation" because of being well liberated from the mental hindrances and so on; Nibbāna is called "liberation" because of being liberated from all that is conditioned. "The three true knowledges" means the knowledge of recollecting past lives is true knowledge, the knowledge of the passing away and rebirth of beings is true knowledge, the knowledge of the elimination of mental corruptions is true knowledge. It is true knowledge in the meaning of piercing through darkness, and it is also true knowledge in the meaning of making known. For the knowledge of recollecting past lives, when arising, pierces the darkness that has stood concealing past lives, and makes past lives known - thus it is true knowledge. The knowledge of the passing away and rebirth pierces the darkness that conceals passing away and conception, and makes the passing away and rebirth known - thus it is true knowledge. The knowledge of the elimination of mental corruptions pierces the darkness that conceals the four truths, and makes the phenomena of the four truths known - thus it is true knowledge. "The four fruits of asceticism" means the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship. One who appeases and destroys evil states is an ascetic; the state of an ascetic is asceticism. This is the name for the four noble paths. The fruits of asceticism are the fruits of asceticism.

"The five aggregates of the Teaching" means the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation. "Aggregates of the Teaching" means divisions of the Teaching, portions of the Teaching. In the case of the aggregate of morality and so on too, the same method applies. Mundane and supramundane morality, concentration, and wisdom themselves are the aggregates of morality, concentration, and wisdom. The liberations by eradication, cessation, and escape alone are the aggregate of liberation. The threefold reviewing of liberation alone is the aggregate of knowledge and vision of liberation. That is mundane only. It is knowledge itself in the meaning of knowing, seeing in the meaning of seeing - thus "knowledge and vision"; the knowledge and vision of liberations is called "knowledge and vision of liberation." But the liberations by suppression and by substitution of opposites are included by the aggregates of concentration and wisdom alone. These five aggregates of the Teaching are said to be of a trainee for trainees, and of one beyond training for those beyond training. For among these, the mundane ones and the liberation by escape are neither of a trainee nor of one beyond training. Even though being of a trainee, they are called "of a trainee" because "these belong to trainees," and "of one beyond training" because "these belong to those beyond training." But in the passage "one is endowed with the aggregate of liberation of a trainee," here it should be understood as endowed by way of making the liberation by escape an object. "The six direct knowledges" means six superior knowledges. Which six? The knowledge of various kinds of supernormal power, the knowledge of the divine ear element, the knowledge of recollecting past lives, the knowledge of others' mental states, the knowledge of the divine eye, the knowledge of the elimination of mental corruptions - these are the six.

"Seven powers of one who has eliminated the mental corruptions": "the mental corruptions are eliminated for him" - thus he is one who has eliminated the mental corruptions; the powers of one who has eliminated the mental corruptions are the powers of one who has eliminated the mental corruptions. What are the seven? They were spoken by the Blessed One -

> "Here, monks, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom. That, monks, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom - this too, monks, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'
>
> "Furthermore, monks, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom. That, monks, etc. this too is a power of a monk who has eliminated the mental corruptions, etc.
>
> "Furthermore, monks, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become

> completely free from all phenomena conducive to mental corruptions. That, monks, etc. this too is a power of a monk who has eliminated the mental corruptions, etc.
>
> "Furthermore, monks, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed. The five faculties have been developed and well developed. The seven factors of enlightenment have been developed and well developed. The noble eightfold path has been developed and well developed. That, monks, for a monk who has eliminated the mental corruptions, the noble eightfold path has been developed and well developed - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'"

Therein, by the first power the penetration of the truth of suffering, by the second the penetration of the truth of origin, by the third the penetration of the truth of cessation, and by the four the penetration of the truth of the path is made clear.

"Eight deliverances": they are deliverances in the meaning of being intent upon the object and in the meaning of being well released from opposing phenomena. "What are the eight? One who is material sees forms - this is the first deliverance. Internally not perceiving material forms, one sees forms externally - this is the second deliverance. One is intent only upon 'the beautiful' - this is the third deliverance. With the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space - this is the fourth deliverance. Having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' one enters and dwells in the plane of infinite consciousness - this is the fifth deliverance. Having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness - this is the sixth deliverance. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception - this is the seventh deliverance. Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling - this is the eighth deliverance."

"Nine gradual cessations": nine cessations in succession. What are the nine? For one who has attained the first meditative absorption, perception of sensuality has ceased; for one who has attained the second meditative absorption, applied and sustained thought have ceased; for one who has attained the third meditative absorption, rapture has ceased; for one who has attained the fourth meditative absorption, in-breath and out-breath have ceased; for one who has attained the plane of infinite space, perception of material form has ceased; for one who has attained the plane of infinite consciousness, perception of the plane of infinite space has ceased; for one who has attained the plane of nothingness, perception of the plane of infinite consciousness has ceased; for one who has attained the plane of neither-perception-

nor-non-perception, perception of the plane of nothingness has ceased; for one who has attained the cessation of perception and feeling, perception and feeling have ceased."

"Ten states of one beyond training" means because there is nothing further to be trained in above, they do not train - thus "those beyond training." Or, because they are training in the three trainings, they are "trainees"; trainees who have reached growth are "those beyond training" - Worthy Ones. These belong to those beyond training - thus "of one beyond training." "Which are the ten? Right view of one beyond training, right thought of one beyond training, right speech of one beyond training, right action of one beyond training, right livelihood of one beyond training, right effort of one beyond training, right mindfulness of one beyond training, right concentration of one beyond training, right knowledge of one beyond training, right liberation of one beyond training." "Right knowledge of one beyond training" means setting aside the wisdom of the fruition of arahantship, the remaining mundane wisdom. "Right liberation" means the liberation of the fruition of arahantship.In the commentary, however, it is said -

> "Right view of one beyond training" and so on are all solely states associated with fruition. And here, in the two states of right view and right knowledge, it is wisdom itself that is spoken of. "Right liberation" - by this term, however, the remaining states of fruition attainment already stated are included."

In "The all, monks, is to be realised" and so on, realisation by way of object should be understood. In "Seeing materiality, one realises" and so on, seeing mundane things such as materiality and so on in the manner in which they should be seen, one realises those very things such as materiality and so on by realisation by way of object; or, seeing things such as materiality and so on in the manner in which they should be seen, by that cause one realises Nibbāna which is to be realised. For the grammarians wish the term "seeing" to have the meaning of cause as well. But seeing supramundane things such as the faculty of "I shall know the unknown" and so on by way of reviewing, one realises those very things by realisation by way of object. "Seeing Nibbāna grounded upon the Deathless in the meaning of final goal, one realises" - this is straightforward, because among what is to be fully understood, to be abandoned, to be realised, and to be developed, it falls under what is to be realised. "Whatever phenomena are realised, those phenomena are touched" means those realised by realisation by way of object are touched by contact with the object; those realised by realisation by attainment are touched by contact through attainment.

The explanation of the analytic explanation of what should be realised is finished.

Commentary on the Analytic Explanation of the Tetrad Conducive to Relinquishment

30. Now, because the state of being conducive to relinquishment and so on occurs for each individual concentration by the distinction of conditions, therefore the tetrad of conducive to relinquishment is described all together. Therein, "for one who has obtained the first meditative absorption" (paṭhamassa jhānassa lābhiṃ) means for one who is an obtainer of the first meditative absorption. The accusative case is used in the sense of the genitive. "One for whom there is the realisation as a gain" is called

an obtainer (lābhī). "Accompanied by sensuality" (kāmasahagatā) - here the meaning of object is intended for the word "accompanied by"; the meaning is having as object the sensuality of sense-objects and the sensuality of mental defilements. "Perceptions and attention" (saññāmanasikārā) means the perception of impulsion and the attention of adverting to that; attention associated with perception is also fitting. "Occur" (samudācaranti) means they proceed. "Phenomenon" (dhammo) means the phenomenon of the first meditative absorption. One declining from meditative absorption declines due to three causes: either through the occurrence of mental defilements, or through unsuitable activity, or through non-pursuit. One declining through the occurrence of mental defilements declines quickly; one declining through unsuitable activity by way of pursuit of delight in work, delight in useless talk, delight in sleep, and delight in company declines slowly; one not frequently entering attainment due to impediments such as sickness, conditions, and deficiency and so on, declining through non-pursuit, also declines slowly. But here, showing only the powerful cause, he spoke only of the occurrence of mental defilements. But one declining from the second meditative absorption and so on also declines through the occurrence of attachment to each successively lower meditative absorption. To what extent has one declined? When one is not able to enter the attainment, to that extent one has declined. "Conformity with that" (tadanudhammatā) - a phenomenon that follows along is a conforming phenomenon (anudhammo); this is a designation for the phenomenon of attachment that proceeds making the meditative absorption predominant. The conforming phenomenon itself is the conformity; the conformity of that meditative absorption is the conformity with that (tadanudhammatā). "Sati" means attachment. "Remains" means is established. The meaning stated is that attachment proceeds conforming to that first meditative absorption. "Accompanied by absence of applied thought" (avitakkasahagatā) means having the second meditative absorption as object. For since there is no applied thought therein, it is called "without applied thought." "Accompanied by disenchantment" (nibbidāsahagatā) means having insight as object. For that is called disenchantment because of becoming disenchanted with activities. For it has been said: "Being disenchanted, one becomes dispassionate." "Connected with dispassion" (virāgūpasaṃhitā) means insight conjoined with the noble path. For insight, having reached its crest, causes the emergence from the path. Therefore perceptions and attention having insight as object are called "connected with dispassion," for it has been said: "Through dispassion, one becomes liberated."

"Accompanied by applied thought" (vitakkasahagatā) means having the first meditative absorption as object by way of applied thought. "Accompanied by equanimity and pleasure" (upekkhāsukhasahagatā) means having the third meditative absorption as object by way of equanimity of neutrality and pleasant feeling. "Accompanied by rapture and pleasure" (pītisukhasahagatā) means having the second meditative absorption as object by way of rapture and pleasant feeling. "Accompanied by neither-unpleasant-nor-pleasant" (adukkhamasukhasahagatā) means having the fourth meditative absorption as object by way of neutral feeling. For that feeling, being not unpleasant and not pleasant, is called neither-unpleasant-nor-pleasant (adukkhamasukhā); but the syllable "ma" here is stated by way of word-junction. "Accompanied by material form" (rūpasahagatā) means having the fine-material meditative absorption as object. Although for one established in the plane of

neither-perception-nor-non-perception, the states of being conducive to relinquishment, conducive to stability, and conducive to penetration exist, the plane of neither-perception-nor-non-perception is not described because of the absence of the state of being conducive to distinction. And all this mundane concentration is said to be conducive to relinquishment for one dwelling in negligence with soft faculties, conducive to stability for one dwelling in diligence with soft faculties, conducive to distinction for one of craving temperament with sharp faculties, and conducive to penetration for one of view temperament with sharp faculties.

The explanation of the analytic explanation of the tetrad conducive to relinquishment is finished.

Commentary on the Analytic Explanation of the Triad of Characteristics

31. Now, because each and every mundane phenomenon is afflicted by the three characteristics, therefore the triad of characteristics is described together. Therein, "impermanent in the meaning of destruction" means impermanent by the state of being destroyed right there in each instance. "Impermanent because of being subject to destruction, because of having the nature of fall, because of being subject to fading away, because of having the nature of cessation" - so say some. "Suffering in the meaning of fear" means suffering because of its fearfulness. For whatever is impermanent, that is frightful, as for the gods in the Sīhopama Sutta. "Suffering in the meaning of the fear of birth, ageing, disease, and death" - so say some. "Non-self in the meaning of being coreless" means non-self because of the absence of the substance of a self conceived thus: "a self that is a dweller, a doer, an experiencer, one who is self-controlled." For whatever is impermanent and suffering, that is not able to maintain even for itself either impermanence or the oppression of rise and fall; whence then its state of being a doer and so on? And it is said: "If, monks, this materiality were self, this materiality would not lead to affliction" and so on. "Non-self because of being devoid of the substance of a self and the substance of permanence" - so say some.

The explanation of the analytic explanation of the triad of characteristics is finished.

Commentary on the Exposition of the Truth of Suffering

32-33. The tetrad of noble truths too, because of the truths having a single connection in the sense of being true, is described all together. "Here and there" means in those four noble truths. "What" is a question from the wish to speak."The noble truth of suffering" is an indication of the phenomenon asked about. Therein, in such passages as "birth too is suffering" and so on, first, many meanings of the word "birth" have been declared. As he said -

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

Thus indeed, in such passages as "even one birth, even two births" and so on, the meaning is existence. In "unassailed and irreproachable with respect to birth," here it means family. In "there are, Visākhā, ascetics called Jains," here it means order.In "since I was born, sister, with a noble birth, I do not know," here it means noble morality. In "a variety of grass called tiriyā, having grown up from the navel, stood

reaching up to the sky," here it means concept. In "birth is included by two aggregates," here it means the characteristic of the conditioned phenomenon. In "just born, Ānanda, the Bodhisatta," here it means bringing forth. In "with existence as condition, birth" and "birth too is suffering," here, in a figurative sense, it means the conception aggregates. But directly, whatever aggregates become manifest for those beings being reborn here and there, the first manifestation of each of those.

But why is this birth suffering, if asked? Because of being the basis for many sufferings. For there are many sufferings. That is: Suffering as suffering, suffering of change, suffering of activities, concealed suffering, unconcealed suffering, indirect suffering, and direct suffering. Here, bodily and mental unpleasant feeling, because of being suffering both by intrinsic nature and by name, is called suffering as suffering. Pleasant feeling, because of being the cause of the arising of suffering through change, is the suffering of change. Neutral feeling and the remaining activities of the three planes of existence, because of being oppressed by rise and fall, are the suffering of activities. Bodily and mental affliction such as earache, toothache, fever born of lust, fever born of hate, and so on, because it can be known only by asking, and because of the non-obvious nature of its onset, is concealed suffering. Affliction originating from the thirty-two forms of bodily punishment and so on, because it can be known even without asking, and because of the obvious nature of its onset, is unconcealed suffering. Setting aside suffering as suffering, the remainder that has come in the analysis of the truth of suffering - birth and so on - all of it too, because of being the basis of this and that suffering, is suffering by way of exposition. But suffering as suffering is called suffering without exposition.

Herein, this birth is suffering because of being the basis of that suffering in the realm of misery which was made known by the Blessed One even by means of similes in the Discourse on the Fool and the Wise and so on, and also of the suffering classified as rooted in conception in the womb and so on that arises even in a fortunate world, in the human realm. Herein, this suffering classified as rooted in conception in the womb and so on - For this being, when coming into existence in the mother's womb, is not born among blue lotuses, red lotuses, white lotuses, and so on; rather, below the stomach, above the intestines, in between the abdominal membrane and the backbone, in a place of utmost confinement, of intense darkness, pervaded by various corpse-like odours, traversed by supremely foul-smelling winds, in an exceedingly loathsome region of the belly, he is born like a worm among rotting fish, rotten porridge, cesspools, and so on. He, having been born there, for ten months, being cooked like a sealed pot by the heat generated in the mother's womb, sweating like a lump of flour, deprived of bending, stretching, and so on, experiences exceeding suffering. This, for now, is the suffering rooted in conception in the womb.

But whatever exceeding suffering he experiences during the mother's sudden stumbling, walking, sitting down, rising up, turning over, and so on - like a goat fallen into the hands of a drunkard, and like a young snake fallen into the hands of a snake-charmer - through the assault of pulling, dragging, shaking, and jolting and so on; and whatever exceeding suffering he experiences when the mother drinks cold water, as if reborn in a cold hell, when she swallows hot rice gruel, food, and so on, as if

showered with a rain of embers, when she swallows salt, sour things, and so on, as if subjected to the bodily punishment of alkaline pits and so on. This is the suffering rooted in the care of the embryo.

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

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

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

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

But whatever arises for one experiencing murder, imprisonment, and so on from others. This is the suffering rooted in harm inflicted by others. Thus, for all this suffering too, this birth is indeed the basis. Therefore this is said -

> "If a being were not born in the hells, the unbearable suffering of fire-burning and so on there,
> Where would that suffering find a footing? Thus the Sage said birth here is suffering.
>
> "The manifold suffering among animals, of whips, goads,
> Striking with sticks, and so on;
> How would that be there without birth?
> Birth is therefore suffering.
>
> "But among ghosts, the suffering of hunger, thirst,
> Wind, heat, and so on, variegated;
> Since for the unborn it does not exist there,
> Therefore too the Sage declared birth to be suffering.
>
> "In intense darkness and unbearable cold,
> Whatever suffering there is among the titans in the world-interstices;
> That would not exist there, nor would there be birth,
> Since this birth, therefore too it is suffering.
>
> "Whatever suffering a being dwelling for a long time in the mother's womb, as

if in a dung-hell,
And coming forth outside after a long time;
This extremely terrible suffering too does not exist
Without birth; thus indeed this birth is suffering.

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

"Ageing too is suffering" - here ageing is twofold: the characteristic of the conditioned, and the state of oldness of the aggregates included within a single existence in the continuity, which is conventionally accepted as broken teeth and so on. That is what is intended here. And that is suffering because of being the suffering of activities and because of being the basis of suffering. For whatever bodily and mental suffering arises, having many conditions such as the looseness of the major and minor limbs, the deformity through alteration of the faculties, the destruction of youth, the impairment of strength, the separation from mindfulness and intelligence, the contempt of others, and so on - ageing is the basis of that. Therefore this is said -

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

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

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

Although the suffering of illness should be stated immediately after the suffering of ageing, it should be understood that it was not stated because the suffering of illness is already included by the very taking up of bodily suffering.

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

eradication death are included by the very severance of the continuity as stated above. But it is suffering because of being the basis for suffering.Therefore this is said -

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

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

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

Among sorrow and so on, sorrow is the mental burning of one stricken by disasters of relatives and so on, having the characteristic of inner pondering. But it is suffering because of being suffering as suffering and because of being the basis of suffering. Therefore this is said -

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

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

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

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

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

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

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

"Since it oppresses the mind, and brings about affliction of the body;
Those free from displeasure therefore called displeasure suffering."

Anguish is hate itself, produced by intense mental suffering in one stricken by disasters to relatives and so on. "It is one phenomenon included in the aggregate of mental activities" - so say some. But it is suffering because of being the suffering of activities, because of the scorching of the mind, and because of the dejection of the body. Therefore this is said -

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

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

Association with the unpleasant means the conjunction with unpleasant beings and activities. But it is suffering because of being the basis of suffering.Therefore this is said -

> "Having seen the unpleasant, suffering first arises in the mind;
> Then arisen from the attack of that in the body, since here.
>
> "Therefore, because of being the basis of both kinds of suffering, by the great sage
> It should be understood as called suffering - the meeting with the unpleasant."

Separation from the dear means the absence of dear beings and activities.But it is suffering because of being the basis of suffering. Therefore this is said -

> "From separation from relatives, wealth and so on, stricken with the arrow of sorrow, they are pierced;
> Since the foolish, therefore this separation from the dear is considered suffering."

Regarding not getting what one wishes for, in the case of things that cannot be obtained, it is just desire that is stated as "not getting what one wishes for is also suffering." By whatever phenomenon one, wishing for something that cannot be obtained, does not obtain it - that too, the wishing for something that cannot be obtained, is suffering - this is the meaning. But it is suffering because of being the basis of suffering. Therefore this is said -

> "For those wishing for this and that, because of the non-obtaining of this and that;
> Whatever suffering consisting of vexation arises for beings here.
>
> "The aspiration for things that cannot be obtained is the cause of that;
> Since, therefore, the Conqueror spoke of not getting what is wished for as suffering."

"In brief the five aggregates of clinging" - here, "in brief" is said with reference to the teaching. For suffering cannot be abridged as "so many hundreds of sufferings" or "so many thousands of sufferings," but the teaching can be. Therefore, abridging the teaching as "suffering is nothing other than, in brief, the five aggregates of clinging are suffering," he spoke thus. "Five" is a numerical delimitation. "Aggregates of clinging" means aggregates that are the domain of clinging.

> The suffering beginning with birth, which was spoken of here by such a one;
> And whatever was not spoken of, all that exists without this.
>
> Because of this, these aggregates of clinging in brief;
> Were said to be "suffering" by the great sage who teaches the end of suffering.

For just as fire consumes fuel, as weapons strike a target, as gadflies and mosquitoes assail the form of an ox, as reapers reap a field, as village-sacking bandits attack a village, so birth and so on, afflicting the five aggregates of clinging in various ways, arise in the very aggregates of clinging, just as grasses and creepers and so on arise on the ground, and flowers, fruits, and young leaves arise on trees. And the suffering at the beginning of the aggregates of clinging is birth, the suffering in the middle is ageing, the suffering at the end is death, the suffering of burning through the impact of suffering near death is sorrow, the suffering of wailing from being unable to endure that is lamentation, from that, through the conjunction with undesirable tangible objects reckoned as disturbance of the elements, the suffering of afflicting the body is pain, for worldlings being afflicted by that, the suffering of afflicting the mind through the arising of aversion therein is displeasure, the suffering of moaning for those in whom dejection has been produced by the growth of sorrow and so on is anguish, the suffering of the frustration of desire for those who have reached the frustration of their wishes is not obtaining what is wished for - thus when examined in various ways, the aggregates of clinging themselves are suffering. That which, even if each one were shown and spoken of, could not be stated completely even in many cosmic cycles - all that suffering, just as the flavour of the water of the entire ocean is contained in a single drop of water, in order to show it condensed into whichever five aggregates of clinging, the elder spoke what was said by the Blessed One: "In brief, the five aggregates of clinging are suffering."

In the term-analyses beginning with "therein, what is birth," "therein" means among birth and so on stated in the analytic explanation of the truth of suffering. "Whatever of those various beings" is a common description of many beings in brief. For even if one were to speak for a whole day thus "whatever is the birth of Devadatta, whatever is the birth of Somadatta," beings would never come to exhaustion, nor would the entire explanation of the remaining meaning succeed. But by these two terms, no being whatsoever is left unincluded, and no explanation of the remaining meaning fails to succeed. "In those various" - this is a common description of many orders of beings by way of destination and birth. "Orders of beings" means in the orders of beings; the meaning is in the group of beings, in the multitude of beings. "Birth" (jāti) is in the sense of being born. This here is the individual intrinsic nature. "Coming into being" (sañjāti) is in the sense of coming to be born. The term is augmented by a prefix. "Descent" (okkanti) is in the sense of entering. Or "birth" (jāti) is in the meaning of being born; that is stated by way of incomplete sense bases. "Coming into

being" (sañjāti) is in the meaning of coming to be born; that is stated by way of complete sense bases. "Descent" (okkanti) is in the meaning of entering; that is stated by way of egg-born and womb-born beings. For they enter the eggshell and the sheath of the womb; entering, as if going inside, they take conception. "Production" (abhinibbatti) is in the meaning of being produced; that is stated by way of moisture-born and spontaneously born beings. For they arise having become obvious. This is so far the conventional discussion.

Now "the manifestation of the aggregates, the acquisition of the sense bases" is the discussion in terms of ultimate reality. For in the ultimate sense, only the aggregates become manifest, not beings. And here, 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," 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. "This is called birth" means this is spoken of as birth.

In the description of ageing, "ageing" is the individual intrinsic nature."Decaying" is a description of the manner. The three 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 its individual 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 are descriptions of its 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 wind, or fire 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 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" 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, ageing is called concealed ageing, because of the non-seeing of such alteration. Therein, this state of brokenness and so on that is seen is merely the colour of such teeth and so on. 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-horn signs and so on fixed at a water place, one knows the existence of water below. Again, this ageing is also of two kinds: with interval and without interval. Therein, in the case of gems, gold, silver, coral, the moon, the sun, and so on, 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, ageing is called ageing without interval - meaning continuous ageing - because of the difficulty of cognising the distinctions of colour and so on at intervals. But in other cases as aforesaid, because of the easy cognisability of the distinctions of colour and so on at intervals, ageing is called ageing with interval.

Therein, ageing with interval should be understood thus by way of the clung-to and the not-clung-to - For in young boys, first milk teeth arise, and they are not firm.But when those have fallen out, teeth arise again. They are at first white, but when struck by the wind of ageing they become black. Head hairs are at first copper-coloured, then black, then white. But the skin is reddish. As they grow and grow, the whiteness of the white ones and the blackness of the black ones becomes evident. But when struck by the wind of ageing, it takes on wrinkles. All crop too is white at the time of sowing, and afterwards green. But when struck by the wind of ageing, it becomes yellowish. It is proper to illustrate this with the mango sprout as well.

In the description of death, "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, not momentary death. Time is called the ender; its action is making of time. And to this extent, death has been explained by way of 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 and five-aggregate constituent existences, 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 nothing is discarded, 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, because death is the cause of the discarding of the body, it is said that death is "the discarding of the body."

"Arrest of the life faculty" - by this he shows that what is called death occurs only for that which is bound by the faculty, and there is no such thing as death for that which is not bound by the faculty. "The crop has died, the tree has died" - this, however, is merely a conventional expression; but in meaning, such expressions explain only the state of destruction and passing away of crops and so on.

Furthermore, these birth, ageing, and death wander about seeking an opportunity regarding these beings, like murderous enemies. Just as when three enemies of a man are going about watching for an opportunity, one would say: "I, having described the beauty of such and such a forest, will take him there; in this there is no difficulty for me." The second would say: "When you have taken him and gone, I will beat him and make him weak; in this there is no difficulty for me." The third would say: "When he has been beaten and made weak by you, let the beheading with a sharp sword be my burden" - having said thus, they would do accordingly. Therein, just as the first enemy's describing the beauty of the forest and taking him there, so the function of birth is dragging one out from the circle of friends and relatives and causing one to be reborn anywhere whatsoever; just as the second's beating and making weak, so the function of ageing is falling upon the arisen aggregates and causing the state of being dependent on others and confined to bed; just as the third's beheading with a sharp sword, so the function of death is bringing about the destruction of life - this should be understood.

Furthermore, here the suffering of birth should be seen as like entering a great wilderness full of dangers; the suffering of ageing as like one deprived of food and drink becoming weak therein; and the suffering of death should be seen as like one who is weak and whose effort in maintaining the postures has been destroyed being brought to calamity and disaster by wild beasts and so on.

In the description of sorrow, "it scatters" - thus it is "disaster"; it throws away and demolishes welfare and happiness - this is the meaning. Disaster of relatives is disaster regarding relatives; the meaning is the destruction of relatives, the ruin of relatives through thieves, illness, danger, and so on. By that disaster regarding relatives. "Of one touched" means of one overwhelmed, of one overpowered, of one possessed of - this is the meaning. The same method applies in the remaining ones too. But this is the distinction - Disaster of wealth is disaster regarding wealth; the meaning is the destruction of wealth, the ruin of wealth by means of kings, thieves, and so on. Illness itself is disaster - this is disaster regarding illness. For illness scatters and destroys health - thus it is "disaster." Disaster of morality is disaster regarding morality. This is a name for immorality. A view that has arisen while destroying right view is itself disaster - this is disaster regarding view. And here, the first two are not concretely produced; the latter three are concretely produced and struck by the three characteristics. And the first three are neither wholesome nor unwholesome; the dyad of disaster regarding morality and disaster regarding view is unwholesome.

"By some or other" means by any one whatsoever among those that have been grasped, or by any one whatsoever among those that have not been grasped, such as disaster regarding friends and colleagues, and so on. "Of one possessed of" means of one pursued by, of one not freed from. "By some painful phenomenon or other" means by whatever cause for the arising of the suffering of sorrow. "Sorrow" means sorrow by way of sorrowing. This is the individual intrinsic nature of sorrow that arises through those causes. "Sorrowing" means the manner of sorrowing. "State of sorrowing" means the state of having sorrowed. "Inner sorrow" means internal sorrow. The second term is augmented by a prefix. For it arises as if drying up internally, as if thoroughly drying up - thus it is called "inner sorrow, inner deep sorrow." "Mental burning" means the manner of burning of consciousness. For sorrow, when arising, like fire, scorches and burns consciousness, and makes one say "My mind is burnt, nothing occurs to me." A mind that is afflicted is an unhappy mind; the state of that is displeasure. In the meaning of having penetrated within, sorrow itself is a dart - thus "the dart of sorrow."

In the analytic explanation of lamentation, "My daughter, my son" - thus having repeatedly pointed out, they cry and weep by means of this, thus it is "lamenting" (ādevo). Having repeatedly praised this and that quality, they cry by means of this, thus it is "lamentation" (paridevo). The next pairs of terms beyond those are stated by way of analytic explanation of the mode and nature of the former pair itself. "Speech" (vācā) means utterance. "Prattle" (palāpo) means hollow, meaningless speech. "Confused talk" (vippalāpo) means distorted prattle by way of speaking half of something and speaking something else, and so on. "Wailing" (lālappo) means talking again and again. The mode of wailing is the act of wailing (lālappanā). The state of having wailed is the state of wailing (lālappitattaṃ).

In the analytic explanation of suffering, it is "bodily" because of being dependent on the body. It is "disagreeable" (asātaṃ) in the meaning of not sweet. By the term "bodily" it excludes mental discomfort; by the term "disagreeable" it excludes bodily comfort. "It afflicts" (dukkhayati) - thus suffering (dukkhaṃ); the meaning is that in whomever it arises, it makes that one afflicted. Or it is suffering because of the mere fact of being suffering. "Born of body-contact" means arisen from body-contact. "Disagreeable, painful feeling" means disagreeable feeling, not pleasant; painful feeling, not pleasant. The next three terms are stated by way of the feminine gender. Disagreeable feeling, not pleasant; painful feeling, not pleasant - but here this is the very same meaning. Whatever bodily disagreeable painful feeling, whatever disagreeable painful feeling born of body-contact - this is called suffering - thus the explanation should be understood.

In the analytic explanation of displeasure, "duṭṭhu mano" means unhappy-minded, or because of being inferior feeling, the mind is contemptible - thus "unhappy-minded"; the state of being unhappy-minded is displeasure. Because of being dependent on consciousness, it is mental. "Born of mind-contact" means born in mind-contact.

In the analytic explanation of anguish, trouble is in the meaning of troubling. This is a name for mental weariness that occurs in the manner of sinking and dejection. Powerful trouble is anguish. The state of being troubled is the state of being troubled. The state of being anguished is the state of being anguished.

In the analytic explanation of association with the unpleasant, "here" means in this world. "For whom" means whatever of his. "Undesirable" means not sought after. Whether sought after or not sought after, this is merely a name for disagreeable objects. They do not go into the mind, they do not enter - thus "unpleasant."They do not please the mind, or they do not increase the mind - thus "disagreeable." "Forms" and so on is an indication of their intrinsic nature. They desire, they wish for harm - thus "wishing one's harm." They desire, they wish for detriment - thus "wishing one's detriment." They desire, they wish for discomfort, painful abiding - thus "wishing one's discomfort." They do not desire security, fearlessness, the end of the round of rebirths from the four mental bonds; they desire, they wish for only the fearful round of rebirths for them - thus "wishing one's lack of freedom from bondage." Furthermore, because of not desiring the benefit reckoned as the growth of faith and so on, and because of desiring the harm reckoned as the deterioration of those very same - thus "wishing one's harm." Because of not desiring the welfare that is the means consisting of faith and so on, and because of desiring the detriment that is the means consisting of the deterioration of faith and so on - thus "wishing one's detriment." Because of not desiring comfortable abiding, and because of desiring uncomfortable abiding - thus "wishing one's discomfort." Because of not desiring any fearlessness whatsoever, and because of desiring fear - thus "wishing one's lack of freedom from bondage" - thus the meaning here should be understood.

"Meeting" means association by having gone. "Coming together" means association with those who have come. "Combination" means being together in standing, sitting, and so on. "Mingling" means doing all activities together. This is the explanation by way of beings. But by way of activities, whatever is obtained, that should be accepted. That association with the unpleasant, however, is not in reality a single phenomenon; it is called suffering merely because of being the basis for the twofold suffering of those associated with the unpleasant.

The analytic explanation of separation from the beloved should be understood by the method opposite to what was stated. "A mother or" and so on was said here to show those who wish one's welfare in their own form. Therein, "she cherishes" thus a mother; "he holds dear" thus a father. "He associates with" thus a brother; likewise a sister. "They feel friendly" thus friends; or "they measure," putting one inside all secrets, thus friends. In duties to be done, because of being together in the sense of co-existence, they are "amā" thus colleagues. "This one is our own" - thus they know; or "they are known" thus relatives. "Connected by blood" thus blood-relations. Relatives on the father's side are relatives; those on the mother's side are blood-relations. Or those on the mother's and father's side are relatives; those on the mother-in-law's and father-in-law's side are blood-relations. This separation from the beloved too does not exist as a single phenomenon in meaning; it is called suffering only because of being the basis for the twofold suffering of those separated from the beloved. This is here the statement of all the commentaries. But since the truths have the characteristic of actuality, it is fitting to say that by the terms association and separation, only the unpleasant and pleasant objects are distinguished.

In the analytic explanation of not obtaining what is wished for, "subject to birth" means of those having the intrinsic nature of birth, having birth as their natural condition. "A wish arises" means craving arises. "Oh, may" is an aspiration. "We would

be" means we would become. "But this is not to be attained by wishing" means that which is wished for - the state of not being subject to birth, which exists in the good ones who have abandoned the origin, and the non-coming of birth, which exists in those who have attained final Nibbāna - as stated thus "Oh, may we not be subject to birth, and may birth not come to us" - that, even for one who wishes it, is not attainable without path development, and even for one who does not wish it, is attainable through development; therefore it is not to be attained by wishing. "This too" means that too. The word "too" is with reference to the remaining ones above.

In the analytic explanation of the aggregates of clinging, "as follows" is an indeclinable particle; the meaning is "which are those of that?" "Matter itself is the aggregate of clinging" means the aggregate of clinging to matter. The same method applies in the remaining cases too.

The explanation of the analytic explanation of the truth of suffering is finished.

Commentary on the Exposition of the Truth of Origin

34. In the analytic explanation of the truth of origin, "this craving" (yāyaṃ taṇhā) means "which is this craving" (yā ayaṃ taṇhā). "Leading to rebirth" (ponobhavikā) means: the making of rebirth is rebirth (punobhavo); rebirth is its nature (sīlaṃ) - thus "leading to rebirth" (ponobhavikā). Furthermore, it gives rebirth, it leads to rebirth, it produces existence again and again - thus "leading to rebirth" (ponobhavikā). Now this craving is both a giver of rebirth and a non-giver, both conducive to rebirth and non-conducive, and also merely having the result of clinging when conception has been given. Even in these three ways, it obtains the name "leading to rebirth" (ponobhavikā). "Ponabbhavikā" is also a reading; the meaning is the same. "Accompanied by delight and lust" (nandirāgasahagatā) means gone together with delight and lust reckoned as delighting. What is said is that it has gone together with delight and lust, being in meaning identical with it. "Finding delight here and there" (tatra tatrābhinandinī) means: wherever individual existence arises, there it finds delight. Or, finding delight here and there in objects such as forms and so on - finding delight in forms, sounds, odours, flavours, tangible objects, and mental phenomena - this is the meaning. "Tatra tatrābhinandī" is also a reading; the meaning is "it delights here and there." "As follows" (seyyathidaṃ) is an indeclinable particle; the meaning is "of that, which is it?" "Sensual craving" (kāmataṇhā) means craving for sensual pleasures; this is a designation for lust for the five strands of sensual pleasure. "Craving for existence" (bhavataṇhā) means craving for existence.This is a designation for lust accompanied by the eternalist view, arisen by way of longing for existence, and for lust for fine-material and immaterial existence, and for attachment to meditative absorption. "Craving for non-existence" (vibhavataṇhā) means craving for non-existence. This is a designation for lust accompanied by the annihilationist view.

Now, in order to show in detail the basis of that craving, he said beginning with "Now this craving." Therein, "arises" (uppajjati) means is born. "Settles" (nivisati) means becomes established by way of occurring again and again. The connection is: "when arising, where does it arise; when settling, where does it settle?" "Whatever in the world has a dear nature and a pleasant nature" (yaṃ loke piyarūpaṃ sātarūpaṃ) means whatever in the world has a dear intrinsic nature and a sweet intrinsic nature.

In the passage beginning with "the eye in the world": beings who are attached through selfish attachment to the eye and so on in the world, established in success, imagine their own eye - with its five kinds of sensitive matter bright in accordance with the grasping of signs in mirrors and so on - to be like a jewelled lion-lattice window opened in a golden mansion; they imagine the ear to be like a silver tube, like a waist-band string; they imagine the nose, which has acquired the conventional expression "high-nosed," to be like a roll of yellow orpiment shaped and placed; they imagine the tongue to be like a layer of red woollen blanket, soft, smooth, and sweet-flavour-giving; they imagine the body to be like a young sal tree, like a golden archway; they imagine the mind to be lofty, incomparable with the mind of others; they imagine forms to be like the colour of golden kaṇikāra flowers and so on, sounds to be like the sound of an intoxicated Indian cuckoo, a cuckoo, or a gently blown jewelled bamboo flute; and the odour-objects and so on originating from the four sources obtained by themselves, they imagine thinking "Who else has such things?" For those imagining thus, those eye and so on become of a dear nature and of a pleasant nature. Then for them, unarisen craving arises there, and arisen craving settles by way of occurring again and again. Therefore the elder said beginning with "The eye in the world has a dear nature and a pleasant nature, here this craving when arising arises." Therein, "when arising" means: when it arises, then it arises here - this is the meaning.

The explanation of the analytic explanation of the truth of origin is finished.

Commentary on the Exposition of the Truth of Cessation

35. In the exposition of the truth of cessation, regarding "that which is of that very craving," here, where "that which is of that very suffering" should be said, because suffering ceases only by the cessation of the origin, not otherwise. As he said -

> "Just as when the root is firm and free from danger, even a cut tree grows again;
> So too when the underlying tendency of craving is not rooted out, this suffering arises again and again."

Therefore, showing that cessation of suffering, he spoke thus in order to show it by means of the cessation of the origin. For the Truth-finders are of conduct similar to a lion; when bringing about the cessation of suffering and showing the cessation of suffering, they proceed with regard to the cause, not the result. But the heterodox are of conduct similar to a dog; when bringing about the cessation of suffering and showing the cessation of suffering, they proceed with regard to the result through the pursuit of self-mortification and through the teaching of that very thing, not with regard to the cause. Because of being of conduct similar to a lion, the Teacher, proceeding with regard to the cause, said beginning with "that which is of that very." The General of the Teaching also spoke in the very same order as the Teacher.

Therein, "of that very craving" means: that craving which, having been called "leading to rebirth," was classified by way of sensual craving and so on, and was explained below by way of arising and dwelling - of that very craving. "Complete fading away and cessation" means: dispassion is called the path, for it has been said "through dispassion, one becomes liberated." Cessation through dispassion is fading-

away-and-cessation; complete fading-away-and-cessation because of the uprooting of the underlying tendencies is complete-fading-away-and-cessation. Or, "dispassion" is called abandoning; therefore the explanation here should be seen thus: complete dispassion is complete cessation. But as regards meaning, all these terms beginning with "complete fading away and cessation" are synonyms for Nibbāna only. For in the ultimate sense, "the noble truth of the cessation of suffering" is called Nibbāna. But because, having come to that, craving entirely fades away and ceases, therefore that is called "the complete fading away and cessation of that very craving without remainder." And having come to Nibbāna, craving is given up, is relinquished, is freed from, and does not cling; and here among the types of sensual pleasure there is not even one attachment, therefore Nibbāna is called "the giving up, the relinquishment, the freedom, the non-attachment." For Nibbāna is one only, but its names are many by way of being the opposite of the names of all conditioned things. That is: Complete fading away, complete cessation, giving up, relinquishment, freedom, non-attachment, elimination of lust, elimination of hate, elimination of delusion, elimination of craving, non-arising, non-occurrence, the signless, the desireless, non-accumulation, non-conception, non-rebirth, non-destination, the unborn, the ageless, non-illness, the Deathless, the sorrowless, non-lamentation, non-anguish, the undefiled, and so on.

Now, in order to show the absence, in those very bases where the arising of craving was shown, of that craving which has been cut off by the path and which, having come to Nibbāna, has reached non-continuance, he said beginning with "Now this craving." Therein, just as a man, having seen a bitter gourd creeper grown in a field, having searched for the root beginning from the top, might cut it, and it would gradually wither and come to non-designation, thereupon it might be said that in that field the bitter gourd has ceased and has been abandoned; just so, like the bitter gourd in the field, is craving in the eye and so on. That, having its root cut by the noble path, having come to Nibbāna, reaches non-continuance. But having thus gone, it is not evident in those bases, like the bitter gourd in the field. And just as they might bring thieves from the forest and execute them at the southern gate of the city, and thereupon it might be said that the thieves in the forest have died or have been killed; just so, like the thieves in the forest, the craving that is in the eye and so on, like the thieves at the southern gate, because of having ceased having come to Nibbāna, has ceased in Nibbāna. But having thus ceased, it is not evident in those bases, like the thieves in the forest. Therefore, showing its cessation in those very bases, he said beginning with "The eye in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned." Or, because the basis for the arising of craving has been fully understood, since it does not arise again in the fully understood basis, it is said that it ceases in the very basis for the arising of craving by way of cessation through non-arising. And here, "is abandoned" is said by way of being the opposite of arising; "ceases" by way of being the opposite of settling in.

The explanation of the analytic explanation of the truth of cessation is finished.

Commentary on the Exposition of the Truth of the Path

36. In the exposition of the truth of the path, "just this" is a delimitation for the purpose of rejecting other paths. "Noble" means it is noble because of being far from the mental defilements to be destroyed by each respective path, because of producing the state of nobility, and because of producing the attainment of noble fruition. "Having eight factors" means eightfold. This, like a fourfold army and like a fivefold musical ensemble, is merely factors; there is nothing separate from the factors.

Now, showing that the path is merely factors and there is nothing separate from the factors, he said "right view, etc. right concentration" and so on. Therein, 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 originating. Right livelihood has the characteristic of right purification. Right effort has the characteristic of right exertion. Right mindfulness has the characteristic of right establishing. Right concentration has the characteristic of right composing. Among these, each one has three functions. That is: Right view, to begin with, abandons wrong view together with other defilements opposed to itself, makes cessation its object, and sees the associated mental states through non-delusion by means of dispelling the delusion that conceals them. Right thought and the rest likewise abandon wrong thought and so on, and make Nibbāna their object. But here, in particular, right thought rightly applies the co-arisen mental states, right speech rightly encompasses, right action rightly originates, right livelihood rightly purifies, right effort rightly exerts, right mindfulness rightly establishes, right concentration rightly composes.

Furthermore, this right view, in the preliminary stage, occurs at different moments and with different objects, but at the time of the path, at one moment and with one object. But by function, it obtains four names beginning with "knowledge of suffering." Right thought and the rest too, in the preliminary stage, occur at different moments and with different objects, but at the time of the path, at one moment and with one object. Among them, right thought, by function, obtains three names beginning with "thought of renunciation." Right speech and the other two, in the preliminary stage, are both abstinences and volitions, but at the moment of the path, they are only abstinences. Right effort and right mindfulness - this pair too, by function, obtains four names by way of right strivings and establishments of mindfulness. But right concentration, both in the preliminary stage and at the moment of the path, is just right concentration itself.

Thus, among these eight factors, right view was taught first by the Blessed One because of its great service to the meditator who has set out for the achievement of Nibbāna. For this has been called "the lamp of wisdom" and "the weapon of wisdom." Therefore, by means of this right view, reckoned as insight knowledge in the preliminary stage, having scattered the darkness of ignorance and slaying the thieves of mental defilements, one who practises meditation attains Nibbāna in security. Therefore right view was taught first.

But right thought is of great service to it. Therefore it was stated immediately after that. Just as indeed a money-changer, having turned over and turned over with his hand, looking at a coin with his eye, knows "this one is counterfeit, this one is genuine," in the same way, one who practises meditation too, in the preliminary

stage, having reflected and reflected with applied thought, looking with insight wisdom, knows "these phenomena are of the sensual-sphere, these phenomena are of the fine-material-sphere and so on." Or just as a carpenter, having planed with an adze a great tree that has been held at the end and turned over and turned over by a man, brings it to the work, in the same way, one who practises meditation, having defined by wisdom the phenomena that have been reflected upon and reflected upon with applied thought and given, by the method "these phenomena are of the sensual-sphere, these are of the fine-material-sphere" and so on, brings them to the work. Therefore right thought was stated immediately after right view.

And this is helpful to right speech just as it is to right view.As he said - "First indeed, householder, having applied thought and having sustained thought, afterwards one breaks into speech." Therefore right speech was stated immediately after that.

But since, having first arranged by speech "we shall do this and that," people in the world engage in activities, therefore, speech being supportive of bodily action, right action was stated immediately after right speech.

But having abandoned the fourfold verbal misconduct and the threefold bodily misconduct, it is only for one who is fulfilling both kinds of good conduct that the morality with livelihood as the eighth is fulfilled, not for the other; therefore right livelihood was stated immediately after those two.

But for one of purified livelihood, it is not proper to dwell asleep and heedless, having become satisfied to that extent thinking "my livelihood is pure." Rather, in order to show that "this energy should be aroused in all postures," right effort was stated immediately after that.

Then, in order to show that "even by one of aroused energy, mindfulness should be made well established in the four objects beginning with the body," right mindfulness was stated immediately after that.

But because mindfulness thus well established, having examined the courses of mental states that are helpful and unhelpful to concentration, is able to concentrate the mind on a single object, therefore it should be understood that right concentration was stated immediately after right mindfulness.

In the exposition of right view, by "knowledge of suffering" and so on, the meditation subject of the four truths has been shown. Therein, the first two truths are the round of rebirths, the latter two are the end of the round of rebirths. Among these, for the monk there is adherence to the meditation subject regarding the round of rebirths; regarding the end of the round of rebirths there is no adherence. For the first two truths, in brief thus "the five aggregates are suffering, craving is the origin," and "what are the five aggregates? The aggregate of matter" - by this method, in detail, having learnt in the presence of a teacher, one who practises meditation does the work by verbally going over them again and again. But regarding the other two truths, "the truth of cessation is desirable, lovely, agreeable; the truth of the path is desirable, lovely, agreeable" - thus one does the work by hearing alone. He, doing thus, penetrates the four truths by a single penetration and fully realises them by a single full realisation. He penetrates suffering through the penetration of full understanding, the origin through the penetration of abandoning. He penetrates

cessation through the penetration of realisation, the path through the penetration of development. Suffering through the full realisation of full understanding, etc.the path through the full realisation of development he fully realises.

Thus for him, in the preliminary stage, regarding the two truths there is penetration through learning, questioning, hearing, retention, and exploration; regarding the two, there is penetration through hearing only. In the subsequent stage, regarding three there is penetration by function; regarding cessation there is penetration by object. Therein, all the knowledge of penetration is supramundane; the knowledge of hearing, retention, and exploration is mundane, of the sensual-sphere. But reviewing is for one who has attained the truths, and this one is a beginner. Therefore that was not stated here. And for this monk, before the discernment, there is no reviewing through reflective attention, attentiveness, attention, and reviewing thus: "I fully understand suffering, I abandon the origin, I realise cessation, I develop the path"; but from the discernment onwards it exists. But in the subsequent stage, suffering is simply fully understood, etc. the path is simply developed.

Therein, two truths are profound because of being difficult to see; two are difficult to see because of being profound. For the truth of suffering is obvious from its arising; in cases of being struck by stumps and thorns and so on, it even reaches the point of being said "Oh, what suffering!" The truth of origin is obvious from its arising by way of the desire to eat, the desire to consume, and so on. But from the penetration of their characteristics, both are profound. Thus they are profound because of being difficult to see. But the effort for seeing the other two is like stretching out one's hand for the purpose of grasping the highest point of existence, like stretching out one's foot for the purpose of touching Avīci, and like placing tip upon tip of a hair split a hundredfold. Thus they are difficult to see because of being profound. Thus, with reference to the arising of knowledge in the preliminary stage by way of learning and so on regarding the four truths that are profound because of being difficult to see and difficult to see because of being profound, this beginning with "knowledge of suffering" was stated. But at the moment of penetration, that knowledge is just one.

Others, however, say - knowledge regarding the truths is fourfold: knowledge born of learning, knowledge of defining, knowledge of exploration, and knowledge of full realisation. Therein, what is knowledge born of learning? Having heard the four truths either briefly or in detail, one knows "this is suffering, this is the origin, this is the cessation, this is the path." This is knowledge born of learning. What is knowledge of defining? He investigates the meaning of what has been heard by way of phenomena and by way of characteristics, and reaches the conclusion "these phenomena are included in this truth, this is the characteristic of this truth." This is knowledge of defining. What is knowledge of exploration? Having thus defined the four truths in due order, he then takes just suffering and explores it as impermanent, as suffering, as non-self, up to change-of-lineage knowledge. This is knowledge of exploration. What is knowledge of full realisation? At the moment of the supramundane path, one fully realises the four truths simultaneously by a single knowledge - "one fully realises suffering through full realisation of full understanding, the origin through full realisation of abandoning, cessation through full realisation of realisation, the path through full realisation of development." This is knowledge of full realisation.

In the exposition of right thought, "escaped from sensuality" is thought of

renunciation. "Escaped from anger" is thought of non-anger. "Escaped from violence" is thought of non-violence. Therein, the thought of renunciation arises making the striking down and cutting off of the track of sensual thought; the thought of non-anger of the thought of anger; the thought of non-violence of the thought of violence. Likewise, the thoughts of renunciation, non-anger, and non-violence arise as the opposites of the thoughts of sensuality, anger, and violence.

Therein, the practitioner of meditation, for the purpose of striking down the track of sensual thought, explores either the sensual thought or some other activity. Then, at the moment of insight, the thought associated with insight arises making the striking down and cutting off of the track of sensual thought by way of substitution of opposites, and having aroused zeal in insight, causes one to reach the path. Then, at the moment of the path, the thought associated with the path arises making the striking down and cutting off of the track of sensual thought by way of eradication. For the purpose of striking down the track of the thought of anger too, one explores either the thought of anger or another activity; for the purpose of striking down the track of the thought of violence, one explores either the thought of violence or another activity. "Then at the moment of insight for him" - all should be construed by the former method.

But among the thirty-eight objects analysed in the Canon for the three beginning with sensual thought, there is not even a single meditation subject that is not an opponent. But exclusively, for sensual thought, to begin with, the first meditative absorption on foulness is the opponent; for thought of anger, the third and fourth meditative absorptions through friendliness; for thought of violence, the third and fourth meditative absorptions through compassion. Therefore, for one who, having done the preliminary work on foulness, has attained meditative absorption, at the moment of attainment the applied thought associated with the meditative absorption arises having become the opponent of sensual thought by way of suppression; for one who, having made the meditative absorption the foundation, establishes insight, at the moment of insight the thought associated with insight arises having become the opponent of sensual thought by way of substitution of opposites; for one who, having aroused zeal in insight, causes the reaching of the path, at the moment of the path the thought associated with the path arises having become the opponent of sensual thought by way of eradication. What has thus arisen should be understood as being called thought of renunciation.

But for one who, having done the preliminary work on friendliness, and having done the preliminary work on compassion, has attained meditative absorption - all should be construed by the former method. What has thus arisen is called thought of non-anger, and is called thought of non-violence - this should be understood. Thus these thoughts of renunciation and so on are different in the preliminary stage because of the diversity of arisings by way of insight and meditative absorption; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the foothold of the unwholesome thought that has arisen in these three states, just one wholesome thought arises. This is called right thought.

In the analytic explanation of right speech too, since one abstains from lying with one consciousness, and from divisive speech and so on with another and another, therefore these four abstentions too are different in the preliminary stage; but at the

moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the foothold of the fourfold unwholesome immorality-volition termed wrong speech, just one wholesome abstention termed right speech arises. This is called right speech.

In the analytic explanation of right action too, since one abstains from killing living beings with one consciousness, from taking what is not given with another, and from sexual misconduct with another, therefore these three abstentions too are different in the preliminary stage; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the foothold of the threefold unwholesome immorality-volition termed wrong action, just one wholesome abstention termed right action arises. This is called right action.

In the analytic explanation of right livelihood, "here" means in this Dispensation. "Noble disciple" means a disciple of the noble Buddha."Having abandoned wrong livelihood" means having given up evil livelihood. "By right livelihood" means by a wholesome livelihood praised by the Buddha. "Earns his living" means he sets going the continuance of life. Here too, since one abstains from transgression through the body door with one consciousness, and from transgression through the verbal door with another, therefore it arises at different moments in the preliminary stage; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the foothold of the wrong-livelihood immorality-volition arisen by way of the seven courses of action at the two doors, just one wholesome abstention termed right livelihood arises. This is called right livelihood.

In the analytic explanation of right effort, "here a monk" means a monk who is a practitioner in this Dispensation. "Unarisen" means of those not yet produced. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness. "For the non-arising" means for the purpose of not producing. "Generates desire" means he generates, he produces, wholesome desire termed the wish to act. "Strives" means he generates effort, he makes endeavour. "Arouses energy" means he makes bodily and mental energy. "Exerts the mind" means he uplifts the mind by that very conascent energy. "Strives" means he makes the energy of striving. But these four terms should be connected in succession with repetition, development, frequent practice, and perseverance.

"Arisen" means of those that have reached the state of being indescribable as "unarisen." "For the abandoning" means for the purpose of abandoning."Of unarisen wholesome mental states" means of mental states that have not been produced, arisen from proficiency. "For the arising" means for the purpose of producing. "Arisen" means of those that have been produced. "For the presence" means for the purpose of stability. "For the non-decay" means for the purpose of non-disappearance. "For the increase" means for the state of occurring again and again. "For expansion" means for the state of abundance. "For the development" means for the growth. "For the fulfilment" means for the purpose of completion.

These four right strivings, reckoned as right effort, are mundane in the preliminary stage and supramundane at the moment of the path. But at the moment of the path, just one energy obtains four names by way of accomplishing the fourfold function.

Therein, the mundane ones should be understood according to the method stated in the Kassapa Saṃyutta. For it is said there -

> "Friends, there are these four right strivings. Which four? Here, friend, a monk makes ardour thinking 'unarisen evil unwholesome mental states, if arising, would lead to my harm'; makes ardour thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm'; makes ardour thinking 'unarisen wholesome mental states, if not arising, would lead to my harm'; makes ardour thinking 'arisen wholesome mental states, if ceasing, would lead to my harm.'"

Therein, "unarisen" means unarisen by way of non-occurrence or by way of an object not previously experienced. For otherwise, in the round of rebirths without discernible beginning, there are no evil unwholesome mental states called unarisen; but those that are unarisen, even when arising, it is these very ones that arise; even when being abandoned, it is these very ones that are abandoned.

Therein, for a certain one, mental defilements do not occur by way of any one among duties, study, ascetic practices, concentration, insight, new construction work, or existence. How? For a certain one is accomplished in duties; for one who is performing the eighty chapter duties, the fourteen major duties, and the duties of the shrine courtyard, the Bodhi-tree courtyard, the drinking water pavilion, the Observance hall, the visitor, and the traveller, mental defilements do not obtain opportunity. But afterwards, having given up the duties, for one living with broken duties, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one is engaged in study; he learns even one collection, or even two, or three, or four, or five. For him, while learning the three Canons of the Buddha's teaching by way of meaning, by way of the text, by way of connection, and by way of sequence, while reciting, while reflecting, while teaching others to recite, while expounding, while elucidating, mental defilements do not obtain opportunity. But afterwards, having abandoned the work of study, for one who is lazy and living heedlessly, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one, however, is an observer of ascetic practices; having undertaken the thirteen virtues of the ascetic practices, he conducts himself accordingly. For him, while maintaining the virtues of the ascetic practices, mental defilements do not obtain opportunity. But afterwards, having given up the ascetic practices, for one who has returned to luxurious living and lives heedlessly, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one is a master through practice in the eight attainments; for him dwelling by the power of mastery in adverting and so on in the first meditative absorption and so on, mental defilements do not obtain opportunity. But afterwards, for one whose meditative absorption has declined or whose meditative absorption has been

abandoned, for one dwelling engaged in idle talk and so on, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one, however, is gifted with introspection, and dwells doing the work in the seven observations or in the eighteen great insights; for him dwelling thus, mental defilements do not obtain opportunity. But afterwards, for one dwelling having abandoned the work of insight, being much devoted to bodily comfort, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one is a building work supervisor, and builds Observance halls, refectories, and so on; for him thinking about the requisites for those, mental defilements do not obtain opportunity. But afterwards, when his new construction work is either completed or abandoned, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise.

A certain one, however, is a pure being who has come from the Brahma world; for him, due to non-repetition, mental defilements do not obtain opportunity. But afterwards, for one who has obtained repetition, owing to unwise attention and the release of mindfulness, they arise. Thus too, those that are unarisen by way of non-occurrence do arise. Thus, for now, the state of being unarisen by way of non-occurrence should be understood.

How by way of an unexperienced object? Here a certain one obtains an object of the kind not previously experienced, distinguished as pleasing and so on; for him, there, owing to unwise attention and the release of mindfulness, mental defilements beginning with lust arise. Thus the unarisen arise by way of an unexperienced object. Thus, having seen one's own harm when there is the arising of unarisen unwholesome mental states, one develops the first right striving through the pursuit of the development of the establishments of mindfulness for their non-arising; but when those have arisen, having seen one's own harm from their non-abandoning, one develops the second right striving in the same way for their abandoning.

"Unarisen wholesome mental states" means serenity and insight meditation as well as the path. Having seen one's own harm in their non-arising, one develops the third right striving in the same way for the purpose of their arising. "Arisen wholesome mental states" means just serenity and insight meditation. But there is no such thing as the path, having arisen once, ceasing and leading to harm. For it ceases only after having given a condition for fruition. Having seen one's own harm from the cessation of those serenity and insight meditations, one develops the fourth right striving in the same way for their presence. But at the moment of the supramundane path, there is just one single energy.

Those that, being unarisen, would thus arise - so that they do not arise at all - thus it accomplishes the function of non-arising for those unarisen ones, and the function of abandoning for the arisen ones. "Arisen" - and here the arisen is fourfold: arisen as presently occurring, arisen as having-been-and-departed, arisen as having-made-opportunity, and arisen as obtained-by-ground. Therein, all that is reckoned as possessing arising, ageing, and dissolution is called arisen as presently occurring. The wholesome-unwholesome that has ceased after experiencing the function of the

object, termed having-experienced-and-departed, and the remaining conditioned that has ceased without reaching the triad of arising and so on, termed having-been-and-departed - this is called arisen as having-been-and-departed. Action spoken of in the manner beginning with "whatever actions were formerly done by him," though past, because it stands having obstructed the result of another action and having made opportunity for its own result, and also the result for which opportunity has been made, though unarisen, because of its invariable arising when such opportunity has been made - this is called arisen as having-made-opportunity. Unwholesome that is not uprooted on those various planes is called arisen as obtained-by-ground.

And here the diversity of the ground and of what is obtained-by-ground should be understood. "Ground" means the five aggregates of the three planes that are the objects of insight. "Obtained-by-ground" means the types of mental defilement that are capable of arising in those aggregates. For it is on that account that it is called obtained-by-ground; therefore it is called obtained-by-ground. But that is not by way of object. For by way of object, mental defilements arise even referring to the aggregates that are past and future, and even those fully understood, and of those who have eliminated the mental corruptions. If that were called obtained-by-ground, because of its being unabandonable, no one could give up the root of becoming. But obtained-by-ground should be understood by way of basis. For wherever aggregates not fully understood by insight arise, there from the moment of arising onwards the types of mental defilement that are the root of the round of rebirths underlie in them. That, in the sense of not being abandoned, should be understood as obtained-by-ground.

And therein, for one in whose aggregates mental defilements lie dormant in the sense of not being abandoned, those very aggregates are the basis of those mental defilements, not the aggregates belonging to others. And of the mental defilements lying dormant unabandoned in past aggregates, past aggregates alone are the basis, not others. The same method applies to future aggregates and so on. Likewise, of the mental defilements lying dormant unabandoned in the aggregates of the sensual-sphere of existence, the aggregates of the sensual-sphere of existence alone are the basis, not others. The same method applies to the fine-material and immaterial spheres of existence. But for stream-enterers and so on, for whatever noble person in whose aggregates those types of mental defilement that are the root of the round of rebirths have been abandoned by each respective path, those aggregates of that person do not obtain the designation of "ground" for those abandoned mental defilements that are the root of the round of rebirths, because they are no longer a basis. But for a worldling, because the mental defilements that are the root of the round of rebirths have not been abandoned in any respect, whatever action is being done, whether wholesome or unwholesome, thus for him the round of rebirths turns conditioned by action and mental defilements alone; that root of the round of rebirths of that very person is in the aggregate of matter alone, not in feeling and so on. Or in the aggregate of consciousness alone, not in the aggregate of matter and so on - this should not be said. Why? Because of having lain dormant without distinction in all five aggregates. How? Like the essence of earth and so on in a tree.For just as when a great tree, having established itself on the surface of the earth and depending on the essence of earth and the essence of water, conditioned by those, having grown with roots, trunk, branches, sub-branches, sprouts, foliage, flowers, and fruits, having filled

the sky, standing in the continuity of the lineage of trees through the succession of seeds until the end of the cosmic cycle - that is in the roots of the essence of earth and so on alone, not in the trunk and so on. Or in the fruits alone, not in the roots and so on - this should not be said. Why? Because of having pervaded without distinction all the roots and so on alike. But just as some man, disenchanted with the flowers, fruits, and so on of that very tree, might strike a poison-thorn called "frog-thorn" in the four directions, and then that tree, touched by that contact with poison, because of the exhaustion of the essence of earth and the essence of water, having reached the state of non-production, would not be able to produce a continuity again - just so, a son of good family, disenchanted with the occurrence of the aggregates, like that man's application of poison to the tree in the four directions, begins the development of the four paths in his own continuity. Then his continuity of aggregates, through that contact with the poison of the four paths, because of the exhaustion of all the mental defilements that are the root of the round of rebirths, the entire variety of all action beginning with bodily action having reached merely the intrinsic nature of the functional, having reached the nature of not producing rebirth in a new existence in the future, is not able to produce a continuity in another existence, but solely through the cessation of the final consciousness, like a fire without fuel, without clinging, attains final nibbāna. Thus the diversity of the ground and of what is obtained-by-ground should be understood.

There is another fourfold arisen: arisen through occurrence, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted. Therein, what is arisen as presently existing is itself arisen through occurrence. But when an object has come into the range of the eye and so on, although the type of mental defilement does not arise in the earlier phase, because the object has been seized, due to its inevitable arising in the later phase, it is called arisen through the object being seized. A type of mental defilement not suppressed by way of either serenity or insight, which has not mounted upon the continuity of consciousness, due to the absence of a cause that prevents its arising, is called arisen through not being suppressed. But even though suppressed by way of serenity and insight, because it has not been uprooted by the noble path, having not gone beyond the nature of arising, it is called arisen through not being uprooted. And it should be understood that this threefold arisen through the object being seized, not being suppressed, and not being uprooted, is included only under arisen through the plane obtained.

Thus, among the arisen of the aforementioned variety, that which is arisen termed as presently occurring, what has come to be and departed, occasioned, and habitually occurring - that, because of not being fit to be killed by the path, is not to be abandoned by any path knowledge. But that which is arisen termed as obtained by plane, seized by object, unsuppressed, and unuprooted - since this and that mundane and supramundane knowledge arises destroying its arisen state, therefore all of that is to be abandoned. Thus, with reference to those mental defilements that the path abandons, "of arisen" and so on was said.

Then at the moment of the path, how is there development for the arising of unarisen wholesome mental states, and how for the presence of the arisen? By the very occurrence of the path. For the path, while occurring, is called unarisen because it has

never arisen before. For having come to a place never visited before, or having experienced an object never experienced before, people say "We have come to a place never visited, we are experiencing an object never experienced." And whatever is its occurrence, that itself is called its presence - thus it is proper to say that it develops for the sake of presence. Thus for this monk, at the moment of the supramundane path, just one energy obtains four names beginning with "for the non-arising of unarisen evil unwholesome mental states." This is the discussion of right striving at the moment of the supramundane path. Thus here the right strivings have been explained as a mixture of mundane and supramundane.

In the explanation of right mindfulness, "body" means the material body. For here the material body is intended as "body" in the sense of a collection of limbs and minor limbs and phenomena such as head hairs and so on, just as an elephant corps, a chariot corps, and so on. And just as in the sense of a collection, so also in the sense of being the origin of contemptible things. For it is also the body in the sense of being the origin of contemptible things that are supremely loathsome. "Origin" means the place of arising. Herein this is the meaning of the word -That from which they come is the origin. What things come? The contemptible things such as head hairs and so on. Thus the body is the origin of contemptible things.

"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 this 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 - thus it has been said. Or alternatively, that body which in the Mahāsatipaṭṭhāna by the method beginning with "Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, etc. He, mindful, breathes in" - the body spoken of by that method as ending with the bone stage beginning with in-breaths and out-breaths and so on including the pulverised bones, and the body spoken of further on in the treatise on the establishments of mindfulness 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 that has come further on in due order beginning with "one observes this body as impermanent, not as permanent," because of observing the body termed a collection of modes beginning with the characteristic of impermanence and so on in its entirety, "observing the body in the body" - thus too the meaning should be seen. But this is a meaning common to the four establishments of mindfulness.

"Observing the body in the body" means one who observes each individual body among the bodies spoken of in many ways such as the in-breath and out-breath body and so on. "Dwells" is an illustration of the engagement in one or another of the four posture-abidings; the meaning is that he cuts off the discomfort of one posture with another posture and carries on, maintains, himself without falling. "Ardent" is an illustration of the engagement with the energy that comprehends the body. For because at that time he is endowed with that energy which is called "ardour" because of its scorching of the mental defilements in the three existences, therefore he is called "ardent." "Fully aware" means endowed with the knowledge termed full awareness that comprehends the body. "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, it should be understood that this statement "ardent, fully aware, mindful" was said for the purpose of showing those qualities by whose power that succeeds.

Thus, having shown the establishment of mindfulness through observation of the body and the factor of association, 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 that very body which was previously comprehended, that itself here is called "the world" in the sense of crumbling and disintegrating. The meaning is: having abandoned covetousness and displeasure in that world. 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. It should be understood that this was said by way of extracting the meaning of those very phenomena that are termed "the world." But as for what was said -"Therein, what is the world? That same body is the world" - this is the very meaning here. "Covetousness and displeasure" was said in a combined form. But in the variant readings of the Saṃyutta and Aṅguttara, they read them separately. That covetousness: they covet, they desire by means of it, or it itself covets, or it is merely the act of coveting - thus covetousness. 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; 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 "observing feeling in feelings" and so on, the purpose of the repetition of feeling and so on should be understood by connecting it as appropriate according to the very method stated in the observation of the body. But this is the meaning not shared in common - Among feelings of many varieties such as pleasant and so on, one observing each individual feeling separately beginning with impermanence; regarding mind of sixteen varieties beginning with "with lust," one observing each individual mind separately beginning with impermanence; setting aside body, feeling, and mind, one observing each individual mental phenomenon separately beginning with impermanence among the remaining three-plane phenomena; or one observing mental phenomena such as hindrances and so on according to the method stated in the Satipaṭṭhāna Sutta. Here, "body" is in the singular because of the oneness of the physical body; "mind" is in the singular, and it should be understood as done by taking the class, because of the absence of distinction in the intrinsic nature of consciousness. And in whatever way feelings and so on should be observed, one observing them in that way should be understood as observing feelings in feelings, observing mind in mind, and observing mental phenomena in mental phenomena. How, first, should feelings be observed? First, pleasant feeling should be observed as suffering, unpleasant feeling as a dart, and neither-unpleasant-nor-pleasant feeling as impermanent. As he said -

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

All of these should also be observed as suffering.For this was said: "Whatever is felt, 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. Unpleasant feeling is unpleasant in its presence and pleasant in its change. Neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known." Furthermore, they should also be observed by way of the seven observations beginning with impermanence.

Regarding mind and mental phenomena too, first, consciousness should be observed by way of the diversity of distinctions such as object, predominance, conascence, plane, kamma, result, function, and so on, by way of the seven observations beginning with impermanence, and by way of the sixteen distinctions beginning with "with lust"; mental phenomena should be observed by way of their individual characteristics and common characteristics, by way of the phenomenon of emptiness, by way of the seven observations beginning with impermanence, and by way of the distinctions beginning with "tranquil" and "not tranquil" and so on. 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

moments. Or, since what is abandoned in one place is abandoned in the remaining ones too. It should be understood that this was stated thus for the purpose of showing the abandoning therein as well.

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

In the exposition of right concentration, "quite secluded from sensual pleasures" means having been secluded from sensual pleasures, having been without them, having withdrawn. The particle "eva" here should be understood as having the meaning of delimitation. And since it has the meaning of delimitation, therefore at the time of entering and dwelling in the first meditative absorption, it indicates the opposing nature of sensual pleasures to that first meditative absorption, even though they are not present, and that its achievement is through the relinquishment of sensual pleasures alone. How? When the delimitation is being made thus "quite secluded from sensual pleasures," this becomes clear - surely sensual pleasures are the opposite of this meditative absorption; when they are present, this does not occur, just as the light of a lamp does not occur when there is darkness; and its achievement is through the relinquishment of them alone, just as the far shore is reached through the relinquishment of the near shore. Therefore it makes the delimitation.

Therein, one might ask: "But why is this stated only in the first term and not in the further term - could one enter and dwell in meditative absorption even without being secluded from unwholesome mental states?" But this should not be seen thus. Because it is the escape from those, it is stated in the first term.Because this meditative absorption transcends the sensual element and is the opponent of sensual lust, it is the escape from sensual pleasures only. As he said - "The escape from sensual pleasures is this, namely renunciation." But in the further term too, just as in "here only, monks, is an ascetic, here is a second ascetic," the word "eva" is brought in and stated, so it should be said. For it is not possible to enter and dwell in meditative absorption without being secluded from other unwholesome mental states too, reckoned as mental hindrances. Therefore, "quite secluded from sensual pleasures, quite secluded from unwholesome mental states" - thus this should be seen in both terms as well. And in both terms, although by this common expression "being secluded," seclusion by substitution, seclusion by suppression, seclusion by eradication, seclusion by subsiding, and seclusion by escape, as well as seclusion of mind, seclusion of body, and seclusion from clinging are included, nevertheless in the preliminary stage, seclusion of the body, seclusion of the mind, and seclusion by suppression should be seen; at the moment of the supramundane path, seclusion of the body, seclusion of the mind, seclusion by eradication, seclusion by subsiding, and seclusion by escape.

"From sensual pleasures": by this term, both those objective sensual pleasures stated in the Mahāniddesa by the method beginning with "what are objective sensual pleasures? Pleasing forms," and those defilement sensual pleasures stated there in the Vibhaṅga thus: "desire is sensual pleasure, lust is sensual pleasure, desire and lust is sensual pleasure, thought is sensual pleasure, lust is sensual pleasure, lust for thoughts is sensual pleasure" - all of them should be seen as included. For when this is so, the meaning "quite secluded from sensual pleasures" fits as "secluded even from objective sensual pleasures." By that, seclusion of the body is stated.

"Secluded from unwholesome mental states" - the meaning fits as "secluded from defilement sensual pleasures or from all unwholesome states." By that, seclusion of the mind is stated. And here, by the first, through the expression of seclusion from objective sensual pleasures, the relinquishment of sensual happiness is indicated; by the second, through the expression of seclusion from defilement sensual pleasures, the discernment of the happiness of renunciation is made clear. Thus, through the expression of seclusion from objective sensual pleasures and defilement sensual pleasures, by the first of these, the abandoning of the basis of defilement; by the second, the abandoning of defilement. By the first, the giving up of the cause of the state of greediness; by the second, of the state of foolishness. And by the first, purity of practice; by the second, the nourishment of disposition is made clear - this should be understood. This, then, is the method regarding the side of objective sensual pleasures among the sensual pleasures stated here in "from sensual pleasures."

But on the side of defilement sensual pleasures, sensual desire itself, with its many varieties such as "desire" and "lust" and so on, is intended as "sensual pleasure." And although it is included in the unwholesome, it is stated separately in the Vibhaṅga by the method beginning with "therein, what are sensual pleasures? Desire is sensual pleasure," as the opponent of the factors of meditative absorption above; or it is

stated in the first term because of being a defilement sensual pleasure, and in the second term because of being included in the unwholesome. And because of its many varieties, instead of saying "from sensual pleasure" in the singular, "from sensual pleasures" in the plural is stated. And although other mental states too exist in the unwholesome state, only the mental hindrances are stated in the Vibhaṅga by the method beginning with "therein, what are unwholesome mental states? Sensual desire," because of showing the state of being the adversary and opponent of the factors of meditative absorption above. For the mental hindrances are the adversaries of the factors of meditative absorption; the very factors of meditative absorption are their opponents, their destroyers, their annihilators - this is what is stated. For thus it is stated in the Peṭaka: "Concentration is the opponent of sensual desire, rapture of anger, applied thought of sloth and torpor, happiness of restlessness and remorse, sustained thought of sceptical doubt."

Thus here, by "quite secluded from sensual pleasures," seclusion by suppression of sensual desire is stated. By "secluded from unwholesome mental states," of all five mental hindrances. But by the taking up of what was not taken up, by the first, of sensual desire; by the second, of the remaining mental hindrances. Likewise, by the first, among the three unwholesome roots, of greed whose object is the fivefold types of sensual pleasure; by the second, of hate and delusion whose objects are the grounds of resentment and so on. Or among mental states such as mental floods and so on, by the first, of the mental flood of sensuality, the mental bond of sensuality, the mental corruption of sensuality, clinging to sensual pleasures, covetousness, the bodily knot, and the mental fetter of sensual lust; by the second, of the remaining mental floods, mental bonds, mental corruptions, clingings, mental knots, and mental fetters. By the first, of craving and those associated with it; by the second, of ignorance and those associated with it. Furthermore, by the first, seclusion by suppression of the eight types of arising of consciousness associated with greed is stated; by the second, of the remaining four types of arising of unwholesome consciousness - this should be understood.

And having thus far shown the factor of abandoning of the first meditative absorption, now in order to show the factor of association, "with applied thought and sustained thought" and so on was said. Therein, applied thought has the characteristic of fixing consciousness upon the object. Sustained thought has the characteristic of stroking the object. And even though they are somewhere inseparable, in the sense of being gross and in the sense of being a forerunner, applied thought is the first striking of the mind upon the object, like the striking of a bell, while sustained thought is the continuation, like the reverberation of the bell, in the sense of being subtle and by its nature of stroking. And here applied thought is diffusive, being the agitation of consciousness at the time of first arising, like the flapping of the wings of a bird wishing to fly up into space, and like the descent towards a lotus of a wasp whose mind is bound by the scent. Sustained thought is of peaceful conduct, being the state of not-excessive-agitation of consciousness, like the spreading of the wings of a bird that has flown up into space, and like the circling of a wasp that has descended towards a lotus, over the upper part of the lotus.

But in the Commentary on the Book of Twos it is said: "Applied thought is that which has occurred by way of fixing the mind upon the object, like the flight of a great bird going through space, having caught the wind with both wings and having let the wings settle down; sustained thought is that which has occurred by way of stroking, like the flight of one causing the wings to flutter for the purpose of catching the wind." That is fitting with regard to occurrence by way of continuation.But that distinction between them becomes obvious in the first and second meditative absorptions. Furthermore, just as when one firmly holds a stain-covered bronze vessel with one hand and polishes it with the other hand using powder, oil, and a ball of wool, the hand that holds firmly is like applied thought, and the hand that polishes is like sustained thought. Likewise, for a potter who, having set the wheel spinning with a stroke of a stick, is making a vessel, the hand that presses down is like applied thought, and the hand that moves here and there is like sustained thought. Likewise, for one making a circle, the thorn that stands fixed, having been pressed down in the middle, is like applied thought as application, and the thorn that revolves outside, stroking, is like sustained thought. Thus, this meditative absorption occurs together with this applied thought and this sustained thought, like a tree with its flowers and fruits - therefore this meditative absorption is called "with applied thought and sustained thought."

"Born of seclusion" - here separation is seclusion; the meaning is the departure of the mental hindrances. Or "secluded" is seclusion; the meaning is the mass of mental states associated with the meditative absorption, secluded from the mental hindrances. Therefore, born from seclusion, or born in that seclusion - thus "born of seclusion." "Rapture and happiness" - here, it gladdens, thus it is rapture (pīti); it has the characteristic of fondness. And this is fivefold: minor rapture, momentary rapture, recurring rapture, uplifting rapture, and pervading rapture.

Therein, minor rapture is able only to cause horripilation in the body.Momentary rapture is like the arising of lightning, moment by moment. Recurring rapture, like a wave on the ocean shore, having descended upon the body again and again, breaks. Uplifting rapture is powerful, having raised the body upward, reaching the extent of causing one to leap into space. Pervading rapture is exceedingly powerful. For when it has arisen, having inflated the entire body, it becomes thoroughly pervaded, like an inflated bladder, and like the belly of a mountain cavern flooded by a great torrent of water. And this fivefold rapture, taking hold and reaching maturity, fulfils the twofold tranquillity - tranquillity of the mental body and tranquillity of consciousness. Tranquillity, taking hold and reaching maturity, fulfils the twofold happiness - bodily and mental. Happiness, taking hold and reaching maturity, fulfils the threefold concentration - momentary concentration, access concentration, and absorption concentration. And among those, that which, having become the root of absorption concentration, growing, and having reached the stage of association with concentration, is pervading rapture - this is the rapture intended in this meaning.

But the other, "it makes happy" - thus happiness (sukhaṃ); the meaning is that in whomever it arises, it makes that one happy. Or "making happy" is happiness; or it well devours and destroys bodily and mental affliction - thus happiness; this is the name for pleasurable feeling. It has the characteristic of comfort. And even though they are somewhere inseparable, rapture is the contentment at the obtaining of a

desirable object, and happiness is the experiencing of the flavour of what has been obtained. Where there is rapture, there is happiness. But where there is happiness, there is not necessarily rapture. Rapture is included in the aggregate of mental activities; happiness is included in the aggregate of feeling. Rapture is like the seeing and hearing of water at the edge of a forest for one exhausted in a wilderness; happiness is like entering the shade of the forest and partaking of the water. It should be understood that this was said because of their becoming obvious at each respective time. Thus, this rapture and this happiness belong to this meditative absorption, or exist in this meditative absorption - therefore this meditative absorption is called "with rapture and happiness." Or else, rapture and happiness together are "rapture-and-happiness," like the Teaching and discipline and so on. Rapture and happiness born of seclusion belongs to this meditative absorption, or in this meditative absorption there is - thus also "rapture-and-happiness-born-of-seclusion." For just as the meditative absorption itself, so too the rapture and happiness here are born of seclusion only. And that belongs to it; therefore, having made an elision compound, it is fitting to say in a single term "rapture-and-happiness-born-of-seclusion" also.

"First" means first in the order of counting; it is also first because it arose first. "Meditative absorption" means meditative absorption is twofold: meditation on a single object and meditation on the characteristics. Therein, the eight meditative attainments are reckoned as "meditation on a single object" because they meditate upon objects such as the earth kasiṇa and so on. But insight, path, and fruition are called meditation on the characteristics. Therein, insight is meditation on the characteristics because of meditating upon the characteristic of impermanence and so on; the path is meditation on the characteristics because the task accomplished by insight succeeds through the path; but fruition meditates upon the truth of cessation, the true characteristic - thus it is meditation on the characteristics. Among these, here in the preliminary stage, meditation on a single object is intended; at the moment of the supramundane path, meditation on the characteristics is intended; therefore it should be understood as "meditative absorption" because of meditation on a single object, because of meditation on the characteristics, and because of the burning of adverse mental states. "Having attained" means having approached, having reached - this is what is said. Or having produced, having accomplished - this is what is said. "Dwells" means one moves with a posture and mode of dwelling conforming with that; having become endowed with the meditative absorption of the aforesaid kind, one produces the conduct of one's individual existence.

"With the subsiding of applied and sustained thought" - here, the subsiding, the transcendence of these two - applied thought and sustained thought; it is said to mean their non-manifestation at the moment of the second meditative absorption. Therein, although in the second meditative absorption none of the mental states of the first meditative absorption are present - for contact and so on in the first meditative absorption are different, and different here. But it should be understood that "with the subsiding of applied and sustained thought" was thus said for the purpose of showing that through the transcendence of each successively gross factor, the achievement of the second meditative absorption and so on beyond the first meditative absorption occurs. "Internally" - here one's own internal is intended; therefore the meaning is: arisen in oneself, produced in one's own continuity.

"Confidence" - confidence is called faith. Through the connection with confidence, the meditative absorption too is confidence, just as a cloth is called blue through the connection with blue colour. Or because that meditative absorption, being endowed with confidence, and through the subsiding of the agitation of applied and sustained thought, inspires confidence in the mind, therefore too it is called "confidence." And in this alternative meaning, the connection of terms should be understood thus: "confidence of the mind"; but in the former alternative meaning, "of the mind" should be connected with "unification."

Herein, this is the interpretation of meaning -"One rises" - thus "ekodi"; the meaning is: because of not being overwhelmed by applied and sustained thought, being the highest, the foremost, it rises. For even in the world, the foremost is called "the one." Or it is proper to say also: being without applied and sustained thought, being one, without a companion. Or alternatively, it raises up the associated mental states - thus "udi"; the meaning is: it causes them to rise. In the sense of foremost, it is one, and it is that which rises - thus "ekodi." This is a designation for concentration. Thus, it develops, increases this unification - thus this second meditative absorption is the unification. But this unification is of the mind, not of a being, not of a soul.Therefore it is called "unification of mind."

Is it not that this faith exists even in the first meditative absorption, and this concentration named unification. Then why was only this said as "confidence and unification of mind"? It is said - Because that first meditative absorption, due to the agitation of applied and sustained thought, like water turbulent with waves and ripples, is not very clear; therefore, even though faith is present, it was not said to be "confidence." Because of not being very clear, here concentration too is not well manifest. Therefore it was not said to be "unification" either. But in this meditative absorption, due to the absence of the impediment of applied and sustained thought, faith has found its opportunity and is powerful, and through the very acquisition of powerful faith as a companion, concentration too is manifest; therefore it should be understood that only this was said thus.

"Without applied thought and without sustained thought" means without applied thought because it has been abandoned through meditative development in this, or because applied thought does not exist for this. By this very method, without sustained thought. Here one asks - "Is it not that by 'with the subsiding of applied and sustained thought' this meaning is already established? Then why was 'without applied thought and without sustained thought' said again?" It is said - That is so, this meaning is indeed established, but that does not illuminate this meaning; did we not say "it was said 'with the subsiding of applied and sustained thought' for the purpose of showing that through the transcendence of each gross factor, the attainment of the second meditative absorption and so on beyond the first meditative absorption occurs"?

Furthermore, through the subsiding of applied and sustained thought there is this confidence, not from the murkiness of mental defilements. And through the subsiding of applied and sustained thought there is unification of mind, not through the abandoning of mental hindrances as in access absorption, nor through the manifestation of factors as in the first meditative absorption - thus this statement illuminates the cause of confidence and unification of mind. Likewise, through the

subsiding of applied and sustained thought this is without applied and sustained thought, not through mere absence as in the third and fourth meditative absorptions or as in eye-consciousness and so on - thus it also illuminates the cause of the state of being without applied and sustained thought. It does not merely illuminate the absence of applied and sustained thought; but this statement "without applied thought and without sustained thought" merely illuminates the absence of applied and sustained thought. Therefore, even though the former was stated, it must indeed be stated again.

"Born of concentration" means born from the concentration of the first meditative absorption or from the associated concentration - this is the meaning. Therein, although the first meditative absorption too was born from associated concentration, yet this very concentration deserves to be called "concentration," because of being exceedingly unshakeable and very clear through the absence of the agitation of applied and sustained thought. Therefore, for the purpose of praising this, only this was said as "born of concentration." "Rapture and happiness" - this is the same as the method already stated. "Second" means second in the order of counting; it is also second because this arose as the second.

"With the fading away of rapture" means dispassion is either disgust for or transcendence of rapture of the aforementioned kind; but the word "and" between the two has the purpose of combining; it combines either the subsiding or the subsiding of applied and sustained thought. Therein, when it combines the subsiding itself, then the explanation should be understood thus: through dispassion for rapture, and what is more, through subsiding as well. And in this explanation, dispassion has the meaning of disgust; therefore this meaning should be seen: through disgust for and transcendence of rapture. But when it combines the subsiding of applied and sustained thought, then the explanation should be understood thus: through dispassion for rapture, and what is more, through the subsiding of applied and sustained thought as well. And in this explanation, dispassion has the meaning of transcendence; therefore this meaning should be seen: through the transcendence of rapture and through the subsiding of applied and sustained thought.

Certainly these applied and sustained thought are appeased in the second meditative absorption itself, but this was stated for the purpose of illustrating the path of this meditative absorption and for the purpose of speaking praise. For when it is said "with the subsiding of applied and sustained thought," this becomes evident: "Surely the appeasement of applied and sustained thought is the path of this meditative absorption." And just as in the third noble path, even though identity view and so on have not been abandoned, when the abandoning is spoken of thus "with the abandoning of the five lower mental fetters," this speaking of abandoning becomes the speaking of praise, generating enthusiasm in those who are zealous for the achievement of that; just so here, the appeasement of applied and sustained thought being spoken of, even though they have not been appeased, becomes the speaking of praise. Therefore this meaning was stated as "with the transcendence of rapture and with the appeasement of applied and sustained thought."

"He dwells equanimous" - here, equanimity means he looks on closely; he sees evenly; the meaning is he sees having become impartial. Because of being endowed with that which is clear, extensive, and having reached strength, one who possesses

the third meditative absorption is called "equanimous."

Equanimity, however, is tenfold - six-factored equanimity, divine-abiding equanimity, enlightenment-factor equanimity, energy equanimity, equanimity towards activities, feeling equanimity, insight equanimity, equanimity of neutrality, meditative-absorption equanimity, and purity equanimity.

Therein, whatever equanimity has come thus: "Here, monks, a monk who has eliminated the mental corruptions, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware" - the equanimity that is of the nature of not abandoning the pure natural state in the range of the six desirable and undesirable objects at the six doors of one who has eliminated the mental corruptions - this is called six-factored equanimity.

But whatever equanimity has come thus: "He dwells having pervaded one direction with a mind accompanied by equanimity" - the equanimity that is of the nature of a neutral attitude towards beings - this is called divine-abiding equanimity.

But whatever equanimity has come thus: "He develops the enlightenment factor of equanimity based upon seclusion" - the equanimity that is of the nature of a neutral attitude towards conascent mental states - this is called enlightenment-factor equanimity.

But whatever equanimity has come thus: "From time to time he attends to the sign of equanimity" - the equanimity reckoned as energy that is neither too tense nor too lax - this is called energy equanimity.

But whatever: "How many kinds of equanimity towards activities arise by means of serenity? How many kinds of equanimity towards activities arise by means of insight? Eight kinds of equanimity towards activities arise by means of serenity, ten kinds of equanimity towards activities arise by means of insight" - the equanimity that has come thus, which is of a neutral nature in the reflection upon, remaining in, and non-grasping of mental hindrances and so on - this is called equanimity towards activities.

But whatever equanimity has come thus: "At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by equanimity" - the equanimity designated as neither-unpleasant-nor-pleasant - this is called feeling equanimity.

Whatever equanimity has come thus: "Whatever there is, what has come to be, that he abandons, he obtains equanimity" - the equanimity that is of a neutral nature in discrimination - this is called insight equanimity.

But whatever equanimity has come in the "whatever" sections beginning with desire and so on, which is of the nature of evenly conveying conascent states - this is called equanimity of neutrality.

But whatever equanimity has come thus: "He dwells equanimous" - the equanimity that does not generate partiality even towards the highest happiness therein - this is called meditative-absorption equanimity.

But whatever equanimity has come thus: "Purity of mindfulness due to equanimity, the fourth meditative absorption" - the equanimity that is purified from all opposing factors, and that is of the nature of non-activity even in the appeasement of opposing factors - this is called purity equanimity.

Therein, six-factored equanimity, divine-abiding equanimity, enlightenment-factor equanimity, equanimity of neutrality, meditative-absorption equanimity, and purity equanimity are one in meaning; they are just equanimity of neutrality. But this distinction of it is due to the various distinctions of conditions. Just as there is a distinction for even one and the same being by way of boy, youth, elder, general, king, and so on; therefore, among those, wherever there is six-factored equanimity, there are not enlightenment-factor equanimity and so on. Or wherever there is enlightenment-factor equanimity, there are not six-factored equanimity and so on - this should be understood.

And just as there is unity in meaning of those, so too of equanimity towards activities and insight equanimity. For it is indeed wisdom, divided in two by way of function. Just as for a man searching for a snake that has entered his house in the evening, having taken a goat-foot stick, having seen it lying in the chaff store-room, looking at it thinking "Is it a snake or not?" having seen the three auspicious marks, for one free from doubt, in the discrimination "snake or not snake," neutrality arises; just so, whatever neutrality arises for one who has begun insight practice, when the three characteristics have been seen through insight knowledge, in the discrimination of the impermanent nature and so on of activities - this is insight equanimity. But just as for that man, having firmly seized the snake with the goat-foot stick, thinking "How might I release this snake without harming it and without being bitten by it?" for one seeking only the manner of releasing, there is neutrality in the grasping; just so, whatever neutrality in the grasping of activities for one who, because of having seen the three characteristics, sees the three existences as if ablaze - this is equanimity towards activities. Thus, when insight equanimity is accomplished, equanimity towards activities too is accomplished as well. But by this, it is divided in two by the function reckoned as neutrality in discrimination and grasping. But energy equanimity and feeling equanimity are different in meaning both from each other and from the rest. And here it is said -

> "Neutrality, divine-abiding, enlightenment-factor, six-factored, meditative-absorption, and purity;
> And insight, activities, feeling, and energy - thus.
>
> In detail ten kinds of equanimity - six being neutrality and so on, from that;
> Two are wisdom, from that by two, these become only four."

Thus, among these kinds of equanimity, meditative absorption equanimity is what is intended here. It has the characteristic of neutrality. Here one asks - "Is not this, in meaning, just equanimity of neutrality, and does it not exist also in the first and second meditative absorptions? Therefore there too, 'he dwells equanimous' - thus this should have been stated; why was it not stated?" Because its function was not manifest. For its function there was not manifest, because of being overpowered by

applied thought and so on. But here, because of not being overpowered by applied thought, sustained thought, and rapture, it has become as if with raised head, with manifest function; therefore it was stated.

Now, regarding "mindful and fully aware" - here "he remembers" - thus "mindful.""He fully comprehends" - thus "fully aware." Thus, by way of the person, mindfulness and full awareness are stated. Therein, mindfulness has the characteristic of remembering. Full awareness has the characteristic of non-confusion. Therein, although this mindfulness and full awareness exists in the previous meditative absorptions too - for one who is unmindful and not fully aware, even access alone does not succeed, how much less absorption. But because of the grossness of those meditative absorptions, the course of a person's consciousness is easy, as on level ground; the function of mindfulness and full awareness there is not manifest. But because of the subtlety of this meditative absorption through the abandoning of gross factors, the course of a person's consciousness should be taken up only as encompassed by the function of mindfulness and full awareness, as on a razor's edge - thus it was stated only here. And what is more - Just as a calf that follows the cow, when removed from the cow and not guarded, goes right back to the cow, so too this happiness of the third meditative absorption, even though removed from rapture, if not guarded by the safeguarding of mindfulness and full awareness, would go right back to rapture, would become associated with rapture alone. And beings become attached even to happiness, and this is exceedingly sweet happiness, because beyond that there is no happiness. But through the power of mindfulness and full awareness, there is non-attachment to happiness here, and not otherwise - it should be understood that this particular meaning too was stated only here in order to show it.

Now, regarding "and experiences happiness with the body" - here, although for one endowed with the third meditative absorption there is no reflective attention to the experiencing of happiness, even this being so, because his happiness is associated with the mental body, or that happiness associated with the mental body - because by the matter originated from that, by exceedingly sublime matter, his material body is pervaded, and because of its being pervaded, even one who has emerged from the meditative absorption would experience happiness - therefore, showing this meaning, he said "and experiences happiness with the body."

Now, regarding "that which the noble ones declare: 'one who is equanimous and mindful, one who dwells in happiness'" - here, on account of which meditative absorption, for the reason of which meditative absorption, the noble ones such as the Buddha and others tell, teach, make known, establish, open up, analyse, make clear, and explain that person endowed with the third meditative absorption - the intention is that they praise him. How? "One who is equanimous and mindful, one who dwells in happiness." He enters and dwells in that third meditative absorption - thus the explanation here should be understood.

But why do they praise him thus? Because he is worthy of praise. For this one, because he is equanimous in the third meditative absorption, which has exceedingly sweet happiness and has reached the perfection of happiness, he is not dragged along there by attachment to happiness. And just as rapture does not arise, so he is mindful through the establishment of mindfulness. And because he experiences with

the mental body happiness that is dear to the noble ones, frequented by noble persons alone, and undefiled, therefore he is worthy of praise. Thus, because he is worthy of praise, those noble ones, making known the virtues that are the cause of being worthy of praise, praise him thus: "one who is equanimous and mindful, one who dwells in happiness" - thus it should be understood. "Third" means third in the order of counting; it is also third because it arose as the third.

"With the abandoning of pleasure and with the abandoning of pain" means with the abandoning of bodily pleasure and bodily pain. "Previously" means that indeed previously, not at the moment of the fourth meditative absorption. "With the passing away of joy and displeasure" means the passing away of these two as well - mental pleasure and mental pain - previously; it is said to mean simply "abandoning." But when does their abandoning occur? At the access moment of the four meditative absorptions. For pleasure is abandoned at the very access moment of the fourth meditative absorption, and pain, displeasure, and happiness at the access moments of the first, second, and third meditative absorptions. Thus the abandoning of happiness, pain, pleasure, and displeasure, which were not stated here in the order of their abandoning, but were stated here too in the order of the synopsis of the faculties in the Analysis of the Faculties, should be understood.

But if these are abandoned at the very access moment of each respective meditative absorption, then why "Where does the arisen faculty of pain cease without remainder? Here, monks, a monk, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption. Here the arisen faculty of pain ceases without remainder. Where does the arisen faculty of displeasure, the faculty of pleasantness, the pleasure faculty cease without remainder? Here, monks, a monk, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. Here the arisen pleasure faculty ceases without remainder" - thus cessation is stated as being in the meditative absorptions themselves? Because of surpassing cessation. For their surpassing cessation is in the first meditative absorption and so on, not mere cessation. But at the access moment there is mere cessation only, not surpassing cessation. For thus, at the access to the first meditative absorption with varied adverting, even though the faculty of pain has ceased, there could be arising through the contact of gadflies, mosquitoes, and so on, or through the distress of an uncomfortable seat; but not within absorption itself. Or even though it has ceased at access, it is not well ceased because it has not been destroyed by the opposite. But within absorption, through the pervading of rapture, the whole body is suffused with happiness, and for one whose body is suffused with happiness, the faculty of pain is well ceased because it has been destroyed by the opposite. And regarding the faculty of displeasure that has been abandoned at the access to the second meditative absorption with varied adverting - since this arises even conditioned by applied and sustained thought when there is bodily weariness and mental distress, but does not arise at all in the absence of applied and sustained thought. But where it arises, there in the presence of applied and sustained thought. And since applied and sustained thought are not yet abandoned at the access to the second meditative absorption, there could be its arising there; but not in the second meditative absorption itself, because the conditions have been abandoned. Likewise, even though the faculty of pleasantness has been abandoned at the access to the third meditative absorption, there could be arising for one whose body is touched by

sublime matter originating from rapture; but not in the third meditative absorption itself. For in the third meditative absorption, rapture, which is the condition for happiness, has completely ceased. Likewise, even though the pleasure faculty has been abandoned at the access to the fourth meditative absorption, there could be arising because of nearness, because absorption has not been attained, because of the absence of equanimity, and because it has not been properly transcended; but not in the fourth meditative absorption itself. Therefore indeed the phrase "without remainder" was included in each case in "here the arisen faculty of pain ceases without remainder."

Here one asks - "If these feelings have been abandoned at the access of each respective meditative absorption, why were they brought together here?" For the purpose of easy comprehension. For the neither-unpleasant-nor-pleasant feeling stated here as "neither-unpleasant-nor-pleasant" is subtle and difficult to cognise, and cannot be grasped with ease. Therefore, just as a cowherd, for the purpose of catching a vicious bull that cannot be caught by approaching it in one way or another, gathers all the cows into one pen, and then, leading them out one by one, when the one that has come in succession arrives, he has it seized saying "This is the one, seize it!" - just so, for the purpose of easy comprehension, all these were gathered together. For having thus gathered and shown these, it becomes possible to have this grasped: "That which is neither pleasant, nor painful, nor joyful, nor displeasurable - this is the neither-unpleasant-nor-pleasant feeling."

Furthermore, it should be understood that these were stated also for the purpose of showing the conditions for the neither-unpleasant-nor-pleasant liberation of mind. For the abandoning of happiness and suffering and so on are conditions for that. As he said - "There are, friends, four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind. Here, friend, a monk, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption.These, friends, are the four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind." Just as elsewhere even identity view and so on, already abandoned, were stated as "abandoned therein" for the purpose of praising the third path, so too it should be understood that these were stated here also for the purpose of praising this meditative absorption. Or it should be understood that these were stated here to show the extreme remoteness of lust and hate through the destruction of their conditions. For among these, happiness is a condition for pleasure, pleasure for lust, suffering for displeasure, displeasure for hate. And through the destruction of happiness and so on, lust and hate together with their conditions are destroyed, thus they become extremely remote.

"Neither-unpleasant-nor-pleasant" means not unpleasant through the absence of suffering. Not pleasant through the absence of happiness. By this, herein it explains the third feeling that is the opposite of suffering and happiness, not merely the absence of suffering and happiness. The third feeling is called neither-unpleasant-nor-pleasant, and is also called equanimity. It has the characteristic of experiencing what is contrary to the desirable and undesirable. "Purity of mindfulness due to equanimity" means purity of mindfulness produced by equanimity. For in this meditative absorption mindfulness is well purified, and that purity of that mindfulness is brought about by equanimity, not by anything else. Therefore this is called "purity

of mindfulness due to equanimity." And the equanimity by which mindfulness here becomes pure should be understood as, in meaning, neutrality of mind. And here not only mindfulness alone is purified by that, but also all associated mental states; however, the teaching was stated under the heading of mindfulness.

Therein, although this equanimity is found even below in the three meditative absorptions, just as the crescent moon, though existing during the day, is impure and not bright because of being overpowered by the radiance of the sun during the day, and because of not obtaining its congenial night due to its gentle nature and its being a helper to oneself, so too this crescent moon of neutrality-equanimity, though existing in the divisions beginning with the first meditative absorption, is impure because of being overpowered by the power of opposing mental states beginning with applied thought, and because of not obtaining its congenial night of neutral feeling. And when that is impure, just as the radiance of the impure crescent moon during the day, even the co-arisen mindfulness and so on are likewise impure. Therefore in none of those was "purity of mindfulness due to equanimity" stated.But here, because of the absence of being overpowered by the power of opposing mental states beginning with applied thought, and because of obtaining its congenial night of neutral feeling, this crescent moon of neutrality-equanimity is exceedingly pure. Because of its purity, just as the radiance of a pure crescent moon, even the co-arisen mindfulness and so on are pure and bright. Therefore it should be understood that only this was stated as "purity of mindfulness due to equanimity." "Fourth" means fourth in the order of counting; it is also fourth because it arose as the fourth.

These four meditative absorptions are different both in the preliminary stage and at the moment of the path. In the preliminary stage they are different by way of attainment, at the moment of the path by way of different paths. For one person, the first path is of the first meditative absorption, and the second path and so on are either of the first meditative absorption or of one among the second and so on meditative absorptions. For another person, the first path is of one among the second and so on meditative absorptions, and the second and so on are either of one among the second and so on meditative absorptions or of the first meditative absorption. Thus all four paths may be similar, dissimilar, or partly similar by way of meditative absorption. But this distinction of his is determined by the basic meditative absorption. For one who has attained the first meditative absorption, having emerged from the first meditative absorption and seeing with insight, the path that has arisen belongs to the first meditative absorption, but here the path factors and factors of enlightenment are fully complete. For one who, having emerged from the second meditative absorption, sees with insight, the path that has arisen belongs to the second meditative absorption, but here the path factors are seven. For one who, having emerged from the third meditative absorption, sees with insight, the path that has arisen belongs to the third meditative absorption, but here the path factors are seven, and the factors of enlightenment are six. This same method applies from the fourth meditative absorption up to the plane of neither-perception-nor-non-perception. It has been said that in the immaterial sphere the fourfold and fivefold meditative absorption arises, and that is supramundane, not mundane. How is this to be explained here? Here too, having emerged from whichever of the first meditative absorption and so on, having attained the path of stream-entry, having developed the immaterial attainment, for one who has arisen in the immaterial sphere, the three

paths arise there belonging to that very meditative absorption. Thus it is the basic meditative absorption itself that defines. Some elders, however, say "The aggregates that are the objects of insight define." Some say "The disposition of the individual defines." Some say "The insight leading to emergence defines."

Herein this is the progressive discourse - For by the determination of insight, even the path arisen for a dry insight practitioner, even the path arisen for one who has obtained attainment without making a meditative absorption the foundation, and even the path produced by making the first meditative absorption the foundation and having contemplated miscellaneous activities, is of the first meditative absorption only; in all cases there are seven factors of enlightenment, eight path factors, and five factors of meditative absorption. For their preliminary-stage insight, having been either accompanied by pleasure or accompanied by equanimity, at the time of emergence, having reached the state of equanimity towards activities, is accompanied by pleasure only.

In the paths produced by making the second, third, and fourth meditative absorptions as foundations according to the fivefold method, the meditative absorption has four factors, three factors, and two factors respectively in succession; but in all cases there are seven path factors, and in the fourth there are six factors of enlightenment. This distinction is determined by both the basic meditative absorption and the determination of insight. For their preliminary-stage insight too is either accompanied by pleasure or accompanied by equanimity, but the insight leading to emergence is accompanied by pleasure only.

But in the path produced by making the fifth meditative absorption the foundation, there are two factors of meditative absorption by way of equanimity and unified focus of mind, and the factors of enlightenment and path factors are six and seven respectively. This distinction too is determined by both determinations. For in this method, the preliminary-stage insight is either accompanied by pleasure or accompanied by equanimity, but the insight leading to emergence is accompanied by equanimity only. Even in the paths produced by making the immaterial meditative absorptions as foundations, the same method applies. But here, according to the fourfold method, because of the absence of the second meditative absorption which has sustained thought only without applied thought, having removed that, it should be construed by way of the remainder. Thus, having emerged from the basic meditative absorption and having contemplated whatever activities, the attainment from which one has emerged, in the region near the produced path, makes it similar to itself, like the colour of the ground for the colour of the iguana.

But according to the second doctrine of the elders, from whatever attainment one has emerged and having contemplated whatever phenomena of that attainment the path is produced, it is similar to that very attainment. And therein too, the determination of insight should be understood in the manner already stated.

According to the third doctrine of the elders, having made whatever meditative absorption the foundation in accordance with one's own disposition and having contemplated whatever phenomena of that meditative absorption the path is produced, it is similar to that very meditative absorption. But without the basic

meditative absorption or the contemplated meditative absorption, by mere disposition alone, that does not succeed. And here too, the determination of insight should be understood in the manner already stated.

"This is called right concentration" means whatever unified focus in these four meditative absorptions, this is called right concentration - mundane in the preliminary stage and supramundane in the subsequent stage. Thus the General of the Teaching teaches the truth of the path by way of the mundane and supramundane. Therein, in the mundane path, all the path factors as appropriate have one or another of the six objects as their object. But in the supramundane path, for the noble disciple who is proceeding for the penetration of the four truths, right view is the eye of wisdom, having Nibbāna as object, uprooting the underlying tendency to ignorance; likewise, for one of accomplished view, right thought is associated with that, uprooting the threefold wrong thought, the application of the mind to the state of Nibbāna; likewise, for one thus seeing and thinking, right speech is the abstinence from wrong speech, associated with that very same, uprooting the fourfold verbal misconduct; likewise, for one thus abstaining, right action is the abstinence from wrong action, associated with that very same, eradicating the threefold wrong action; and the cleansing of those very speech and action of his, right livelihood is the abstinence from wrong livelihood, associated with that very same, eradicating scheming and so on; for him thus established on the plane of morality reckoned as right speech, right action, and right livelihood, right effort is the arousal of energy conforming with that, associated with that very same, eradicating idleness, and accomplishing the non-arising, abandoning, arising, and presence of unarisen and arisen unwholesome and wholesome states; for one thus striving, right mindfulness is the non-confusion of mind, associated with that very same, shaking off wrong mindfulness, and accomplishing the observation of the body and so on in the body and so on. Thus, for one whose mind is well guarded by unsurpassed mindfulness, right concentration is the unified focus of mind, associated with that very same, destroying wrong concentration. This is the supramundane noble eightfold path.

That which, together with the mundane path, has gone to the reckoning of "the practice leading to the cessation of suffering," this path, because right view and right thought are included by true knowledge and the remaining phenomena by conduct, is both true knowledge and conduct. Likewise, because those two are included by the vehicle of insight and the others by the vehicle of serenity, it is both serenity and insight. Because those two are included by the aggregate of wisdom, the three immediately following by the aggregate of morality, and the remaining three by the aggregate of concentration, and because they are included by the training in higher wisdom, the training in higher morality, and the training in higher consciousness, it is both the triad of aggregates and the triad of trainings. Possessed of which, the noble disciple, like a traveller endowed with eyes capable of seeing and feet capable of walking, having become accomplished in true knowledge and conduct, having avoided the two extremes - the pursuit of sensual happiness by the vehicle of insight and the pursuit of self-mortification by the vehicle of serenity - having practised the middle path, breaking through the mass of delusion by the aggregate of wisdom, the mass of hate by the aggregate of morality, and the mass of greed by the aggregate of concentration, having attained the three accomplishments - accomplishment in wisdom through the training in higher wisdom, accomplishment in morality through

the training in higher morality, and accomplishment in concentration through the training in higher consciousness - realises the Deathless, Nibbāna. He has entered the noble plane, which is good in the beginning, middle, and end, adorned with the jewels of the thirty-seven qualities conducive to enlightenment, reckoned as the fixed course of the right path.

The explanation of the analytic explanation of the truth of the path is finished.

Commentary on the Miscellaneous on the Truths

But among the four truths, the truth of suffering has the characteristic of affliction, the truth of origin has the characteristic of production, the truth of cessation has the characteristic of peace, and the truth of the path has the characteristic of leading out; moreover, in succession, they have the characteristics of occurrence, causing occurrence, turning away, and causing turning away. Likewise, they have the characteristics of the conditioned, craving, the unconditioned, and seeing.

But why were exactly four noble truths stated, neither less nor more?Because of the impossibility of another and because of the inability to remove any one of them. For indeed, neither anything additional beyond these, nor the removal of even one of them, comes into being. As he said -

> "Here, monks, should an ascetic or a brahmin come saying 'This is not the noble truth of suffering; there is another noble truth of suffering. Having set aside this noble truth of suffering which was taught by the ascetic Gotama, I shall lay down another noble truth of suffering' - this possibility does not exist" and so on.

And as he said -

> "Whoever indeed, monks, whether ascetic or brahmin, should speak thus 'This is not suffering as the first noble truth which was taught by the ascetic Gotama; having rejected this suffering as the first noble truth, I shall declare another suffering as the first noble truth' - this possibility does not exist" and so on.

Furthermore, when declaring occurrence, the Blessed One declared it together with its cause, and cessation together with its means. Thus, since occurrence, cessation, and the causes of both are at most these, exactly four were stated. Likewise, by way of what is to be fully understood, what is to be abandoned, what is to be realised, and what is to be developed; by way of the object of craving, craving, the cessation of craving, and the means to the cessation of craving; and by way of attachment, delight in attachment, the uprooting of attachment, and the means to the uprooting of attachment - exactly four were stated.

And here, because it is gross and common to all beings and thus easily cognisable, the truth of suffering was stated first. Immediately after that, the truth of origin, for the purpose of showing its cause; then the truth of cessation, for the purpose of indicating that by the cessation of the cause there is the cessation of the result; at the end, the truth of the path, for the purpose of showing the means of achieving that. Or, for the purpose of generating a sense of urgency in beings bound by the

gratification of the pleasure of existence, he first spoke of suffering. Immediately after that, the origin, for the purpose of indicating that it does not come about uncaused, nor does it arise from the creation of a lord and so on, but it arises from this. Then cessation, for the purpose of generating comfort by showing the escape to those of agitated minds who are overcome by suffering together with its cause and who are seeking escape from suffering. Then the path that leads to the achievement of cessation as that which brings about cessation - this is the order of these.

Among these, the truth of suffering should be seen as like a burden, the truth of origin as like the taking up of a burden, the truth of cessation as like the laying down of a burden, and the truth of the path as like the means of laying down the burden. Or the truth of suffering is like a disease, the truth of origin is like the cause of the disease, the truth of cessation is like the appeasement of the disease, and the truth of the path is like the medicine. Or the truth of suffering is like a famine, the truth of origin is like a drought, the truth of cessation is like a time of plenty, and the truth of the path is like good rainfall. Furthermore, by connecting them with an enemy, the root of enmity, the uprooting of enmity, and the means to the uprooting of enmity; with a poisonous tree, the root of the tree, the cutting of the root, and the means to cutting it; with fear, the root of fear, fearlessness, and the means to achieving that; and with the near shore, a great flood, the far shore, and the effort that brings one to it - these should be understood by way of simile.

But all these truths should be understood as empty in the ultimate sense, because of the absence of an experiencer, a doer, one who is quenched, and one who goes. Therefore this is said -

> "There is only suffering, no one who suffers; there is no doer, only the action is found;
> There is quenching, no man who is quenched; the path exists, but no traveller is found."

Or -

> The first two are empty of permanence, beauty, happiness, and self; the deathless state is empty of self;
> The path is devoid of permanence, happiness, and self - thus is emptiness in them.

Or three are empty of cessation, and cessation is empty of the remaining triad.Or here the cause is empty of its result - because of the absence of suffering in the origin, and of cessation in the path; it is not pregnant with its result, like the primal nature of the proponents of primal nature. And the result is empty of its cause - because of the non-combination of suffering and origin with cessation and path; the cause-and-effect is not conjoined with its cause, like the two-atom aggregate and so on of the proponents of combination. Therefore this is said -

> "The triad here is empty of cessation, and by that triad the final peace too is empty;
> The cause is empty of the fruit, and the fruit too is empty of that cause."

All the truths are mutually similar in being unerring, in being empty of self, and in being difficult to penetrate. As he said -

> "What do you think, Ānanda, which is more difficult to do or more difficult to attain - that one should shoot an arrow from afar through a small keyhole, fletching after fletching, without missing, or that one should pierce tip with tip of a hair split sevenfold?" "This indeed, venerable sir, is more difficult to do and more difficult to attain - that one should pierce tip with tip of a hair split sevenfold." "But, Ānanda, they penetrate what is more difficult to penetrate, those who penetrate as it really is: 'This is suffering', etc. 'This is the practice leading to the cessation of suffering' - they penetrate as it really is."

They are dissimilar because of the defining of their individual characteristics.And the first two are similar in being profound because of being difficult to fathom, in being mundane, and in being with mental corruptions; and dissimilar because of the distinction between fruit and cause, and because of being what should be fully understood and what should be abandoned. The last two also are similar in being difficult to fathom because of being profound, in being supramundane, and in being without mental corruptions; and dissimilar because of the distinction between domain and one who has a domain, and because of being what should be realised and what should be developed. The first and third also are similar because of being designated as fruit; and dissimilar because of being conditioned and unconditioned. The second and fourth also are similar because of being designated as cause; and dissimilar because of being exclusively unwholesome and wholesome. The first and fourth also are similar because of being conditioned; and dissimilar because of being mundane and supramundane. The second and third also are similar because of being neither of a trainee nor of one beyond training; and dissimilar because of having an object and being without an object.

> "Thus by these modes and methods, the discerning one
> Should cognise the similarity and dissimilarity of the noble truths."

And here all suffering is of one kind because of being the state of occurrence; twofold because of mentality-materiality; threefold because of the distinction into becoming of rebirth in the sensual, fine-material, and immaterial realms; fourfold because of the distinction of the four nutriments; fivefold because of the distinction of the five aggregates of clinging. The origin too is of one kind because of being the state of producing; twofold because of being associated with views and dissociated from views; threefold because of the distinction into craving for sensual pleasure, craving for existence, and craving for non-existence; fourfold because of being abandonable by the four paths; fivefold because of the distinction into delight in materiality and so on; sixfold because of the distinction of the six classes of craving. Cessation too is of one kind because of being the state of the unconditioned element; but in a figurative sense twofold because of being with residue of clinging and without residue of clinging; threefold because of the appeasement of the three kinds of existence; fourfold because of being attainable by the four paths; fivefold because of the appeasement of the five kinds of delight; sixfold because of the distinction of the elimination of the six classes of craving. The path too is of one kind because of being what should be developed; twofold because of the distinction into serenity and

insight, or because of the distinction into seeing and meditative development; threefold because of the distinction of the three aggregates. For this, because of having portions, is included by the three aggregates which are without portions, like a city by a kingdom. As he said -

> "The three aggregates, friend Visākha, are not included by the noble eightfold path; but the noble eightfold path, friend Visākha, is included by the three aggregates. Whatever is right speech, friend Visākha, and whatever is right action and whatever is right livelihood, these mental states are included in the aggregate of morality. Whatever is right effort and whatever is right mindfulness and whatever is right concentration, these mental states are included in the aggregate of concentration. Whatever is right view and whatever is right thought, these mental states are included in the aggregate of wisdom."

Fourfold by way of the path of stream-entry and so on.

Furthermore, all the truths are of one kind because of being unerring, or because of being what should be directly known. Twofold because of being mundane and supramundane, or because of being conditioned and unconditioned. Threefold because of being what should be abandoned by seeing and by meditative development, what should not be abandoned, and what is neither to be abandoned nor not to be abandoned. Fourfold because of being what should be fully understood, what should be abandoned, what should be realised, and what should be developed.

> "Thus a wise one should know the method of the noble truths, which are hard to understand,
> In their many varieties, for welfare and for happiness."

The explanation of the miscellaneous on the truths is finished.

Now the General of the Teaching, having explained the tetrad of truths at the end in the very order taught by the Blessed One, concludes and shows knowledge based on learning by way of the tetrad of truths, beginning with "that is knowledge in the meaning of knowing." Thus he concludes and shows all that was previously stated as "wisdom in giving ear is knowledge based on learning."

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the explanation of the analytic explanation of the knowledge born of learning is finished.

2. Commentary on the Analytic Explanation of the Knowledge Born of Morality

37. In the explanation of knowledge based on morality, "five" is a numerical delimitation. "Kinds of morality" is the indication of the defined phenomena."Morality of purity with limits" and so on is the showing of the five in their own nature. In "purity with limits" and so on, just as a cloth is called "blue" because it possesses blue through the connection with blue colour, thus "with limits" means it possesses a limit, a delimitation, by way of counting; or "with limits" means it possesses a limit, an ending, because of the actual existence of an ending of the morality of the not fully ordained when it reaches the morality of the fully ordained. Or where "sapariyantā"

should have been said, it should be known that the elision of the letter "sa" has been made, just as the elision of the letter "u" in "dakaṃ dakāsayā pavisantī." The state of being pure is purity; that which has limits and that purity - thus "purity with limits"; the morality reckoned as purity with limits is morality of purity with limits. By the opposite of what has been stated, "not with limits" means "without limits"; also "without limits" because there is no limit of this; also "without limits" because the limit of this has been surpassed. From the undertaking onwards, because of being unbroken, and even if broken, because of having made atonement, and because of being free from even the slightest stain of a mere arising of consciousness, like a pure gem of noble birth, and like well-refined and well-prepared gold, because of purity, having become the proximate cause of the noble path, it is complete in the sense of being not deficient. Not adhered to because of the abandoning of wrong view, because of not being grasped by adherence to views. Or not adhered to because of the impossibility of being touched by any accuser saying "This is a fault in your morality." Cessation is through the cessation of all disturbance at the moment of the fruition of arahantship. "Of those not fully ordained" means those who are fully accomplished in the accomplishment of morality by way of complete undertaking are "fully ordained"; those who are not fully ordained are "not fully ordained." Of those not fully ordained.

In "with limited training rules," here "training" is in the sense of what should be trained in, "rules" are portions; the meaning is "portions to be trained in." Furthermore, because all wholesome mental states are to be attained by one established in morality, all wholesome mental states are training; the moral precepts are "steps" in the sense of being the support for those trainings - thus, because of being steps of the trainings, they are training rules; those whose training rules are limited - thus "those with limited training rules." Of those with limited training rules. Here there are two kinds of limits: the limit of training rules and the limit of time. What is the limit of training rules? For lay followers, male and female, according to their undertaking, there are one or two or three or four or five or eight or ten training rules; for female trainees, male novices, and female novices, there are ten training rules. This is the limit of training rules. What is the limit of time? Lay followers, male and female, when giving gifts, undertake morality limited to the food distribution; having gone to a monastery, they undertake morality limited to the monastery stay; having set a delimitation of one or two or three or more nights and days, they undertake morality. This is the limit of time. Of these two limits, morality undertaken having made the training rule as the limit ceases either by transgression or by death; morality undertaken having made time as the limit ceases by the passing of that respective time.

"With unlimited training rules" -

> "Nine thousand crores, eighty hundred crores;
> Fifty hundred thousands, and thirty-six more besides.
>
> "These restraint disciplines, proclaimed by the Self-awakened One;
> Indicated by the repetition method, in the training, discipline and restraint."

Thus, even though the training rules are limited by way of counting, because of the nature of complete undertaking without remainder, because of the state of not seeing

a limit on account of material gain, fame, relatives, limbs, or life, and because of the absence of a delimitation of morality to be guarded above, there is no limit of these - thus they are "without limits." Those whose training rules are without limits - thus "those with unlimited training rules." Of those with unlimited training rules; or the meaning is "those whose training rules have surpassed the limits."

Regarding "of good worldlings" and so on -

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

Even beyond the stated characteristics of a worldling -

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

Among the stated twofold worldlings, by the coming together with good qualities, having surpassed the state of a blind worldling, of those established in the state of a good worldling, "of good worldlings" means good worldlings - thus it is said. Or, of those who are good among worldlings - good worldlings.

Regarding "engaged in wholesome mental states," here the word "wholesome" is seen in the senses of health, faultlessness, skilfulness, and pleasant result. For this is seen in the sense of health in such passages as "Is it that you are well, is it that you are free from illness" and so on. "But, venerable sir, what bodily conduct is wholesome? Whatever bodily conduct, great king, is faultless" and "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding wholesome mental states" - in such passages and so on, it is used in the sense of faultless. In such passages as "You are skilled in the parts and components of a chariot" and "Skilled in dancing and singing, trained, clever women" and so on, it is used in the sense of skilful. "Monks, because of undertaking wholesome mental states. Because of a wholesome action having been done and accumulated" - in such passages and so on, it is used in the sense of pleasant result. Here this is fitting in the sense of health, in the sense of faultlessness, and in the sense of pleasant result as well.

The meaning of the word here, however, is: they shake, agitate, cause to tremble, and destroy contemptible, evil mental states - thus "wholesome." Or those that lie, that proceed in a contemptible manner - thus "kusa" (unwholesome states); they cut off, they sever those kusa - thus "wholesome." Or "kusa" is knowledge, because of the thinning, the making thin of contemptible things. They are to be taken, to be grasped, to be made to proceed by that knowledge - thus "wholesome"; or just as kusa grass cuts the area of the hand gone to both sides, so too these cut the side of defilement gone to both sides by way of arisen and unarisen states; therefore, because they cut like kusa grass - thus "wholesome." Furthermore, wholesome in the sense of health, in the sense of faultlessness, or in the sense of being born of proficiency. But here, since only insight-wholesome is intended, therefore, setting aside the rest, it should be understood that the singular was used as "wholesome

mental states" for the purpose of showing that very thing. The meaning is: engaged in insight-wholesome mental states through perseverance and through acting attentively.

Regarding "who fulfil the limit of the learner," here "trainees" means those born in the three trainings, or "trainees" because these belong to the seven trainees, or "trainees" because they themselves are still training. These are the states of the path and fruition of stream-entry, the path and fruition of once-returning, the path and fruition of non-returning, and the path of arahantship. Those trainee states are at the limit, at the end of this; or those trainee states are the limit, the boundary of this - thus "the limit of the learner." The connection is: regarding the states at that limit of the learner. Those who make full, who make complete - thus "ones who fulfil"; or those who have the act of fulfilling, the action of fulfilling - thus "ones who fulfil." Of those who fulfil through the fulfilment of insight the practice-states at the limit of the learner, which constitute the preliminary portion of the path of stream-entry. Regarding "without longing for the body and for life," here "body" means the physical body. For the body is called "body" because it is an accumulation of impurities, and because it is the origin of contemptible things such as head hairs and so on, and of hundreds of diseases such as eye disease and so on. "Life" means the life faculty. For it is called "life" because they live by means of it. There is no longing for them - thus "without longing"; the meaning is without attachment. Of those without longing for that body and for life.

Now, showing the reason for their being without longing for those, he said "who have relinquished their lives." For through the relinquishment of their own lives for the Blessed One or for the teacher, they are without longing for the body even when it is wearied and for life even when it is perishing. "Of the seven trainees" means of the seven noble persons beginning with those standing on the path of stream-entry, who have obtained the name "trainees" because "they are training." "Of the Truth-finder's disciples" means of the disciples of the Truth-finder. For the eight noble persons too are disciples because, having been born with a noble birth at the conclusion of hearing, they listen attentively to the Blessed One's teaching and admonition through the practice of unwavering confidence. Among those too, distinguishing and showing specifically those standing in the fruition of arahantship, he said "who have eliminated the mental corruptions"; the meaning is those whose all mental corruptions have been utterly eliminated by the knowledge of the path of arahantship. "Of the Individually Enlightened Ones" means an Individually Enlightened One is one who, dependent on this and that cause, alone, without a teacher, has awakened to the four truths. Of such Individually Enlightened Ones.

"Of the Truth-finders" - here the Blessed One is a 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. What is meant? By whatever resolution the former Blessed Ones

came, by that very same resolution our Blessed One too came. Or just as the former Blessed Ones, having fulfilled the thirty perfections - namely the ten perfections, ten secondary perfections, and ten ultimate perfections, reckoned as giving, morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity - having relinquished these five great relinquishments, namely the relinquishment of limbs, 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 former Blessed Ones, having developed and cultivated the four establishments of mindfulness, the four right strivings, the four 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 Truth-finder.

> "Just as Dīpaṅkara Buddha 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."

How is "one who has thus gone" the Truth-finder? Just as the former Blessed Ones, just born, went. And how did they go? For they, 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 the advanced sign of the attainment of the seven jewels of the factors of enlightenment; the waving of chowries mentioned in "chowries with golden handles fly up and down," however, was the advanced sign of the crushing of all heretical teachers; the holding of the white umbrella was the advanced sign of the attainment of the excellent, stainless white umbrella of the liberation of the fruition of arahantship; the surveying of all directions was the advanced sign of the attainment of the unobstructed knowledge of omniscience; the speaking of the bold speech, however, 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, looked at the directions evenly all around;

> He uttered a speech endowed with eight factors, like a lion standing on a mountain peak."

Thus "gone thus" means Truth-finder.

Or just as the former Blessed Ones, this Blessed One too likewise, through renunciation, sensual desire, etc. Through the first meditative absorption, the mental hindrances, etc. Through observation of impermanence, perception of permanence, etc. Having abandoned all mental defilements by 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 flowing of the liquid element; the characteristic of hotness 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 materiality; 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 characteristic of exertion of the energy faculty; 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 unmindfulness; of the power of concentration regarding restlessness; the characteristic of unshakeability regarding ignorance of the power of wisdom.

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

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

The characteristic of not knowing of ignorance; the characteristic of volition of activities; the characteristic of cognition of consciousness; the characteristic of bending of mentality; the characteristic of being deformed of materiality; the characteristic of extending of the six sense bases; the characteristic of touching of contact; the characteristic of being felt of feeling; the characteristic of cause of craving; the characteristic of grasping of clinging; the characteristic of accumulation of existence; the characteristic of production of birth; the characteristic of decaying of ageing; the characteristic of passing away of death.

The characteristic of emptiness of the elements; the characteristic of extending of the sense bases; the characteristic of establishing of the establishments of mindfulness; the characteristic of striving of the right strivings; the characteristic of succeeding of the bases for spiritual power; the characteristic of predominance of the faculties; the characteristic of unshakeability of the powers; the characteristic of leading out of the factors of enlightenment; the characteristic of cause of the path.

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

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

The characteristic of eradication of knowledge of destruction; the characteristic of tranquillity of knowledge of non-arising.

The characteristic of root of desire; the characteristic of origination of attention; the characteristic of combination of contact; the characteristic of converging of feeling; the characteristic of being chief of concentration; the characteristic of authority of mindfulness; the characteristic of being the highest of wisdom; the characteristic of substance of liberation; the characteristic of final goal of Nibbāna grounded upon the Deathless - this is true, unerring. This true characteristic he has arrived at 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 are the 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; 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 is actual, unerring, not otherwise... 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, he is the 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 too 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 four 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 faultless, 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. As 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 "āgada"; 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; he is unequalled, immeasurable, unsurpassed, a king above kings, a god above 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? Both 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. pondered over by the mind - 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. But since all Buddhas are perfectly equal even in the quality of being a Truth-finder, therefore he said "Truth-finders" with reference to all of them.

"Worthy Ones" means the Truth-finder is a Worthy One because of being far from

mental defilements, because of having destroyed the enemies and the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing. For he stands very far away from all mental defilements, because of having abandoned the mental defilements together with their latent tendencies by the path - thus he is a Worthy One.

> "He is called far from that, from whatever he is not endowed with;
> And not endowed with faults, the Protector is therefore considered a Worthy One."

And those enemies that are mental defilements have been destroyed by him through the path - thus he is the Worthy One also because of having destroyed the enemies.

> "Because all the enemies reckoned as lust and so on have been destroyed;
> By the Protector with the weapon of wisdom, therefore too he is considered a Worthy One."

And that wheel of the round of rebirths whose hub is made of ignorance and craving for existence, whose rim is ageing and death of the volitional activities beginning with merit, which has been pierced through with the axle made of the origin of mental corruptions, which has been yoked to the chariot of the three existences, and which has been revolving since beginningless time - by him, at the seat of enlightenment, having established himself on the ground of morality with the feet of energy, having taken with the hand of faith the axe of knowledge that brings about the destruction of action, all the spokes have been destroyed - thus he is the Worthy One also because of having destroyed the spokes.

> "The spokes of the wheel of the round of rebirths have been destroyed by the sword of knowledge; since
> By the Lord of the World, therefore he is called a Worthy One."

And because of being the foremost worthy of offerings, he deserves requisites such as robes and so on, and special veneration. And for that very reason, when the Truth-finder has arisen, whatever influential gods and humans there are, they do not make offerings elsewhere. For thus Brahmā Sahampati venerated the Truth-finder with a garland of jewels the size of Sineru, and according to their ability, other gods and humans such as Bimbisāra, the King of Kosala, and so on. Even with reference to the Blessed One who had attained final Nibbāna, having given up ninety-six ten million in wealth, the great King Asoka established eighty-four thousand monasteries throughout the entire Indian subcontinent - what then to say of other special venerations - thus he is the Worthy One also because of being worthy of requisites and so on.

> "Since this Lord of the World deserves special veneration together with requisites;
> They deserve in the world in accordance with the purpose, therefore the Conqueror deserves this name."

And just as in the world some fools who fancy themselves wise do evil in secret out of fear of ill-repute, he never does so - thus he is the Worthy One also because of the absence of secrecy in evil-doing.

> "Since there is no secrecy whatsoever for such a one in evil deeds;
> By the absence of secrecy, therefore he is renowned as a Worthy One."

Thus in every way also -

> "Because of being far from, and because of having destroyed the enemies that are mental defilements, that sage;
> With the spokes of the wheel of the round of rebirths destroyed, and worthy of requisites and so on;
> He does not do evil deeds in secret; therefore he is called the Worthy One."

But since all Buddhas are equal to one another also in the quality of arahantship, therefore with reference to all of them he said "of the Worthy Ones."

"Of the Perfectly Enlightened Ones" means because of having perfectly and by himself awakened to all phenomena, he is the Perfectly Enlightened One. For thus he is the Perfectly Enlightened One regarding all phenomena - awakened to the phenomena to be directly known as what should be directly known, to the phenomena to be fully understood as what should be fully understood, to the phenomena to be abandoned as what should be abandoned, to the phenomena to be realised as what should be realised, to the phenomena to be developed as what should be developed. Therefore he said -

> "What should be directly known has been directly known, what should be developed has been developed;
> What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins."

Or alternatively, the eye is the truth of suffering, the former craving that gave rise to it by being its root cause is the truth of origin, the non-continuance of both is the truth of cessation, the practice of understanding cessation is the truth of the path - thus by the extraction of each single term also, he perfectly and by himself awakened to all phenomena. The same method applies to the ear, nose, tongue, body, and mind.And by this very method, the six sense bases beginning with visible form, the six classes of consciousness beginning with eye-consciousness, the six contacts beginning with eye-contact, the six feelings beginning with feeling born of eye-contact, the six perceptions beginning with perception of visible form, the six volitions beginning with volition regarding visible form, the six classes of craving beginning with craving for visible form, the six applied thoughts beginning with applied thought regarding visible form, the six sustained thoughts beginning with sustained thought regarding visible form, the five aggregates beginning with the aggregate of matter, the ten kasiṇas, the ten recollections, the ten perceptions by way of the perception of the bloated and so on, the thirty-two aspects beginning with head hairs, the twelve sense bases, the eighteen elements, the nine existences beginning with sensual existence, the four meditative absorptions beginning with the first, the four boundless states beginning with the development of friendliness, the four immaterial attainments, in reverse

order ageing and death and so on, in forward order ignorance and so on - the factors of dependent origination should also be connected. Herein this is the single-term connection - Ageing and death is the truth of suffering, birth is the truth of origin, the escape from both is the truth of cessation, the practice of understanding cessation is the truth of the path - thus by the extraction of each single term, he perfectly and by himself awakened to, understood, and penetrated all phenomena. Or whatever there is that is to be guided by name, because of having perfectly and by himself awakened to all of it, by the power of the knowledge culminating in deliverance, he is the Perfectly Enlightened One. But its classification will become evident above. But since all Buddhas are equal to one another also in the quality of perfect Self-awakening, therefore with reference to all of them he said "of the Perfectly Enlightened Ones."

38. Now, in order to show each morality in the dyad of morality of purity with a limit and purity without a limit divided in five ways, he said beginning with "There is morality with a limit, there is morality without a limit." But in the other three kinds of morality, there is no such classification. Therein, "limited by material gain" means that whose breaking, whose limit, is by material gain - thus "limited by material gain." So too for the rest. But here "fame" means retinue. "Here" means in this world. "A certain one" means one person. "Because of material gain" means material gain itself is the cause - thus "cause of material gain"; therefore it is said "because of material gain." The ablative expression is in the causal sense. "On account of material gain, for the reason of material gain" is a synonym for that very thing. For it is called a "condition" because "dependent on the cause itself, this result comes"; and it is called a "reason" because "it makes the arising of the result happen."

"As undertaken" means whatever has been undertaken, taken up. "Transgresses" means conducts against the rules. "Such" means of such a nature; the intention is "of the kind stated." "Moral practices" means whether they be the morality of householders or the morality of those gone forth, those of which one is broken at the beginning or at the end, those are broken, like a cloth torn at the edge. Those of which one is broken in the middle, those are with holes, like a cloth pierced through in the middle. Those of which two or three are broken in succession, those are spotted, like a cow of one body colour among dark-red and so on, with a dissimilar colour of long, round, and other shapes arisen on the back or the belly. Those of which one here and one there are broken, those are blemished, like a cow variegated with drops of dissimilar colour here and there. Or, without distinction, all are broken, with holes, spotted, and blemished because of being damaged by the sevenfold bond of sexual intercourse and by evil qualities such as wrath and hostility. Those very ones are not liberating because of not freeing from the slavery of craving and not producing the state of freedom. They are not praised by the wise because of not being commended by the wise such as the Buddha and others. They are adhered to because of being grasped by craving and wrong view, or because of the possibility of anyone being able to reproach them saying "This is a fault in your morality." They are not conducive to concentration because they do not conduce to access concentration or absorption concentration, or alternatively to path concentration or fruition concentration. "Not conducive to concentration" is also a reading.

Some, however, explain the meaning thus: "Broken" means because of not being a support for wholesome mental states; "with holes" is likewise. "Spotted" means because of causing discolouration; "blemished" is likewise. "Not liberating" means because of having gone to the slavery of craving. "Not praised by the wise" means because of being blamed by the wholesome. "Adhered to" means because of being grasped by craving. "Not conducive to concentration" means because of being the ground for remorse - thus they explain the meaning.

"Not having freedom from remorse as their ground" means because of bringing about remorse, they do not become a support for freedom from remorse - this is the meaning. "Not having gladness as their ground" means they are not the ground for weak rapture born of freedom from remorse, because of not bringing about that. Thus the explanation in the remaining ones too should be made. "Not having joy as their ground" means they are not the ground for powerful rapture born of weak rapture. "Not having tranquillity as their ground" means they are not the ground for tranquillity of body and consciousness born of powerful rapture. "Not having happiness as their ground" means they are not the ground for bodily and mental happiness born of tranquillity. "Not having concentration as their ground" means they are not the ground for concentration born of happiness. "Not having knowledge and vision of things as they really are as their ground" means they are not the ground for knowledge and vision of things as they really are, which has concentration as its proximate cause.

In "not exclusively to disenchantment" and so on, having brought in only the negative particle "na," it should be construed with the remaining terms by the method beginning with "not to dispassion." In "not to dispassion" and so on, or the reading is with the negative particle. Therein, "exclusively to disenchantment" - the connection is: they do not lead to the purpose of becoming exclusively disenchanted with the round of rebirths. Thus in the remaining ones too it should be construed."To dispassion" means for the purpose of becoming dispassionate towards the round of rebirths. "To cessation" means for the purpose of the cessation of the round of rebirths. "To peace" means for the purpose of the appeasement of the round of rebirths by way of the non-arising again of what has been ceased. "To direct knowledge" means for the purpose of directly knowing the round of rebirths. "To highest enlightenment" means for the purpose of awakening from the round of rebirths through the removal of the sleep of mental defilements. "To Nibbāna" means for the purpose of the deathless Nibbāna.

"To transgress a training rule as undertaken" means for the purpose of transgressing a training rule that has been undertaken. But here the accusative case was used by way of interchange of case-endings. "Does not even arouse a thought" was stated for the purpose of showing the exceedingly pure state of morality through the purity of the arising of consciousness; but morality is not broken by the mere arising of a thought. "How would he transgress" means for what purpose would he commit a transgression; he would indeed not commit a transgression - this is the meaning. "Unbroken" and so on should be understood by the method opposite to what was stated above. "Not broken" is also a reading. In "exclusively to disenchantment" and so on, it should be construed by the method beginning with "for the purpose of becoming exclusively disenchanted with the round of rebirths." But here, "to

disenchantment" means insight. "To dispassion" means the path. "To cessation, to peace" means Nibbāna. "To direct knowledge, to enlightenment" means the path. "To Nibbāna" means Nibbāna itself. Insight is stated in one place, the path in two, and Nibbāna in three - the defining discussion should be understood in this way. But by way of exposition, all of these are indeed synonyms for the path as well as synonyms for Nibbāna.

39. Now, having shown the existing classification by way of limited and unlimited, again in order to show the classification of morality by way of phenomena, by way of birth, by way of condition, and by way of association, he said beginning with "What is morality?" Therein, "origination" (samuṭṭhāna) means "it originates (samuṭṭhāti) by this." This is a name for condition. "What is its origination?" is "what-origination" (kiṃsamuṭṭhāna). "The combination, the coming together of how many phenomena would there be?" is "how-many-phenomena-combination" (katidhammasamodhāna).

"Volition is morality" means the volition of one abstaining from killing living beings and so on, or of one fulfilling the duty practice. "The mental factor is morality" means the abstinence of one abstaining from killing living beings and so on. Furthermore, volition as morality is the volition of the seven courses of action of one abandoning killing living beings and so on. The mental factor as morality is the mental states of non-covetousness, non-anger, and right view stated by the method beginning with "having abandoned covetousness in the world, one dwells with a mind free from covetousness." "Restraint is morality": here restraint should be known as fivefold - Pātimokkha restraint, mindfulness restraint, knowledge restraint, patience restraint, and energy restraint. Therein, "one is endowed, fully endowed with this Pātimokkha restraint" - this is Pātimokkha restraint. "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. The using of requisites too is contained right here. But that which has come by the method beginning with "one is patient with cold and heat," this is called restraint by patience. And that which has come by the method beginning with "one does not accept an arisen sensual thought," this is called restraint by energy. Purification of livelihood too is contained right here. Thus this fivefold restraint, and whatever abstinence of sons of good family who fear evil from the subject matter encountered - all this should be known as the morality of restraint. "Non-transgression is morality" means the bodily and verbal non-transgression of one who has undertaken morality. This, for now, is the answer to the question "What is morality?"

In the answer to the question "How many kinds of morality are there?" - wholesome morality, unwholesome morality, indeterminate morality - here, because in the world the nature of those various beings is called morality, with reference to which they say "this one is of pleasure-loving nature, this one is of suffering nature, this one is of quarrelsome nature, this one is of adorning nature." Therefore, by that method, by

way of extracting the meaning, even unwholesome morality has been called morality. But that, from the statement "wisdom in restraint after hearing," is not the morality intended here.

But because the associated consciousness is the origination of morality classified as volition and so on, therefore he said beginning with "wholesome morality has wholesome consciousness as its origination."

"Morality combined with restraint" means the aggregates associated with restraint. For they are called "combined with restraint" because they have come together with restraint, having become united. In the same way, morality combined with non-transgression should also be understood. "Morality combined with volition arisen in such a state" means the aggregates associated with volition arisen in the state of restraint and in the state of non-transgression. And because in all three of these the mental states associated with them are intended, therefore, since mental factors too are included by the combination with volition, it should be understood that morality combined with mental factors is not set forth separately. Above, mental states such as volition and so on were called "morality." It should be understood that this triad was stated for the purpose of showing that not only are those alone morality, but the mental states associated with them are also indeed morality.

40. Now, because volition and mental factors are only restraint and non-transgression, not separate, therefore, applying them in the common order of restraint and non-transgression up to the path of arahantship, he said beginning with "killing living beings is morality in the sense of restraint, morality in the sense of non-transgression." For since abstention from killing living beings and so on restrain their respective opposites and do not transgress them, therefore, because of restraining and because of non-transgressing, it is called morality in the sense of restraint and morality in the sense of non-transgression. Therein, "killing living beings in the sense of restraint" means morality in the sense of closing off killing living beings. What is that? Abstention from killing living beings. And since that, by restraining it, does not transgress it, it is morality in the sense of non-transgression. In the same way, abstention from taking what is not given and so on should be applied up to non-covetousness, non-anger, and right view.

Now, regarding "killing living beings" and so on, among the ten unwholesome courses of action, 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.

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, occurring through one or another of the doors of body and speech, 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.

"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.

"Falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive. 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, that which occurs by the method of exaggeration with the intention of amusement, 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.

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"; or the desire to be dear, thinking "thus I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning. But when the others are not divided, there is no completion of the course of action; it is completed only when they are divided.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. But 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 are these shameless ones without moral fear? 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. But when others do not take up that talk, there is no completion of the course of action; it is completed only when the idle chatter is taken up by another.

"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. Therein, the completion of the course of action occurs only with the nihilist view, the non-causality view, and the non-action view, not with other views.

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 only 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, fellow, kill him," the decisive volition of theirs is only associated with unpleasant feeling. Taking what is not given has three feelings. For when one who is delighted and pleased takes it, having seen another's goods, there is pleasant feeling; when one who is frightened and trembling

takes it, there is unpleasant feeling; likewise for one who reviews the resultant outflow fruits. But when one who is established in a state of neutrality at the time of taking takes it, there is neither-unpleasant-nor-pleasant feeling. 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 by the very method stated for taking what is not given; likewise divisive speech. Harsh speech has unpleasant feeling. Idle chatter has three feelings. For when others are giving applause, waving cloths and so on, for one who is delighted and pleased, at the time of telling the Abduction of Sītā, the War of the Bhāratas, and so on, it has pleasant feeling; when one person who was previously given wages comes afterwards and when told "Tell it from the beginning," for one distressed thinking "Shall I be able to tell the miscellaneous talk completely and in proper sequence or not?" at the time of telling, it has unpleasant feeling; for one who is neutral while telling, it has neither-unpleasant-nor-pleasant feeling. 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.

The treatise on the unwholesome courses of action is finished.

But the abstinences from killing living beings and so on, and non-covetousness, non-anger, and right view - these are called the ten wholesome courses of action. They abstain from killing living beings and so on by means of this, or it itself abstains, or it is merely the act of abstaining - thus abstinence. That abstinence associated with wholesome consciousness of one abstaining from killing living beings and so on, that, by division, is threefold: abstinence by encountering the occasion, abstinence by undertaking, and abstinence by eradication. 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 evil," the abstinence that arises in those who do not transgress the subject matter encountered is called abstinence by encountering the occasion. 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, is called abstinence by undertaking. But the abstinence associated with the noble path is called abstinence by eradication, from the arising of which onwards not even the thought "we shall kill a living being" and so on arises for noble persons.

Now, just as with the unwholesome courses of action, 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 too, 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, abandon 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 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 by way of non-greed and non-hate. Non-covetousness, for one abstaining with consciousness associated with knowledge, has two roots by way of non-hate and non-delusion. For one abstaining with consciousness dissociated from knowledge, it has one root by way of non-hate. 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.

The treatise on the wholesome courses of action is finished.

41. Having thus shown morality by way of the ten wholesome courses of action, now in order to show it by way of thirty-seven phenomena beginning with renunciation and ending with the path of arahantship, he said beginning with "Through renunciation, sensual desire is morality in the sense of restraint, morality in the sense of non-transgression." Therein, because through renunciation one exercises restraint over sensual desire and does not transgress, therefore the intention is that renunciation is morality. Or the instrumental expression is used in the individual sense; the meaning is "renunciation." The same method applies in the remaining ones. In the Pāḷi, however, having shown renunciation and non-anger, because the method has been stated below, having abridged the remainder, at the end only the path of arahantship was shown.

Having thus shown morality by way of restraint and non-transgression, now in order to show the classification of those very two, he said beginning with "the five kinds of morality - abandoning of killing living beings is morality." And here the explanation should be made thus: abandoning of killing living beings is morality, abstention from killing living beings is morality, the volition opposed to killing living beings is morality, restraint of killing living beings is morality, non-transgression of killing living beings is morality. And "abandoning" - there is no such phenomenon as abandoning apart from the mere non-arising of killing living beings and so on of the aforementioned kind. But because each respective abandoning is a receptacle in the sense of being a support for each respective wholesome mental state, and a combination by way of not making the scattered intrinsic nature, therefore it is called morality in the meaning of composing, reckoned as receptacle and combination, as stated before. The other four

phenomena are stated with reference to the nature of the occurrence of consciousness, by way of abstention from this and that, by way of restraint of this and that, by way of volition associated with both of those, and by way of non-transgression of one who does not transgress this and that.

Or, abandoning too exists as a phenomenon indeed. How? The opponent of killing living beings and so on is abandoned by this, or it abandons that opponent - thus it is abandoning. What is that? All wholesome aggregates too. But other teachers say "Even in renunciation and so on, taking merely the expression 'abstention is morality,' there is indeed a thing called abstinence that is certainly and invariably present in all wholesome states." It is not so here. Thus, having distinguished by these five terms beginning with abandoning, among the pair of limited and unlimited morality, only unlimited morality is stated. Therefore indeed such moral practices lead to freedom from remorse of consciousness, etc. one trains by realising what should be realised - thus it is said.

Therein, "they lead to freedom from remorse" means they lead to the purpose of freedom from remorse, from the statements "restraint is for the purpose of freedom from remorse" and "wholesome moral practices, Ānanda, have freedom from remorse as their purpose, freedom from remorse as their benefit." They lead to gladness, from the statements "freedom from remorse is for the purpose of gladness" and "for one wisely attending, gladness arises." They lead to rapture, from the statements "gladness is for the purpose of rapture" and "in one who is gladdened, rapture arises." They lead to tranquillity, from the statements "rapture is for the purpose of tranquillity" and "when the mind is filled with rapture, the body becomes calm." They lead to pleasure, from the statements "tranquillity is for the purpose of happiness" and "one whose body is calm feels happiness." For mental happiness is called pleasure. "To practice" means intensive practice is practice. Practice of what? Since happiness has been stated by the immediately preceding word "pleasure," happiness is established. And from the statement "the mind of one who is happy becomes concentrated," by that happiness, concentration is established. Thus it is the practice of concentration that is established. They lead to the practice of that concentration; the meaning is they lead to the state of being well-practised and powerful. "To development" means for the growth of that very concentration. "To making much of it" means for the repeated performance of that very concentration. By being the root cause of the occurrence beginning with freedom from remorse, they lead to adornment through the accomplishment of the adornment of the faith faculty and so on of concentration. They lead to requisites through the accomplishment of the materials for concentration beginning with freedom from remorse. For here, in such passages as "Whatever requisites for life should be obtained by one gone forth," the word "requisite" has the meaning of materials. But in such passages as "The chariot has morality as its accessory, meditative absorption as its axle, energy as its wheels," it has the meaning of adornment. In such passages as "It is well equipped with seven city accessories," it has the meaning of retinue. But here, because adornment and retinue have come separately, it is said to have the meaning of materials. And the meaning of materials is the meaning of condition. By being the very root cause, they lead to retinue through the accomplishment of the achievement of contact and other phenomena associated with concentration. They lead to fulfilment because of

accomplishing the state of completeness through bringing concentration to the state of being the proximate cause for insight and through bringing it to the state of mastery.

Having thus shown concentration complete in every respect with morality as its decisive support, now, from the statement "when the mind is concentrated, one knows and sees as it really is; knowing and seeing as it really is, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated," showing knowledge and vision of things as they really are and so on, which have morality as their root and concentration as their proximate cause, he said beginning with "exclusively to disenchantment." For when disenchantment has been shown, the knowledge and vision of things as they really are, which is the proximate cause of that, has been shown as well. For when that is not accomplished, disenchantment is not accomplished. Those, however, are of already stated meaning. But here, knowledge and vision of things as they really are is the discernment of mentality-materiality together with its conditions.

Having thus shown the purpose of morality with the deathless, great Nibbāna as its final goal, now, wishing to show the nature of that morality as the training in higher morality and the trainings in higher consciousness and higher wisdom rooted in it, he said beginning with "the purity of restraint of such moral practices is higher morality." Therein, restraint itself as purity is the purity of restraint.The purity of restraint of such moral practices that are without limit and dependent on the end of the round of rebirths is called "higher morality" because, being dependent on the end of the round of rebirths, it is morality superior to the remaining morality. "Consciousness established in the purity of restraint" means consciousness established in such purity of morality and restraint, because it well brings about freedom from remorse and so on, does not go to distraction; the meaning is that it becomes established in concentration. Non-distraction itself as purity is the purity of non-distraction.That concentration, devoid of all stains and conducive to penetration, is called "higher consciousness" because of being superior to the remaining concentration. For here, under the heading of "mind," concentration is indicated. "One rightly sees the purity of restraint" means one rightly sees the pure morality and restraint by way of full understanding as the known and by way of full understanding as judgement; just so, one rightly sees the pure concentration termed the purity of non-distraction. And for one thus seeing, the purity termed seeing is the purity of seeing. That itself is called "higher wisdom" because of being superior to the remaining wisdom. "Whatever therein" means whatever therein among restraint, non-distraction, and seeing. "The meaning of restraint" means the state of restraint. Just so, the meaning of non-distraction and the meaning of seeing should also be understood. Higher morality itself as training is the training in higher morality. Thus the others too should be understood.

Having thus shown the three trainings, now in order to show the order of their fulfilment, he said beginning with "these three trainings - one trains by attending to them." Its meaning is - One who attends in order to fulfil each one individually is called one who trains; having attended, one who knows "this is such and such a training" is also called one who trains; having known, one who sees again and again is also called one who trains; having seen, one who reviews what has been seen is also

called one who trains; having reviewed, one who makes the mind unshakeable right there and establishes it is also called one who trains; one who performs their respective functions through faith, energy, mindfulness, concentration, and wisdom associated with each respective training is also called one who trains; even at the time of directly knowing what should be directly known and so on, one performing each respective function trains in the three trainings as well. Again, "five kinds of morality" and so on are of already stated meaning. But in the passage beginning with "by the path of arahantship, of all mental defilements," those terms are fitting indeed because for Worthy Ones there is well the absence of remorse and so on and the presence of practice and so on. But the terms beginning with "exclusively to disenchantment" should be connected only at the moment of the path, just like the establishments of mindfulness and right strivings.

42. "One rightly sees the purity of restraint, one rightly sees the purity of non-distraction" - but this pair of statements should be construed by way of insight for the purpose of fruition attainment; the second statement, however, is also fitting by way of insight for the purpose of the attainment of cessation. In the five statements beginning with "one trains by attending to them," it should be understood that even though there is nothing to be trained in for the Worthy One, "one trains" is said because of the intrinsic nature of the aggregate of morality and so on of one beyond training. But "one trains by resolving through faith" and so on are said with reference to the path moment only. The other statements too, spoken by way of access, absorption, insight and the path, should be construed as appropriate.

The explanation of the analytic explanation of the knowledge born of morality is finished.

3. Commentary on the Analytic Explanation of the Knowledge Born of the Development of Concentration

43. In the description of knowledge based on the development of concentration, to begin with, showing the classification of concentration from the set of one up to the set of ten, he said beginning with "one concentration." Therein, "unified focus of mind" means: because of the absence of distraction to various objects, one object is the highest, the best - thus "fully focused" (ekagga); the state of being fully focused is unified focus (ekaggatā). But that unified focus belongs to consciousness, not to a being - for the purpose of showing this, "of consciousness" was said. In the dyad, "mundane" means: "world" is called the round of rebirths in the sense of crumbling and disintegrating; because of being included in that, engaged in the world - thus mundane. "Supramundane" means: "crossed over" means higher; because of not being included in the world, higher than the world - thus supramundane. In the triad, "with applied thought and that with sustained thought" - thus "with applied and sustained thought." Similarly, "without applied and sustained thought." Among applied and sustained thought, sustained thought alone is the limit, the measure for this - thus "sustained thought only"; the meaning is that beyond sustained thought, it does not go to association with applied thought. "Without applied thought and that with sustained thought only" - thus "without applied but with sustained thought only." Some also read all three making a separation.The tetrad and pentad have the meaning already stated. In the hexad, because it arises again and again, mindfulness itself is recollection; or because it occurs only in the place where it should occur, it is

mindfulness suitable for a son of good family who has gone forth out of faith - thus too it is recollection; recollection arisen referring to the Buddha is recollection of Buddha's qualities. This is a designation for mindfulness having as its object the qualities of the Buddha beginning with Worthy One. By means of that recollection of Buddha's qualities, because unified focus of mind itself is the opposite of distraction reckoned as restlessness, it is not distraction - thus non-distraction. Recollection arisen referring to the Teaching is recollection of the Teaching. This is a designation for mindfulness having as its object the qualities of the Teaching beginning with well-proclaimed. Recollection arisen referring to the Community is recollection of the Community's qualities. This is a designation for mindfulness having as its object the qualities of the Community beginning with practising well. Recollection arisen referring to morality is recollection of morality. This is a designation for mindfulness having as its object the qualities of one's own morality beginning with unbrokenness. Recollection arisen referring to generosity is recollection of generosity.This is a designation for mindfulness having as its object the qualities of one's own generosity beginning with open-handedness. Recollection arisen referring to the deities is recollection of the deities. This is a designation for mindfulness having as its object one's own qualities beginning with faith, having placed the deities in the position of witnesses.

In the heptad, "skilfulness in concentration" means: skilfulness in regard to concentration of many kinds by way of the classification beginning with one kind, knowing "this is concentration of such a kind, this is concentration of such a kind." This is a designation for wisdom that defines concentration.Skilfulness in the method of producing concentration is also skilfulness in concentration.

"Skilfulness in entering a meditative attainment of concentration" means skilfulness in entering into the concentration that has been produced. By this, mastery in entering is stated.

"Skilfulness in the duration of concentration" means skilfulness in maintaining the attained concentration by way of continuity according to liking. By this, mastery of determination is stated. Or, for one who, by grasping the sign, again produces those aspects, only mere absorption succeeds, not long duration. Long duration, however, comes about through the thorough purification of states that are obstacles to concentration. For whatever monk, not having well suppressed sensual desire by means of reviewing the danger in sensual pleasures and so on, not having well calmed bodily inertia by means of tranquillity of the mental body, not having well dispelled sloth and torpor by means of attention to the element of instigation of energy and so on, not having well uprooted restlessness and remorse by means of attention to the sign of serenity meditation and so on, not having well purified other states that are obstacles to concentration, attains meditative absorption - he, like a wasp that has entered an unpurified dwelling place, and like a king that has entered an impure pleasure grove, quickly departs. But whoever, having well purified the states that are obstacles to concentration, attains meditative absorption - he, like a wasp that has entered a well-purified dwelling place, and like a king that has entered a completely pure pleasure grove, remains within the attainment itself even for the whole daytime. Therefore the ancients said:

> "One should dispel desire towards sensual pleasures, aversion, restlessness

and sloth, with sceptical doubt as the fifth;
With a mind that produces the gladness of seclusion, like a king gone to a pure inner quarter, one should delight therein."

Therefore, because it was said "one who desires long duration should purify the obstructing states and then attain meditative absorption," having accomplished that method, skilfulness in making concentration last long is what is stated.

"Skilfulness in emergence from concentration" means skilfulness in emergence from concentration by emerging at the very time that was determined from the concentration that has been proceeding by way of continuity according to liking. It should be understood that the genitive case is used in the sense of separation, as in "from whom a person would learn the Teaching" and so on. By this, mastery of emergence is stated.

"Skilfulness in the pliancy of concentration" means pliancy is the state of not being sick, the state of being healthy. For one who is sick is called "unwell." In the Vinaya too it is said "I am not, venerable sir, unwell." Skilfulness in making concentration healthy through the absence of the evil spheres of desire that are adverse to the attainment of meditative absorption, as stated in the Anaṅgaṇa Sutta and the Vattha Sutta, and through the departure of the mental impurities of consciousness beginning with covetousness - this is the skilfulness in the pliancy of concentration; it is stated as skilfulness in the state of being free from the sickness of mental defilements. Or, pliancy means wieldiness, because the word "kalla" is a synonym for wieldiness. For it has been said "Whatever is the unwieldiness of consciousness, the unfitness for work," and also "pliant mind, tender mind, mind free from hindrances." Here the word "kalla" has the meaning of wieldy. Therefore, by the taming of the mind through these fourteen modes - forward order of kasiṇas, reverse order of kasiṇas, forward and reverse order of kasiṇas, forward order of meditative absorptions, reverse order of meditative absorptions, forward and reverse order of meditative absorptions, skipping of meditative absorptions, skipping of kasiṇas, skipping of both meditative absorptions and kasiṇas, transference of factors, transference of objects, transference of both factors and objects, defining of factors, and defining of objects - or together with defining of both factors and objects, through fifteen modes, the state of being skilled in making concentration wieldy is what is stated.

"Skilfulness in the resort of concentration" means skilfulness regarding those objects, in the resorts of concentration such as kasiṇas and other objects, by means of adverting according to liking through the wish to attain this and that meditative absorption regarding those objects. By this, mastery of adverting by means of kasiṇa-adverting is stated. Or, skilfulness in the resorts of concentration by means of pervading the kasiṇa in each and every region, and by means of the long duration of the kasiṇa thus pervaded.

"Skilfulness in the resolution of concentration" means skilfulness in directing and inclining, by the method of unity, the lower and lower concentration towards the state of the higher and higher concentration. For one directs the access meditative absorption, over which mastery has been attained, towards the first meditative absorption or towards insight; thus the first meditative absorption and so on towards the second meditative absorption and so on or towards insight; the fourth meditative

absorption towards the immaterial attainment or towards direct knowledge or towards insight; the plane of infinite space and so on towards the plane of infinite consciousness and so on or towards insight - thus the skilfulness in the resolution of concentration here and there. But since skilfulness is wisdom, and that is not concentration, it should be understood that the sevenfold concentration is stated by means of the wisdom that guides concentration.

Some teachers, however, explain: "Skilfulness in concentration means skilfulness in that attention by which the mind is not distracted. Skilfulness in entering a meditative attainment means skilfulness in that attention by which the factors of meditative absorption become manifest for one entering the attainment. Skilfulness in duration means skilfulness in that attention by which the applied concentration is not distracted. Skilfulness in emergence means one knows emergence from the mental hindrances in the first meditative absorption, one knows emergence from factors in the three meditative absorptions, one knows emergence from the object in the immaterial attainments, one knows emergence from distraction in excessive domains, and one knows emergence at one's own wish at the time of the limit and at the time when what needs to be done is concluded. Skilfulness in pliancy means one knows that the pliancy of concentration comes about through comfort of mind, comfort of body, comfort of food, comfort of lodging, and comfort of persons. Skilfulness in resort means one knows how to delimit the object, one knows how to pervade the directions, one knows how to increase it. Skilfulness in resolution means one directs and inclines the mind here and there by right attention; having attained mastery in access, one directs it towards the first meditative absorption; thus one directs it towards the higher and higher meditative absorptions, towards the direct knowledges, towards the immaterial attainments, and towards the insights. Thus there is skilfulness in resolution here and there" - thus they explain the meaning of these terms.

The group of eight has the meaning already stated.In the nonad, "fine-material-sphere" means "What phenomena are of the fine-material-sphere? It is included among the fine-material-sphere phenomena stated by the method beginning with "from below, making the Brahmā's retinue the limit, from above, including the Akaniṭṭha gods." Herein this is the meaning of the word -The materiality termed the aggregate of matter frequents here, not sensuality - thus it is "fine-material-sphere." For the aggregate of matter too is called "materiality" as in such passages as "the aggregate of matter is materiality" and so on. That, however, is a region of sixteen kinds by way of the Brahmā's retinue, the Brahmā's ministers, the Great Brahmās, the gods of limited radiance, the gods of immeasurable radiance, the radiant gods, the gods of limited glory, the gods of immeasurable glory, the gods of refulgent glory, the non-percipient beings, the gods of great fruit, the Avihā gods, the Ātappa gods, the Sudassā gods, the Sudassī gods, and the Akaniṭṭha gods. That region termed "fine-material-sphere," by eliding the further term, is called "fine-material," and it frequents in that fine-materiality - thus it is "fine-material-sphere." Or fine-material existence is "fine-materiality"; it frequents in that - thus it is "fine-material-sphere." Although indeed this concentration frequents even in sensual existence, yet just as an elephant that has obtained the name "experienced in battle" because of frequenting in battle is called "experienced in battle" even when roaming in a city, and land-dwelling and water-dwelling creatures, even when standing not on land and

not in water, are called "land-dwellers" and "water-dwellers," so too this, even though frequenting elsewhere, is called "fine-material-sphere." Furthermore, it is also "fine-material-sphere" because it causes conception to frequent in what is termed fine-material existence. "Low" means inferior. Existing in the middle between the inferior and the highest is "middling." "Majjhima" is also a reading; the meaning is the same. "Superior" means led to the state of pre-eminence; the meaning is the highest.These, however, should be understood by way of accumulation. For one in whom, at the moment of accumulation, desire is inferior, or energy, or consciousness, or investigation - that is called inferior. For one in whom those mental states are middling, that is middling. For one in whom they are superior, that is superior.Or merely produced is inferior, not excessively well developed is middling, excessively well developed and having attained mastery is superior. The immaterial-sphere should be understood in accordance with the method stated for the fine-material-sphere.

In "emptiness concentration" and so on, for one seeing with insight by the order of insight "all activities are impermanent, suffering, non-self," when emergence to the path has arisen through the observation of non-self, since that insight operated as empty regarding activities devoid of self, therefore it is called emptiness. The noble path concentration accomplished by that is called emptiness concentration; the meaning is concentration that has proceeded by way of emptiness. For it proceeds by the mode of operation of insight. When emergence to the path has arisen through the observation of impermanence, since that insight operated by way of being the opposite of the sign of permanence, therefore it is called signless. The noble path concentration accomplished by that is called signless concentration; the meaning is concentration devoid of the sign of permanence. For it proceeds by the mode of operation of insight. When emergence to the path has arisen through the observation of suffering, since that insight operated by way of being the opposite of aspiration, therefore it is called desireless. The noble path concentration accomplished by that is called desireless concentration; the meaning is concentration devoid of aspiration. For it proceeds by the mode of operation of insight. It should be understood that the three fruition concentrations of the same kind are also included by these very three concentrations. But because of the sublimity of supramundane concentrations, the classification into inferior and so on is not extracted.

In the group of ten, regarding "by means of the perception of the bloated" and so on: 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"; bloated itself is "uddhumātaka"; or, because of repulsiveness, what is contemptible as bloated is "uddhumātaka." This is a designation for a corpse-body of such a kind. "Discoloured" is said to mean of changed colour; discoloured 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 is "festering"; festering itself is "vipubbaka"; or, because of repulsiveness, what is contemptible as festering is "vipubbaka." This is a designation for a corpse-body of such a kind. "Cut up" is said to mean separated by cutting in two; cut up itself is "vicchiddaka"; or, because of repulsiveness, what is contemptible as

cut up is "vicchiddaka." This is a designation for a corpse-body cut in the middle. Eaten from here and there in various ways by dogs, jackals and so on is "gnawed"; though it should be said "vikhāyita," it is stated as "vikkhāyita." Gnawed itself is "vikkhāyitaka"; or, because of repulsiveness, what is contemptible as gnawed is "vikkhāyitaka." This is a designation for a corpse-body of such a kind.Variously thrown is "scattered"; scattered itself is "vikkhittaka"; or, because of repulsiveness, what is contemptible as scattered is "vikkhittaka." This is a designation for a corpse-body thrown here and there, with the hand in one place, the foot in another, and the head in another. "Hacked and scattered" means it is hacked and it is scattered in the former method. This is a designation for a corpse-body that has been struck with a knife on the limbs and minor limbs in the shape of crow's feet and scattered in the aforesaid method. "Lohitaka" means it scatters and disperses blood, which trickles from here and there. This is a designation for a corpse-body smeared with trickling blood. "Puḷavā" are called worms; "puḷavaka" means it is strewn with worms.This is a designation for a corpse-body full of worms. Bone itself is "aṭṭhika"; or, because of repulsiveness, what is contemptible as bone is "aṭṭhika." This is a designation for both a chain of bones and a single bone. And these names themselves apply also to the signs arisen in dependence on the bloated and so on, and also to the meditative absorptions attained in those signs. But here, the perception arisen by way of absorption, which apprehends the aspect of repulsiveness in the sign of the bloated, is the perception of the bloated; by means of that perception of the bloated is "by means of the perception of the bloated." The same method applies in the remaining ones too. "Fifty-five concentrations" means they are stated by way of ones and so on.

44. Having thus shown the classification of concentration by way of ones and so on, now wishing to show concentration by yet another method of exposition, having shown the beginning of another method of exposition with "but further," he stated the passage beginning with "twenty-five." Therein, "meanings of concentration as concentration" means the intrinsic natures of concentration in the state of being concentration; by which intrinsic natures that concentration exists, those are called the meanings therein. "Concentration in the meaning of discernment" means because of being discerned by the faculties beginning with faith, therefore concentration is of a discerned intrinsic nature. And those very faculties are mutual retinues of one another, and they are complete through the fulfilment of development. Therefore concentration is in the meaning of retinue and in the meaning of fulfilment. Of those very same, by considering a single object by means of concentration, it is in the meaning of full focus; by considering the absence of distraction to various objects, it is in the meaning of non-distraction. Because the supramundane is attainable only through great exertion of the power of energy, and because of the absence of dispersal by way of decline of the supramundane path alone, the meanings of exertion and non-dispersal taken below are not taken here - this should be understood. Concentration is in the meaning of undisturbedness through the absence of the murkiness of mental defilements. Concentration is in the meaning of immobility because of being unshakeable. Concentration is in the meaning of liberation because of being liberated from mental defilements by way of suppression or by way of eradication, and because of being inclined towards the object.

"Through the stability of consciousness by way of establishing oneness" means because of consciousness being established in a state of motionlessness upon the

object, by way of firmly establishing upon a single object through the very exertion of concentration. Among the eight pairs, "it seeks, it does not seek," "it takes up, it does not take up," "it proceeds, it does not proceed" - it should be understood that these three pairs are stated by way of the soft, middling, and exceeding degrees of access in the preliminary stage before the absorption process. "It meditates, it burns up" - this should be understood by way of access in the absorption process. "Because of having sought, because of not having sought," "because of having taken up, because of not having taken up," "because of having proceeded, because of not having proceeded," "because of having meditated on, because of not having burnt up" - it should be understood that these four pairs are stated by way of absorption.

Therein, in the passages beginning with "it seeks the even, thus concentration," "the even" means absorption. For that appeases and removes opposing states, thus it is "even"; or because of the absence of the unevenness of opposition, it has become even, thus it is "even." It seeks that even, it searches for it by way of disposition.The word "iti" has the meaning of cause; because it seeks the even, therefore it is concentration - this is the meaning. "It does not seek the uneven" means it does not seek that unevenness reckoned as the opponent of this or that meditative absorption. For the preliminary-stage concentration that has become soft, because of being at the beginning, seeks the even and does not seek the uneven. That which has become middling, because of being firm, takes up the even and does not take up the uneven. That which has become exceeding, because of being near to the absorption process, proceeds to the even and does not proceed to the uneven. "It meditates on the even" is a compound in the neuter gender; the meaning is: having become even, it meditates, or it meditates in an even manner. For in the absorption process, concentration proceeds in an even manner because of being peaceful through the departure of opposing states, and because of being established in a favourable disposition towards the peaceful absorption. And "jhāyati" means "it blazes" - this is the meaning, as in such passages as "those lamps are burning in the circular pavilion all night," "and an oil lamp burns all night," "and an oil lamp would burn there" and so on. "Samaṃ jāyati" is also a reading; the meaning is: it arises in an even manner. However, because of being a pair, "it meditates, it burns up," the former reading alone is more fitting. And "it burns up" means it burns - this is the meaning.For it burns the states opposing concentration by making them more distant. But because of the accomplishment of seeking, not seeking, and so on through absorption, absorption concentration is stated by the passages beginning with "because of having sought, because of not having sought." "Because of having meditated on the even" means because of having blazed evenly. "Samaṃ jātattā" is also a reading. Thus by way of these eight pairs there are sixteen, and the former nine - these are the twenty-five meanings of concentration as concentration.

"It is even and beneficial and pleasant" - thus "concentration": this, however, is said for the purpose of establishing the meaning of concentration that has been accomplished by twenty-five ways. Therein, "even" is the meaning of the word "sama" or of the word "saṃ." For it is even because of being devoid of the unevenness of the agitation of opposition. "Beneficial" is the meaning of the word "ādhi"; the intention is: placed upon the object, established by making it motionless. By both, it is said to be "concentration" because it is even and placed upon. "Pleasant" means pleasant in the meaning of peaceful.Because it was said "That

which is neither-unpleasant-nor-pleasant feeling, venerable sir, this has been spoken of by the Blessed One as being in the peaceful, superior happiness" and "But equanimity, being peaceful, is spoken of as happiness only," by that word "happiness" in the meaning of peaceful, concentration accompanied by equanimity is also included. For here all concentrations are spoken of without restriction. And by that word "happiness," the cause of the state of being placed upon is stated. Because it is peaceful, therefore it is placed upon a single object - this is the intention to be understood.

The explanation of the analytic explanation of the knowledge born of the development of concentration is finished.

4. Commentary on the Analytic Explanation of the Knowledge of the Presence of Phenomena

45. In the description of the knowledge of the stability of phenomena, regarding "the presence of arising" and so on of ignorance and activities, "presence" (ṭhiti) means that by which activities stand. What is that? Ignorance. For that is the cause, the presence, for the arising, for the production of activities - thus "the presence of arising." It is also the cause for the occurrence of those that have arisen - thus "the presence of occurrence." Although indeed the function and power of a productive condition exists only at the moment of production, yet because of the occurrence of only those produced by it, it is indeed called a cause for occurrence at its own moment, or the meaning is that it is the cause for occurrence by way of continuity. And "pavatta" is a neuter abstract noun; therefore "pavatta" and "pavatti" are one in meaning. But because the word "pavatti" is well-known, the meaning was stated by combining with that. Because the word "presence" (ṭhiti) can also succeed in the sense of state, in order to show that the word "presence" here is not in the sense of state but in the sense of cause, "the presence of sign" was said; the meaning is a presence that has become a sign; it amounts to saying "that has become a cause." It is not merely a sign alone, but rather, showing the capability as a condition, as if having active engagement in the production of activities, it accumulates and strives - thus he said "the presence of accumulation"; the meaning is a presence that has become accumulation. Because ignorance, while producing activities, binds them together in arising; the meaning is "connects." While making activities occur, it obstructs them in occurrence; the meaning is "binds." Therefore "the presence of binding" and "the presence of impediment" were said. A presence that has become a binding, a presence that has become an impediment - this is the meaning. Because ignorance itself, while producing activities, is called origin in the sense of being the root cause for arising and for occurrence, "the presence of origin" means a presence that has become origin; the meaning is a presence that has become the root cause. Ignorance itself, because of being a productive condition for the arising of activities, and because of being a supportive condition for their occurrence, was said to be "the presence of cause" and "the presence of condition"; the meaning is a presence that has become a cause, a presence that has become a condition. For a productive condition is called a cause, and a supportive one is called a condition. Thus in the remaining ones too it should be construed.

But here, regarding "existence for birth, birth for ageing and death," the terms construed by way of arising - "the presence of arising," "the presence of binding," and

"the presence of cause" - should be understood as stated by way of exposition with reference to the aggregates that possess birth, ageing, and death. Some, however, explain the meaning here by the method "the presence for arising is the presence of arising" and so on. "Ignorance is the condition" was said having regard to the condition-state of ignorance for activities. Because ignorance too has arisen from conditions, in order to show the discernment of conditions for it as well, "both these phenomena are arisen from conditions - wisdom in discernment of conditions" was said. Thus in the remaining ones too it should be construed.But "birth is the condition, ageing and death is arisen from conditions" was said by way of exposition. "The past period of time too" means the time that has passed too."The future period of time too" means the time not yet reached too. In both cases, the accusative case is used in the sense of absolute connection.

46. Now, immediately after the section on the nine modes, having set aside those nine modes and having combined them by means of the terms cause, dependent, and condition alone, three sections beginning with "ignorance is the cause, activities are arisen from a cause" are described. In the section on the nine modes, the condition was stated by way of productive and supportive. But here, because the cause section and the condition section have come separately, "cause" should be understood as the state of being a productive condition, and "condition" as the state of being a supportive condition, since each condition beginning with ignorance can occur in both ways. In the section on the dependent, "dependent on ignorance" means because at their own arising, activities are expectant of ignorance, ignorance is to be approached, to be gone towards face to face by the activities - thus "dependent on." By this, the ability of ignorance to produce activities is stated. "Activities are dependently arisen" means activities, dependent on ignorance, because of proceeding towards it, having made it face to face, not having abandoned it, have arisen together. Thus in the remaining ones too, it should be construed according to the grammatical gender. "Dependent on ignorance" is or a reading by way of zeal; but the meaning here should be construed by way of the remainder of the reading as "ignorance proceeds dependent on its own conditions." Thus also with the remaining ones. And in all four of these sections, because knowledge of the stability of phenomena is to be described only by way of the condition among the twelve factors of dependent origination, knowledge of the stability of phenomena is described by way of only eleven factors beginning with ignorance; but because ageing and death stands at the end, it is not described by way of that. Since ageing and death is also a condition for sorrow, lamentation, suffering, displeasure, and anguish, for one who examines having made ageing and death a condition for them, knowledge of the stability of phenomena by way of that ageing and death too is indeed fitting.

47. Now, wishing to explain the knowledge of the stability of phenomena by dividing those very twelve factors of dependent origination by way of twenty modes and showing the four abridgements, three periods, and three connections, he said beginning with "In the former kammic becoming." Therein, "in the former kammic becoming" means in the former kammic becoming, in the kammic becoming being performed in a past birth - this is the meaning. "Delusion is ignorance" means whatever delusion at that time regarding suffering and so on, by which one who is deluded performs action - that is ignorance. "Accumulation is activities" means the

prior volitions of one performing that action, just as the prior volitions that have arisen for one who, having given rise to the thought "I shall give a gift," prepares the requisites for giving for a month or even a year. But the volition of one who is placing the offering in the hands of the recipients is called existence. Or the volition in the six impulsions with one adverting is called accumulation, activities; the volition in the seventh impulsion is existence. Or whatever volition is existence, the accumulation associated with that is called activities.

"Attachment is craving" means whatever desire and longing of one performing action for its result in the becoming of rebirth - that is called craving. "Undertaking is clinging" means whatever undertaking and firm grasping that has occurred as a condition for kammic becoming, such as "When this action is done, sensual pleasures succeed," or "Having done this, I shall enjoy sensual pleasures in such and such a place," or "The self is annihilated, well annihilated," or "I am happy, free from fever," or "Moral rules and austerities are fulfilled through happiness" - this is called clinging. "Volition is existence" means the volition stated at the end of accumulation is called existence. "In the former kammic becoming" means having occurred while the kammic becoming was being performed in a past birth. "Are conditions for conception here" means having become conditions for conception in the present.

"Here, conception is consciousness" means whatever is called conception because of having arisen by way of reconnecting with another existence in the present becoming - that is consciousness. "Descent is mentality-materiality" means whatever descent of material and immaterial phenomena in the womb, as if coming and entering - this is mentality-materiality. "Sensitive matter is sense base" means whatever state of sensitivity - this is the sense base. The singular is used by taking the class. By this, the five sense bases beginning with the eye are stated. From the statement that in "This mind, monks, is luminous, and it is defiled by visiting impurities," the life-continuum consciousness is intended - here too, it should be understood that because the mind sense base is of the nature of a result, and because of its brightness through the absence of the murkiness of defilements, the mind sense base too is stated by the word "sensitive matter." "What is touched is contact" means whatever has arisen touching, contacting the object - this is contact. "What is felt is feeling" means whatever resultant feeling that has arisen together with rebirth-linking consciousness, or with the six sense bases as condition, or together with contact - this is feeling. "In the becoming of rebirth here are conditions for the action done before" means they proceed by the condition of the action done in a past birth in the present resultant becoming - this is the meaning.

"Here, due to the maturity of the sense bases" means delusion and so on are shown at the time of performing action when the sense bases have matured. "For conception in the future" means for conception in the future. "In the future, conception is consciousness" and so on - these have the meaning already stated.

But how are these twenty modes included by the twelve factors of dependent origination? "Ignorance and activities" - these two past causes are stated in their own form. But since one who does not know is agitated, and one who is agitated clings, and with that clinging as condition there is existence, therefore when those two are included, craving, clinging, and existence too are already included. In the present, consciousness, mentality-materiality, the six sense bases, contact, and feeling are

stated in their own form indeed. Craving, clinging, and existence are present causes stated in their own form. But when existence is included, its preliminary stages or the activities associated with it are already included, and by the inclusion of craving and clinging, those associated with them are also included. Or the ignorance by which one who is deluded performs action - that too is already included. In the future, birth and ageing and death - these two are stated in their own form, but by the very inclusion of birth and ageing and death, the five future results beginning with consciousness are already included. For birth, ageing, and death are of those very things - thus by the twelve factors, twenty modes are included.

> "In the past five causes, now a pentad of results;
> Now five causes, in the future a pentad of results."

This very meaning was stated by the verse. "Itime" means "iti ime" (thus these). Or the reading is "iti ime."

"Four abridgements" means four categories. Five cause-phenomena in the past is one cause-abridgement, five result-phenomena in the present is one result-abridgement, five cause-phenomena in the present is one cause-abridgement, five result-phenomena in the future is one result-abridgement.

"Three periods" means three times. By way of the first pentad, the past time; by way of the second and third pentads, the present time; by way of the fourth pentad, the future time should be known.

"Three connections" means that which has three connections is "three connections"; that three connections. Between the past causes and the present results is one cause-result connection, between the present results and the future causes is one result-cause connection, between the present causes and the future results is one cause-result connection.

However, as they come in their own nature in the text of dependent origination, ignorance and activities is one abridgement, consciousness, mentality-materiality, the six sense bases, contact, and feeling is the second, craving, clinging, and existence is the third, birth, ageing and death is the fourth. "Ignorance and activities" - these two factors belong to the past time; consciousness and so on up to and ending with existence - eight belong to the present time; "birth, ageing and death" - two belong to the future time. Between activities and consciousness is one cause-result connection, between feeling and craving is one result-cause connection, between existence and birth is one cause-result connection.

"In twenty ways" means in twenty portions. The connection is: one knows the four abridgements and the three periods and the three connections and dependent origination in twenty ways.

"Knows" means one knows by the knowledge of the beginning of development in accordance with what has been heard. "Sees" means having made what is known pervaded, as if seen with the eye, as if an emblic myrobalan on the palm of the hand, one sees with knowledge alone. "Directly knows" means practising repetition by the very boundary of what has been seen, one knows with knowledge alone. For here the form has the meaning of boundary. "Penetrates" means bringing to the conclusion of

the fulfilment of development, one makes penetration with knowledge alone. Or one knows by way of characteristic, sees by way of function, directly knows by way of manifestation, and penetrates by way of proximate cause.

Therein, "dependent origination" means the condition-phenomena should be known. "Dependently arisen phenomena" means phenomena produced by those various conditions. If one asks, how is this to be known? By the word of the Blessed One. For by the Blessed One in the Discourse on the Teaching of Dependent Origination and Dependently Arisen Phenomena -

> "And what, monks, is dependent origination? With birth as condition, monks, ageing and death. Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena, specific conditionality. That the Truth-finder awakens to, fully realises; having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear, and he says 'See.' With birth as condition, monks, ageing and death; with existence as condition, monks, birth, etc. with ignorance as condition, monks, activities. Whether there is an arising of Truth-finders, etc. makes clear, and he says 'See.' With ignorance as condition, monks, activities. Thus indeed, monks, whatever actuality, unerringness, not-otherwiseness, specific conditionality there is. This is called, monks, dependent origination" -

Thus, in teaching dependent origination, by means of synonyms such as actuality and so on, the conditioning phenomena themselves were stated to be dependent origination. Therefore, dependent origination has the characteristic of being the condition for ageing and death and so on, has the function of binding to suffering, has the manifestation of a wrong path, and this too, being with conditions, has its own particular condition as proximate cause.

"Whether there is an arising or whether there is no arising" means whether there is an arising or whether there is no arising, whether Truth-finders have arisen or have not arisen - this is the meaning. "That element still stands" means that intrinsic nature of the condition still stands; never is it not a condition for birth, ageing and death - this is the meaning. "The principle of the causal relationship of phenomena, the cosmic law of phenomena, specific conditionality" means just the condition of birth itself. For the conditionally arisen phenomenon reckoned as ageing and death stands through dependence upon the condition of birth, and the condition of birth itself defines the phenomenon of ageing and death; therefore birth is called "the principle of the causal relationship of phenomena, the cosmic law of phenomena." Birth itself being the condition for this ageing and death is the specific condition; the specific condition itself is specific conditionality. "That" means that condition. "Awakens to" means awakens to by knowledge. "Fully realises" means arrives at by knowledge. "Tells" means speaks. "Teaches" means shows. "Makes known" means causes to know. "Establishes" means places at the door of knowledge. "Reveals" means shows by opening up. "Analyses" means shows by way of classification. "Makes clear" means makes obvious. "Thus indeed" means thus indeed. "Whatever there" means whatever among those passages beginning with "with birth as

condition, ageing and death." But this dependent origination is called "actuality" because each and every phenomenon comes into being by those very conditions, neither less nor more; it is called "unerringness" because when conditions have come into concord there is no absence of the coming into being of phenomena produced therefrom even for a moment; it is called "not-otherwiseness" because through the conditions of one phenomenon another phenomenon does not arise; it is called "specific conditionality" because of the conditionality or the collection of conditions of these ageing and death and so on as stated. Herein this is the meaning of the word - The conditions of these are specific conditions; specific conditions themselves are specific conditionality; or the collection of specific conditions is specific conditionality. But the grammatical rule here should be understood from the science of grammar.

The explanation of the analytic explanation of the knowledge of the presence of phenomena is finished.

5. Commentary on the Analytic Explanation of the Knowledge of Exploration

48. In the analytic explanation of the knowledge of exploration, "whatever" means complete exhaustion without remainder. "Materiality" is a delimitation preventing over-extension. Thus by both terms, a complete discernment of materiality has been made. Then he begins the division by way of past and so on.For that is partly past, partly future and so on in division. The same method applies to feeling and so on as well. Therein, materiality first is called past in four ways by way of period, continuity, time, and moment; likewise future and present. Therein, by way of period first, for one being in one existence, what is before conception is past, what is after the passing away onwards is future, what is in between those two is present. By way of continuity, that which is of a common single temperature-originated and single nutriment-originated, even though occurring in the state of being earlier and later, is present; before that, the dissimilar temperature-originated and nutriment-originated is past; afterwards, future. Mind-produced matter originated in one cognitive process, one impulsion, or one attainment is present; before that is past, afterwards is future. For kamma-originated matter, there is no division into past and so on separately by way of continuity; but the state of being past and so on of that should be understood by way of the support of those very temperature-originated, nutriment-originated, and consciousness-originated matter. By way of time, that occurring by way of continuity during the times of a single moment, forenoon, afternoon, night, day, and so on, is called present at each respective time; before that is past, afterwards is future. By way of moment, that included within the triad of moments beginning with arising is present; before that is future, afterwards is past. Furthermore, that whose function of cause and condition has passed is past; that whose function of cause is completed but whose function of condition is not completed is present; that which has not arrived at either function is future. Or that which is at the moment of its own function is present; before that is future, afterwards is past. And here, only the discussion beginning with moment is non-figurative; the rest are figurative.

"Internally" - in all five aggregates, here one's own internal is intended; therefore materiality occurring in one's own continuity, personal, should be understood as "internal." But materiality external to that, whether bound to the faculties or not bound to the faculties, is called external. "Gross" - the twelvefold materiality reckoned as eye, ear, nose, tongue, body, visible form, sound, odour, flavour, tangible object,

and also earth, fire, and air, is gross because it is to be apprehended by way of striking. But the remainder - the liquid element, femininity faculty, masculinity faculty, life faculty, heart-base, nutritive essence, space element, bodily intimation, verbal intimation, lightness of materiality, malleability, wieldiness, production, continuity, decay, and impermanence - this sixteenfold materiality is subtle because it is not to be apprehended by way of striking. "Inferior or superior" - here the state of being inferior and superior is both figurative and non-figurative. Therein, the materiality of the Sudassī gods is inferior compared to the materiality of the Akaniṭṭha gods; that very same is superior compared to the materiality of the Sudassa gods. Thus, down to the materiality of hell beings, the state of being inferior and superior should be understood figuratively. But non-figuratively, where unwholesome resultant arises, that is inferior. Where wholesome resultant arises, that is superior."Whether far or near" - here, whatever is subtle, that itself is far because of its nature being difficult to penetrate. Whatever is gross, that itself is near because of its nature being easy to penetrate.

"One defines all materiality as impermanent: this is one exploration; one defines it as suffering: this is one exploration; one defines it as non-self: this is one exploration" - here, this monk, having delimited all materiality described without specification as "whatever materiality" by eleven categories - namely, by the triad of past and so on and by the four dyads beginning with internal - defines all materiality as impermanent, explores it as impermanent. How? By the method stated further on. For this was said: "Materiality, past, future, or present, is impermanent in the meaning of destruction." Therefore, he explores thus: whatever materiality is past, since it was eliminated in the past itself and has not arrived at this existence, it is impermanent in the meaning of destruction; whatever future materiality will be produced in the immediately following existence, that too will be eliminated right there and will not go to a further existence beyond that - thus impermanent in the meaning of destruction; whatever present materiality, that is eliminated right here and does not go from here - thus impermanent in the meaning of destruction; whatever internal materiality, that too is eliminated internally itself and does not go to the state of being external - thus impermanent in the meaning of destruction; whatever is external, gross, subtle, inferior, superior, far, or near, that too is eliminated right there and does not go to a distant state - thus impermanent in the meaning of destruction. All this is one exploration by virtue of "impermanent in the meaning of destruction," but in detail it is elevenfold.

He explores all this as suffering in the meaning of fear."In the meaning of fear" means because of its fearfulness. For whatever is impermanent, that is frightful, as for the gods in the Sīhopama Sutta. Thus this too, by virtue of "suffering in the meaning of fear," is one exploration, but in detail it is elevenfold.

And just as suffering, so too he explores all that as non-self in the meaning of being coreless. "In the meaning of being coreless" means because of the absence of the substance of a self conceived thus: "a self that is a dweller, a doer, an experiencer, one who is self-controlled." For whatever is impermanent and suffering is unable to prevent even for itself either impermanence or the oppression of rise and fall; whence then its state of being a doer and so on? Therefore he said - "If, monks, this materiality were self, this materiality would not lead to affliction" and so on. Thus this,

by virtue of "non-self in the meaning of being coreless," is one exploration, but in detail it is elevenfold. The same method applies for feeling and so on. Thus, making eleven in each aggregate, there are fifty-five explorations in the five aggregates; fifty-five as impermanent, fifty-five as suffering, fifty-five as non-self - by way of the threefold observation, all together there are one hundred and sixty-five explorations.

Some, however, say: "By including also the term 'all materiality, all feeling, all perception, all activities, all consciousness,' making twelve in each aggregate, there are sixty in the five, and by way of observation, one hundred and eighty explorations."

But here, in the classification into past and so on, the state of being past, future, and present of feeling should be understood by way of continuity and by way of moment and so on. Therein, by way of continuity, those included within one cognitive process, one impulsion, and one meditative attainment, and those occurring in conjunction with one kind of object, are present; those before that are past, those afterwards are future. By way of moment and so on, feeling included within the triad of moments, situated between the past end and the future end in the middle, and performing its own function, is present; that before it is past, that afterwards is future. The classification into internal and external should be understood by way of one's own internal alone.

The state of being gross and subtle should be understood by way of birth, intrinsic nature, person, mundane and supramundane, according to the method stated in the Vibhaṅga beginning with "unwholesome feeling is gross, wholesome and indeterminate feeling is subtle." By way of birth, first, unwholesome feeling is gross compared to wholesome feeling because of being the cause of blameworthy action, because of the state of the torment of mental defilements, and because of having an unpeaceful conduct; it is gross compared to resultant indeterminate because of having activity, because of having endeavour, because of having result, because of the state of the torment of mental defilements, and because of being blameworthy; it is gross compared to functional indeterminate because of having result, because of the state of the torment of mental defilements, because of having obstruction, and because of being blameworthy. But wholesome and indeterminate feeling is subtle compared to unwholesome feeling by the reverse of what has been stated. Both wholesome and unwholesome feelings are gross compared to both kinds of indeterminate because of having activity, because of having endeavour, and because of having result, as appropriate; by the reverse of what has been stated, both kinds of indeterminate are subtle compared to them. Thus, for now, the grossness and subtlety by way of birth should be understood.

But by way of intrinsic nature, unpleasant feeling is gross compared to the other two because of being without gratification, because of having diffusion, because of causing agitation, because of being alarming, and because of overpowering; but the other two are subtle compared to unpleasant feeling because of being comfortable, because of being peaceful, because of being superior, because of being agreeable, and because of being neutral, as appropriate. But both pleasant and unpleasant are gross compared to neither-unpleasant-nor-pleasant because of having diffusion, because of being alarming, because of causing agitation, and because of being obvious; that is subtle compared to both of them by the reverse of what has been

stated. Thus the grossness and subtlety by way of intrinsic nature should be understood.

But by way of person, the feeling of one not attained in meditation is gross compared to the feeling of one attained in meditation because of the state of being distracted among various objects; conversely, the other is subtle. Thus the grossness and subtlety by way of person should be understood.

But by way of mundane and supramundane, feeling with mental corruptions is mundane; that is gross compared to feeling without mental corruptions because of being the cause for the arising of mental corruptions, because of being subject to mental floods, because of being subject to mental bonds, because of being subject to mental knots, because of being subject to mental hindrances, because of being subject to clinging, because of being subject to defilement, and because of being common to worldlings; and feeling without mental corruptions is subtle compared to feeling with mental corruptions by the reverse. Thus the grossness and subtlety by way of mundane and supramundane should be understood.

Therein, confusion by way of birth and so on should be avoided.For feeling associated with unwholesome-resultant body-consciousness, although subtle by way of birth because of being indeterminate, is gross by way of intrinsic nature and so on. For this was said:

> "Indeterminate feeling is subtle, unpleasant feeling is gross. Feeling of one attained is subtle, feeling of one not attained is gross. Feeling without mental corruptions is subtle, feeling with mental corruptions is gross."

And just as with unpleasant feeling, so too with pleasant feeling and so on.For those too are gross by way of birth, but subtle by way of intrinsic nature and so on. Therefore, the grossness and subtlety of feelings should be understood in such a way that there is no confusion by way of birth and so on. As follows: indeterminate is subtle by way of birth compared to wholesome and unwholesome. Therein, which indeterminate? Is it unpleasant? Is it pleasant? Is it of one attained? Is it of one not attained? Is it with mental corruptions? Is it without mental corruptions? Thus the classification by way of intrinsic nature and so on should not be grasped. This same method applies everywhere.

Furthermore, from the statement "Or else, with reference to each and every feeling, feeling should be seen as gross or subtle," even among the unwholesome and so on, feeling accompanied by hate is gross compared to that accompanied by greed, because of burning its support like fire; that accompanied by greed is subtle. Even among those accompanied by hate, the fixed in destination is gross, the undetermined is subtle. Even among the fixed in destination, the lasting a world cycle is gross, the other is subtle. Even among those lasting a world cycle, the unprompted is gross, the other is subtle. But that accompanied by greed which is associated with wrong view is gross, the other is subtle. That too, when fixed in destination, lasting a world cycle, and unprompted, is gross; the other is subtle. And without distinction, unwholesome with many results is gross, with few results is subtle. But wholesome with few results is gross, with many results is subtle.

Furthermore, sensual-sphere wholesome is gross, fine-material-sphere is subtle, thence immaterial-sphere, thence supramundane. And sensual-sphere consisting of giving is gross, consisting of morality is subtle. Even consisting of morality is gross, thence consisting of meditative development is subtle. Even consisting of meditative development, with two roots is gross, with three roots is subtle. Even with three roots, prompted is gross, unprompted is subtle. And fine-material-sphere of the first meditative absorption is gross, etc. of the fifth meditative absorption is only subtle. And immaterial-sphere associated with the plane of infinite space is gross, etc. associated with the plane of neither-perception-nor-non-perception is only subtle. And supramundane associated with the path of stream-entry is gross, etc. associated with the path of arahantship is only subtle. This same method applies to the resultant and functional feelings of each respective plane, and to the feelings stated by way of unpleasant and so on, not attained and so on, with mental corruptions and so on. Or also by way of location, unpleasant feeling in hell is gross, in the animal realm is subtle, etc. among the gods who control what is created by others is only subtle. And just as with unpleasant, so too pleasant should be applied everywhere as appropriate. And also by way of basis, whatever feeling has an inferior basis is gross, that with a superior basis is subtle. In the classification of inferior and superior, that which is gross is inferior. And that which is subtle should be seen as superior.

Regarding the terms "far" and "near," they are classified in the Vibhaṅga by the method beginning with "unwholesome feeling is distant from wholesome and indeterminate feelings; unwholesome feeling is near to unwholesome feeling." Therefore, unwholesome feeling is distant from wholesome and indeterminate feelings because of being dissimilar, unmixed, and unlike; likewise, wholesome and indeterminate feelings are distant from unwholesome feeling. This same method applies in all instances. But unwholesome feeling is near to unwholesome feeling because of being similar, conjoined, and alike - this is the opening of the detailed commentary on the classification of feeling beginning with past and so on. But this same thing should be understood in just the same way for perception and so on that are associated with those respective feelings.

But those here among feeling and so on, the eye, etc. ageing and death - among the phenomena abbreviated by the ellipsis, supramundane states have been included; they, because of not being accessible to exploration, should not be taken up in this context. They, however, were stated only by way of showing the phenomena included by each respective term and by the method given in the analytic explanation of what should be directly known. And among those that are accessible to exploration, whichever are obvious to whomever and are easily discerned, exploration should be undertaken by that person with regard to those. Even though there is no separate exploration by way of birth, ageing, and death, yet when those that possess birth, ageing, and death are explored, those too are explored - thus it should be understood that exploration by way of those too has been stated by way of exposition. Since exploration has been stated by the method beginning with "one defines the past, future, and present as impermanent" by way of the past triad alone, even without touching upon the classification beginning with internal, even by defining by way of the past triad alone, exploration beginning with impermanence should indeed be undertaken.

But since whatever is impermanent is necessarily of the variety beginning with conditioned, therefore, for the purpose of showing this synonymously, or for the purpose of showing the occurrence of attention in various modes, he stated "materiality, past, future, and present, is impermanent, conditioned" and so on. For that is impermanent in the sense of non-existence after having been, or impermanent because of having the nature of impermanence or because of having a beginning and an end. It is conditioned because of being made by conditions having come together. It is dependently arisen because of having arisen evenly, or together, dependent on and in dependence on conditions. By this, he shows the non-activity of conditions even though produced by conditions. "Subject to destruction" means having the nature of being destroyed, having destruction as its natural state. "Having the nature of falling" means having the nature of perishing. This is not subject to destruction in the sense of diminishment of what is abundant; it is merely having the nature of departing. For indeed in the world, even the diminishment of what is abundant is called destruction. "Subject to fading away" means this is not having the nature of falling in the sense of going somewhere; it is merely having the nature of transcending its own intrinsic nature. For it has been said: "Fading away means either disgust or transcendence." "Having the nature of cessation" means this is not having the nature of returning after transcending its own intrinsic nature; it is merely having the nature of ceasing through cessation without return - it should be understood that each succeeding term was stated by way of elucidating the meaning of each preceding term.

Or alternatively, it should be construed thus: subject to destruction by way of the dissolution of materiality included in a single existence; having the nature of falling by way of the elimination of materiality included in a single continuity; subject to fading away by way of the momentary dissolution of materiality; and having the nature of cessation by way of the non-recurrence of all three.

In "ageing and death is impermanent" and so on, ageing and death is not itself impermanent, but because the aggregates that have an impermanent intrinsic nature undergo ageing and death, it has come to be called impermanent. The same method applies to "conditioned" and so on as well. In the intermediate ellipsis, the same method applies to birth too being impermanent and so on.

"With birth as condition, ageing and death" and so on was not stated by way of insight; it was stated only by way of exposition, in the sense that by defining through summarising each individual factor of dependent origination, it is called knowledge of exploration. But this is not knowledge of group exploration; it is only knowledge of the stability of phenomena. "When birth is absent" - a change of gender has been made; the meaning is "in the absence of birth." "When activities are absent" - a change of expression has been made; the meaning is "when activities are non-existent." "With existence as condition, birth; when absent" and so on should be construed by the method beginning with "with existence as condition, birth; when existence is absent, there is no birth."

The explanation of the analytic explanation of the knowledge of exploration is finished.

6. Commentary on the Analytic Explanation of the Knowledge of Rise and Fall

49. Now, in the exposition of the knowledge of the observation of rise and fall, which was stated for the purpose of insight beginning with impermanence, having gone beyond the knowledge of exploration stated immediately before by making meditation firm through various methods, and having delimited by rise and fall the activities seen beginning with impermanence by one established therein - in "arisen materiality" and so on, materiality is materiality produced by its respective conditions by way of continuity. Of that arisen materiality, the characteristic of production, birth, arising, the aspect of newness is "rise"; the characteristic of change, elimination, dissolution is "fall"; observation is repeated contemplation; the meaning is "knowledge of the observation of rise and fall." The same method applies to feeling and so on as well. Since rise and fall is to be discerned only of those that possess birth, ageing and death, and since there is no rise and fall of birth, ageing and death themselves, without touching upon birth, ageing and death, arisen eye... etc. arisen existence - thus the abbreviation was made. He, thus seeing the rise and fall of the five aggregates, knows thus: "Before the arising of these aggregates, there is no heap or accumulation of the unarisen; even of those arising, there is no coming from a heap or from an accumulation; even of those ceasing, there is no going to any direction or intermediate direction; even of those that have ceased, there is no standing in one place from a heap, from an accumulation, or from a deposit. Just as when a lute is being played, of the arisen sound there is indeed no accumulation before its arising, the arising sound has not come from an accumulation, of the ceasing sound there is no going to any direction or intermediate direction, the ceased sound does not remain accumulated anywhere, but rather dependent on the lute and the neck of the lute and the appropriate effort of a person, not having been, it comes into being, having been, it vanishes - thus all material and immaterial phenomena too, not having been, come into being; having been, they vanish."

50. Having thus shown the seeing of rise and fall in brief, now in order to show it in detail, having asked the counting by category with "Seeing the rise of the five aggregates, how many characteristics does one see?" and so on, having answered the counting by category itself with "Seeing the rise of the five aggregates, one sees twenty-five characteristics" and so on, again having asked the counting by classification with "Seeing the rise of the aggregate of matter, how many characteristics does one see?" and so on, having answered the counting by classification with "Seeing the rise of the aggregate of matter, one sees five characteristics" and so on, again having asked the classification of characteristics with "Seeing the rise of the aggregate of matter, which five characteristics does one see?" and so on, the answer was given.

Therein, "from the origin of ignorance is the origin of materiality" means when there is ignorance, stated as "delusion in the former kammic becoming is ignorance," there is the arising of materiality in this existence. "In the meaning of conditioned arising" means by the arisen state of the condition - this is the meaning. And here ignorance, craving, and action are past conditions that have become causes for conception in this existence. And when these three are included, activities and clinging are already included. "From the origin of nutriment" means among the occurrence conditions, because of the strength of edible food, that alone is included. But when that is included, temperature and consciousness, which are causes of occurrence, are also already included. "Characteristic of production" means the arising of materiality by

way of period, continuity, and moment; and arising itself is called "characteristic" because it is a characteristic of the conditioned. "Five characteristics" means these five characteristics: ignorance, craving, action, nutriment, and production. For ignorance and so on too are characteristics because the rise of materiality is characterised by these. But production is just a characteristic of the conditioned; that too is a characteristic because "it is conditioned" is characterised by this.

"From the cessation of ignorance is the cessation of materiality" means when the cessation of ignorance in this existence, which has become a condition for future existence, is brought about by the knowledge of the path of arahantship, through the absence of the condition, the non-arising of future materiality is cessation - this is the meaning. "In the meaning of cessation of condition" means by the ceased state of the condition - this is the meaning. And cessation here is the cessation of ignorance, craving, and action in this existence, which are conditions for future conception. "From the cessation of nutriment is the cessation of materiality" means in the absence of edible food, which is the occurrence condition, there is the absence of materiality originated from that. "Characteristic of change" means the dissolution of materiality by way of period, continuity, and moment; and dissolution itself is called "characteristic" because it is a characteristic of the conditioned. "Here five characteristics" means four from the cessation through absence of ignorance, craving, action, and nutriment, and change is one - thus five. The same method applies to the aggregate of feeling and so on. But this is the distinction - The seeing of rise and fall of the immaterial aggregates is by way of period and continuity, not by way of moment. Contact is the occurrence condition for the aggregates of feeling, perception, and mental activities, and from its cessation is their cessation. Mentality-materiality is the occurrence condition for the aggregate of consciousness, and from its cessation is its cessation.

Some, however, say - "In the seeing of rise and fall from conditions in four ways, without touching upon the classification into past and so on, by way of general similarity, 'it rises through ignorance and so on' takes merely the state of being arising, not arising. 'From the cessation of ignorance and so on, it ceases' takes merely the state of not arising, not dissolution. In the seeing of rise and fall by moment, it takes the arising and dissolution of present phenomena."

But the one who sees with insight, having first attended to the rise and fall from conditions, at the time of insight, having set aside the four phenomena beginning with ignorance, having taken only the aggregates that possess rise and fall, sees their rise and fall. And for that one who sees with insight, seeing the rise and fall in detail both from conditions and from the moment thus: "Thus is the rise of materiality and so on, thus is the fall, thus materiality and so on rise, thus they vanish" - the knowledge becomes clearer: "Thus indeed these phenomena, not having been, come into being; having been, they vanish." The distinctions of truths, dependent origination, method, and characteristics become obvious. For that he sees the origin of the aggregates from the origin of ignorance and so on, and the cessation of the aggregates from the cessation of ignorance and so on - this is his seeing of rise and fall from conditions. But that, seeing the characteristic of production and the

characteristic of change, he sees the rise and fall of the aggregates - this is his seeing of rise and fall from the moment. For the characteristic of production is at the moment of arising itself, and the characteristic of change is at the moment of dissolution.

Thus, for one seeing rise and fall in two ways, both from the condition and from the moment, by the seeing of rise from the condition, the truth of origin becomes obvious through the understanding of what is productive. By the seeing of rise from the moment, the truth of suffering becomes obvious through the understanding of the suffering of birth. By the seeing of fall from the condition, the truth of cessation becomes obvious through the understanding of the non-arising of what is conditioned by the non-arising of conditions. By the seeing of fall from the moment, only the truth of suffering becomes obvious through the understanding of the suffering of death. And whatever is his seeing of rise and fall, this is indeed a mundane path - thus the truth of the path becomes obvious through the destruction of confusion therein.

And by his seeing of rise from the condition, dependent origination in forward order becomes obvious through the understanding "when this exists, that comes to be." By the seeing of fall from the condition, dependent origination in reverse order becomes obvious through the understanding "from the cessation of this, that ceases." But by the seeing of rise and fall from the moment, dependently arisen phenomena become obvious through the understanding of the characteristic of the conditioned. For those possessing rise and fall are conditioned, and they are dependently arisen.

And by his seeing of rise from the condition, the method of unity becomes obvious through the understanding of the non-interruption of the continuity by the connection of cause and effect. Then he more thoroughly abandons the annihilationist view. By the seeing of rise from the moment, the method of diversity becomes obvious through the understanding of the arising of ever new ones. Then he more thoroughly abandons the eternalist view. And by his seeing of rise and fall from the condition, the method of non-activity becomes obvious through the understanding of the state of phenomena not being subject to control. Then he more thoroughly abandons the view of self. But by the seeing of rise from the condition, the method of such-is-its-nature becomes obvious through the understanding of the arising of the result in accordance with the condition. Then he more thoroughly abandons the view of the inefficacy of action.

And by his seeing of rise from the condition, the characteristic of non-self becomes obvious through the understanding that phenomena are without agency and have their occurrence bound to conditions. By the seeing of rise and fall from the moment, the characteristic of impermanence becomes obvious through the understanding of non-existence after having been, and through the understanding of the separation of the past end from the future end. The characteristic of suffering also becomes obvious through the understanding of oppression by rise and fall. The characteristic of intrinsic nature also becomes obvious through the understanding of being delimited by rise and fall. The temporary nature of the characteristic of the conditioned within the characteristic of intrinsic nature also becomes obvious, through the understanding of the absence of fall at the moment of rise, and of the absence of rise at the moment of fall.

For one to whom the distinctions of truths, dependent origination, methods, and characteristics have thus become obvious, activities present themselves as ever new, thus: "Thus indeed these phenomena, previously unarisen, arise; arisen, they cease." And not only as ever new, but they also present themselves as without substance, unsubstantial - of brief duration like a dew-drop at sunrise, like a water bubble, like a line drawn in water, like a mustard seed on a needle's tip, like a flash of lightning; and like a magical illusion, a mirage, a dream, a firebrand circle, a city of gandhabbas, foam, a plantain trunk, and so on. By this much, having penetrated the fifty characteristics in this manner - "only what is subject to fall arises, and what has arisen undergoes fall" - the contemplation of rise and fall thus established is the first tender insight knowledge that has been attained, upon the achievement of which one goes by the term "one who has begun insight." For one established in this knowledge, the ten impurities of insight beginning with light arise, through the arising of which an unskilful practitioner of meditation, having become one who perceives them as path-knowledge, takes what is not the path as "the path," and becomes entangled in the tangle of impurities. But a skilful practitioner of meditation, applying insight to them, having disentangled the tangle of impurities, defines what is the path and what is not the path thus: "These phenomena are not the path, but insight knowledge that has entered upon the cognitive process, liberated from impurities, is the path." The knowledge that remains established in him, having thus known what is the path and what is not the path, is called purification by knowledge and vision of what is the path and what is not the path.

And by this much, the defining of the four truths has been done by him.How? When there is the discernment of mentality-materiality, since the discernment of conditions is possible, by the determination of mentality-materiality, which is termed purification of view, stated by the very expression "knowledge of the stability of phenomena," the defining of the truth of suffering has been done; by the discernment of conditions, which is termed purification by overcoming uncertainty, the defining of the truth of origin; and by the contemplation of rise and fall, by the seeing of rise and fall from the moment, the defining of the truth of suffering has been done; by the seeing of rise from the condition, the defining of the truth of origin; by the seeing of fall from the condition, the defining of the truth of cessation; and whatever is his seeing of rise and fall, this is indeed a mundane path - through the destruction of confusion therein, and in this purification by knowledge and vision of what is the path and what is not the path, by the ascertainment of the right path for one seeing with insight, the defining of the truth of the path has been done. Thus, for the time being, by mundane knowledge, the defining of the four truths has been done.

The explanation of the analytic explanation of the knowledge of rise and fall is finished.

7. Commentary on the Analytic Explanation of the Knowledge of Contemplation of Dissolution

51. That practitioner of meditation, established in the observation of rise and fall, having known through the defining of what is the path and what is not the path that the knowledge of the observation of rise and fall which has entered upon the cognitive process, liberated from impurities, is "the path," having again undertaken the observation of rise and fall for the purpose of making that very path very clear

through the discernment of the three characteristics, sees with insight the activities demarcated by rise and fall beginning with impermanence. Thus his knowledge, having become sharp, proceeds; activities present themselves rapidly; when knowledge is sharp and proceeding, when activities are presenting themselves rapidly, having gone beyond the arising, mindfulness becomes settled only upon the dissolution. Or, because of being inclined towards cessation, having abandoned the rise, one establishes mindfulness only upon the dissolution. At this point the knowledge of the observation of dissolution arises. Now, in the exposition of that knowledge, "consciousness with matter as object, having arisen, is destroyed" means consciousness with matter as object, having arisen, is destroyed. Or else the meaning is: in the state of having matter as object, consciousness, having arisen, is destroyed. "Having reflected on that object" means having reflected on and known that matter as object, having seen it as elimination and passing away - this is the meaning. "One observes the dissolution of that consciousness" means by whatever consciousness that matter as object was seen as elimination and passing away, one observes the dissolution of that consciousness by a subsequent consciousness - this is the meaning. Therefore the ancients said: "One sees with insight both the known and the knowledge." "Consciousness" - here consciousness together with its associated states is intended.

"One observes" means one sees again and again; the meaning is one sees again and again in many ways. Therefore it is said "one observes" - how does one observe? One observes as impermanent, and so on. Therein, since dissolution is the supreme limit of impermanence, therefore the practitioner of meditation who observes dissolution observes all that pertains to matter as impermanent, not as permanent. Then, because what is impermanent is suffering, and because what is suffering is non-self, one observes that very thing as suffering, not as happiness. One observes as non-self, not as self. But since whatever is impermanent, suffering, and non-self, that should not be delighted in. And whatever should not be delighted in, one should not find pleasure therein. Therefore he, in accordance with the observation of dissolution, becomes disenchanted with what pertains to matter that has been seen as "impermanent, suffering, and non-self," and does not delight. One becomes dispassionate, one does not find pleasure. He, thus becoming dispassionate, makes lust cease by mundane knowledge for the time being, does not make it arise - does not produce its origin - this is the meaning. Or else he, thus dispassionate, just as he makes cease what pertains to matter that has been seen, so too he makes cease even what has not been seen by the power of inferential knowledge, and does not make it arise. He attends only to cessation, he sees only cessation of it, not origin - this is the meaning. He, thus practising, gives up, does not take up.What is meant? For this observation beginning with impermanence too is called relinquishment by giving up and relinquishment by springing forward, because of the relinquishing of mental defilements together with the volitional activities of the aggregates by way of substitution of opposites, and because of springing forward towards Nibbāna, which is the opposite of the conditioned, through the inclination towards it by seeing the fault in the conditioned. Therefore a monk endowed with that, by the aforesaid method, both relinquishes mental defilements and springs forward towards Nibbāna. Nor does he take up mental defilements by way of production, nor a conditioned object through not seeing the fault. Therefore it is said: one gives up, one does not take up.

52. Now, in order to show which phenomena are abandoned by those knowledges, it was said beginning with "observing as impermanent, one abandons the perception of permanence." Therein, "delight" means craving accompanied by rapture. "Lust" means the remaining craving. "Origin" means the arising of lust. Or the rise of what pertains to matter. "Grasping" means the grasping of mental defilements by way of production. "With feeling as object" and so on should be understood both here and below by the method already stated.

In the verses, however, "transition from one basis to another" means having seen the dissolution of each one among matter and so on, then, by way of seeing the dissolution of the very consciousness by which the dissolution was seen, the transition from the former basis to another basis. "And the turning away through wisdom" means having abandoned the rise, remaining settled upon the fall. "Adverting and power" means having seen the dissolution of each one among matter and so on, the ability to advert immediately afterwards for the purpose of seeing the dissolution of the consciousness that has dissolution as its object. "Reflection and insight" means this is called the observation of dissolution through reflection on the object. "By inference from the object, the determination of both as one" means by inference, by following along with the object seen directly, just as this is, so too in the past what pertained to activities broke up, and in the future too it will break up - thus the determining of both as having one and the same intrinsic nature. This is the meaning. And this too was said by the ancients:

> "One of purified vision regarding what exists, leads that by inference to the past and future;
> All that pertains to activities too is subject to destruction, like dew drops when the sun has risen."

"Inclination towards cessation" means having thus made the determination of both as one by way of dissolution, the inclination towards that very cessation termed dissolution, the gravity towards that, the slanting towards that, the sloping towards that, the inclining towards that. This is the meaning. "Insight into the characteristic of passing away" means this is called insight into the characteristic of passing away - thus it is said. "Having reflected on the object" means having known the former object beginning with matter and so on. "And one observes dissolution" means having seen the dissolution of that object, one observes the dissolution of the consciousness that has that as its object as well. "And establishing as empty" means for one thus observing dissolution, the establishing as empty succeeds thus: "Activities themselves are destroyed, their breaking up is death, there is nothing else whatsoever." Therefore the ancients said:

> "The aggregates cease, there is no other; the breaking up of the aggregates is called death;
> The diligent one sees their elimination, like piercing a gem with a diamond wisely."

"Higher wisdom and insight" means whatever is the reflection on the object, whatever is the observation of dissolution, and whatever is the establishing as empty - this is called higher wisdom and insight - thus it is said. "Skilled in the three observations"

means a monk skilled in the three beginning with the observation of impermanence. "And in the four insights" means and in the four insights beginning with disenchantment. "Skilfulness in the three establishments" means and through skilfulness in this threefold establishing as elimination, as passing away, and as emptiness. "One does not waver in various views" means one does not tremble in the various kinds of views beginning with the eternalist view. He, thus not trembling, with attention proceeding as "what has not ceased itself ceases, what has not broken up itself breaks up," having given up the sign of arising, presence, and occurrence of all activities - like a weak vessel being broken, like fine dust being scattered, like sesame seeds being roasted - sees only their breaking up. Just as a man with eyes, standing on the bank of a pond or on the bank of a river, when the sky rains with large drops, might see great and great water bubbles arising and arising on the surface of the water, being destroyed quickly and quickly, just so he sees all activities are being destroyed, being destroyed. For with reference to such a practitioner of meditation, it was said by the Blessed One:

> "Just as one might see a bubble, just as one might see a mirage;
> One who thus regards the world, the King of Death does not see."

For one thus repeatedly seeing "all activities are destroyed, destroyed," the knowledge of the observation of dissolution, accompanied by eight benefits, comes into power. Therein these are the eight benefits - abandoning of the view of existence, relinquishment of attachment to life, constant application and engagement, purity of livelihood, abandoning of anxiety, freedom from fear, attainment of patience and meekness, and endurance of discontent and delight. Therefore the ancients said:

> "Having seen these eight highest qualities, one meditates thereon again and again;
> The sage, like one whose head and clothes are ablaze, observing dissolution, for the attainment of the Deathless."

The explanation of the analytic explanation of the knowledge of contemplation of dissolution is finished.

8. Commentary on the Analytic Explanation of the Knowledge of Danger

53. In the description of the knowledge of danger, "arising" means rebirth here conditioned by former action. "Occurrence" means the occurrence of one thus arisen. "Sign" means all signs of activities. "Accumulation" means action that is the cause of conception in the future. "Conception" means rebirth in the future. "Destination" means the destination in which that conception takes place. "Rebirth" means the coming forth of the aggregates. "Rebirth" means the resultant occurrence stated thus "of one who has attained or of one who has been reborn." "Birth" means birth with existence as condition, which has become the condition for ageing and so on. Directly, whatever aggregates become manifest for those beings being reborn here and there, the first manifestation of each of those is birth. "Ageing" means the state of oldness of the continuity of aggregates included within a single existence in the continuity, which is conventionally accepted as broken teeth and so on. "Sorrow" means the mental burning of one stricken by disasters of relatives and so on. "Lamentation" means the verbal prattle of one stricken by disasters of relatives and

so on. "Anguish" means intense trouble; it is hate itself, produced by intense mental suffering in one stricken by disasters of relatives and so on. And here, only the five beginning with arising are stated as the basis of the knowledge of danger; the rest are by way of their synonyms. For the dyad "production" and "birth" is a synonym for arising and conception respectively; the dyad "destination" and "rebirth" is for occurrence; and ageing and so on are for sign. Therefore he said -

> "Arising and occurrence, sign is suffering - one sees;
> Accumulation and conception - this is knowledge of danger." And
> "This knowledge of danger arises in five states." And

In all the terms, the word-analysis of the expression "is peril thus" is "peril" and "thus." "Peril" means peril because of its fearfulness due to the connection with oppression. "Thus" is the description of the reason for the establishing of fear.

But "non-arising is security - knowledge of the state of peace" and so on is stated for the purpose of showing the knowledge that is the counterpart of the knowledge of danger. Or this is stated also for the purpose of generating reassurance for those whose hearts are agitated, having seen the danger through the establishing of fear, that there is also safety, security, and freedom from danger. Or because for one for whom arising and so on are well established as fear, the mind becomes inclined towards their counterpart, therefore it should be understood that this is stated also for the purpose of showing the benefit of the knowledge of danger that is accomplished by way of the establishing of fear. "Non-arising," "non-occurrence," and so on is Nibbāna itself. "The state of peace" means the portion of peace; the meaning is Nibbāna. For even knowledge arisen by taking merely the name "the state of peace" through oral tradition is also called "knowledge of the state of peace."

"Arising is peril, non-arising is security" and so on is stated having taken the knowledge arising by combining both the hostile and the opposite together. And here, what is peril, that is necessarily suffering. And what is suffering, that is indeed carnal because of not being free from the bait of the round of rebirths, worldly bait, and the bait of mental defilements. And what is carnal, that is merely activities. Therefore "arising is suffering - wisdom in the establishing of fear is knowledge of danger" and so on was stated. Even this being so, the diversity here should be understood by way of occurrence due to the diversity of aspects thus: by the aspect of peril, by the aspect of suffering, by the aspect of the carnal, and by the aspect of activities. "Arising is peril, suffering, carnal, and activities" - this is stated without regard for the grammatical gender of arising and so on, but with regard only for its own grammatical gender, as in "this is not a secure refuge, this is not the highest refuge" and so on. And "activities" - it should be understood that the plural is used without regard for unity, as in "phenomena without conditions, unconditioned phenomena" and so on; or because arising and so on are a portion of activities, the plural is used even for a portion of many, as in "the northern Pañcālas, the southern Pañcālas" and so on. "Security, happiness, spiritual, Nibbāna" - Nibbāna itself is stated in four ways by way of the opposite of the stated aspects. "One understands ten knowledges" means one understanding the knowledge of danger understands, penetrates, and realises ten knowledges thus: five having arising and so on as their basis, and five having non-arising and so on as their basis. "Skilfulness in the two knowledges"

means through skilfulness in these two knowledges - the knowledge of danger and the knowledge of the state of peace. "One does not waver in various views" means one does not tremble in the views that occur by way of the highest Nibbāna in the present life and so on.

The explanation of the analytic explanation of the knowledge of danger is finished.

9. Commentary on the Analytic Explanation of the Knowledge of Equanimity towards Activities

54. In the description of the knowledge of equanimity towards activities, arising and so on are of already stated meaning. "Suffering," "peril," "carnal," and "activities" are statements of the reason for the knowledge of releasing arising and so on. And having thus shown equanimity towards activities by way of characteristic, now in order to show it by way of meaning, he stated the passage beginning with "arising is activities, one is indifferent to those activities - equanimity towards activities." Therein, "one is indifferent to those activities" means: for one who has begun insight practice, because the three characteristics have been seen through insight knowledge, for one whose activity in the discrimination of characteristics has been abandoned, for one who sees the three existences as if ablaze, for one who is neutral in the grasping of activities, that insight knowledge looks at those activities with distinction, and having become abstaining from grasping, it looks at, it observes - thus it is called "equanimity towards activities." This is the meaning. Just as in the world, one who conquers with distinction is said to "vanquish," and one who dwells abstaining from food is said to "observe a fast." Again, having seen with insight the activities beginning with impermanence, and having also seen with insight beginning with impermanence the equanimity towards activities that is established in the state of neutrality in the grasping, because of the existence of equanimity towards activities that is established in the mode of neutrality in the grasping of that equanimity towards activities too, it was said "whatever activities and whatever equanimity" and so on.

55. Now, in order to show the classification of the resolution of consciousness regarding equanimity towards activities, he said beginning with "In how many ways." Therein, "regarding equanimity towards activities" is a locative expression. "Resolution of consciousness" means the forceful carrying of another consciousness, different from the one that has obtained equanimity towards activities, having directed it towards equanimity towards activities. For here the prefix "abhi" has the meaning of "towards," and the prefix "nī" has the meaning of "forcefully." Having answered the question asked as "In how many ways" with "In eight ways," wishing to show those eight ways by means of the second question and answer alone, without showing them separately, he posed the question beginning with "In how many ways for a worldling." Regarding "for a worldling," here however -

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

Therein, one for whom there is no learning, interrogation, hearing, retention, and reviewing and so on regarding the aggregates, elements, sense bases and so on, this is a blind worldling. One for whom those exist, he is a good worldling.But this one of

two kinds -

> 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. Among those, the good worldling is intended here, because of the very absence of meditative development for the other.

"Of a trainee": here the seven trainees are those established in the path and fruition of stream-entry, the path and fruition of once-returning, the path and fruition of non-returning, and the path of arahantship. For they are trainees because they are training in the three trainings. Among those, the three established in the fruition of stream-entry, once-returning, and non-returning are intended here, because of the absence of resolution of consciousness regarding equanimity towards activities for those established on the path.

"Of one without lust": here, one in whom lust has departed by way of eradication is "without lust." This is a designation for the Worthy One. In all three terms, the singular is used by taking the class.

"Delights in equanimity towards activities" means having obtained the perception of comfortable abiding in that dwelling of equanimity, through attachment to comfortable abiding, having turned towards equanimity towards activities, one rejoices; the meaning is that one generates craving accompanied by rapture. "Sees with insight" means one sees diversely by way of impermanence and so on for the purpose of attaining the path of stream-entry; a trainee sees with insight for the purpose of the higher path; one without lust sees with insight for the purpose of pleasant abiding in the present life. "Having reflected" means having examined by way of impermanence and so on. But since noble ones such as stream-enterers and so on, when attaining their own respective fruition attainments, are unable to attain without having seen with insight through the nine insight knowledges beginning with the knowledge of rise and fall, therefore it is said "or, having reflected, attains fruition attainment."

But for the purpose of showing the occurrence of fruition attainment, this is the question-procedure for them - What is fruition attainment? Who attain it? Who do not attain it? Why do they attain it? And how is its attainment? How is its persistence? How is its emergence? What is immediately after fruition? And for what is fruition immediately after?

Therein, what is fruition attainment? It is the absorption upon the cessation of noble fruition.

Who attain it? Who do not attain it? All worldlings do not attain it. Why? Because they have not attained it. But noble ones all attain it. Why? Because they have attained it. But the higher ones do not attain the lower because it has been tranquillised through having gone to a different individual status, and the lower ones do not attain the higher because they have not attained it. But all attain their own respective fruition - this is the conclusion here.

Some, however, say "stream-enterers and once-returners too do not attain it; only the two higher ones attain it." And this is their reason - these are fulfillers in concentration. That is without reason, since even a worldling attains a mundane concentration obtained by oneself. But what need here of reflection on what is a reason and what is not a reason? Is it not the case that right here in the Pāḷi text, in the answering of the questions "Which ten kinds of equanimity towards activities arise by means of insight? Which ten change-of-lineage states arise by means of insight?" it was stated separately as "for the purpose of attaining the fruition of stream-entry, for the purpose of attaining the fruition of once-returning." Therefore the conclusion should be reached here that all noble ones attain fruition each according to their own.

Why do they attain it? For the purpose of pleasant abiding in the present life.Just as kings experience the happiness of kingship, and deities experience divine happiness, so noble ones, thinking "we shall experience supramundane happiness," having determined a period of time, attain fruition attainment at whatever moment they wish.

And how is its attainment, how is its persistence, and how is its emergence?To begin with, its attainment occurs in two ways: through inattention to any object other than Nibbāna, and through attention to Nibbāna. As he said - "There are, friends, two conditions for the attainment of the signless liberation of mind: inattention to all signs, and attention to the signless element." Now here this is the order of attainment - by a noble disciple who desires fruition attainment, gone to a private place, in seclusion, activities should be seen with insight by way of rise and fall and so on. For one practising progressive insight, immediately after the change-of-lineage knowledge having activities as object, the mind applies itself to cessation by way of fruition attainment. And because of the inclination towards fruition attainment, here even for a trainee only fruition arises, not the path. But those who say "A stream-enterer, thinking 'I shall attain fruition attainment,' having started insight, becomes a once-returner, and a once-returner a non-returner." They should be told "This being so, a non-returner would become a Worthy One, and a Worthy One an Individually Enlightened One, and an Individually Enlightened One a Buddha."

Therefore this amounts to nothing, and it should not be taken as rejected by the Pāḷi

text itself. But this alone should be accepted. Even for a trainee only fruition arises, not the path. And as for its fruition, if the path attained by him was of the first meditative absorption, only that of the first meditative absorption arises; if of one among the second and so on meditative absorptions, only that of one among the second and so on meditative absorptions - thus so far its attainment occurs.

From the statement "There are, friends, three conditions for the duration of the signless liberation of mind - inattention to all signs, attention to the signless element, and prior volitional activity," its duration occurs in three ways. Therein, "and prior volitional activity" means the delimitation of time prior to the attainment. Because it has been delimited as "I shall emerge at such and such a time," as long as that time does not arrive, its duration occurs. Thus its duration occurs.

From the statement "There are, friends, two conditions for the emergence from the signless liberation of mind - attention to all signs, and inattention to the signless element," its emergence occurs in two ways. Therein, "of all signs" means of the signs of matter, feeling, perception, activities, and consciousness. Certainly one does not attend to all of these together, but this was said by way of including all. Therefore, through attending to whatever is the object of the life-continuum, there is emergence from the fruition attainment - thus its emergence should be understood.

What is immediately after fruition, and after what does fruition come immediately?To begin with, what is immediately after fruition is either fruition itself or the life-continuum. But fruition is sometimes immediately after the path, sometimes immediately after fruition, sometimes immediately after change-of-lineage, and sometimes immediately after the plane of neither-perception-nor-non-perception. Therein, in the path process it is immediately after the path; each latter and latter is immediately after each former and former fruition; in fruition attainments, each former and former is immediately after change-of-lineage. And "change-of-lineage" here should be understood as conformity. For this was said in the Paṭṭhāna: "For the Worthy One, conformity is a condition by way of proximity condition for fruition attainment. For trainees, conformity is a condition by way of proximity condition for fruition attainment." The fruition by which there is emergence from cessation, that is immediately after the plane of neither-perception-nor-non-perception. Therein, setting aside the fruition arisen in the path process, all the rest is called that which has occurred by way of fruition attainment. Thus this, by way of arising either in the path process or in fruition attainment -

> "With disturbance allayed, having the Deathless as object, beautiful;
> Having rejected worldly gains, peaceful, the highest fruit of asceticism."

This is the talk on fruition attainment here.

"Having looked upon that with equanimity" means having looked upon that equanimity towards activities with equanimity by means of another insight knowledge of just such a kind. In "with the emptiness dwelling or" and so on, for the Worthy One who wishes to dwell by the insight dwelling alone without fruition attainment, having seen adherence to self as peril, for one inclined to emptiness, seeing the fall through equanimity towards activities, the threefold insight dwelling is called the emptiness dwelling; having seen the sign of activities as peril, for one inclined to the signless,

seeing the fall through equanimity towards activities, the threefold insight dwelling is called the signless dwelling; having seen the aspiration of craving as peril, for one inclined to the desireless, seeing the fall through equanimity towards activities, the threefold insight dwelling is called the desireless dwelling. For thus it is said further on -

> "Seeing adherence as peril, through being inclined to emptiness, touching again and again, one sees the fall - the emptiness dwelling. Seeing sign as peril, through being inclined to the signless, touching again and again, one sees the fall - the signless dwelling. Seeing aspiration as peril, through being inclined to the desireless, touching again and again, one sees the fall - the desireless dwelling."

And because of the existence of six-factored equanimity and because of the existence of the dwelling of perception of the non-repulsive in the repulsive and so on, consciousness operates under control in every way only for a Worthy One, therefore this insight dwelling succeeds only for a Worthy One - thus it has been said. "One without lust either sees equanimity towards activities with insight" - but here, without entering into the threefold fear and the threefold disposition, it should be understood as merely insight. For when this is so, there is a distinction between the former and the latter.

56. Now, wishing to show the distinction of unity and diversity of equanimity towards activities by way of two and three persons, he said beginning with "How is there for a worldling and a trainee." Therein, "resolution of consciousness is unity" means it is one; it should be understood as an abstract noun in its own sense. Just as it is said "specific conditions themselves are specific conditionality," so one itself is unity. "Resolution" is either a nominative case used in the genitive sense, or the meaning is "of the resolution." It should be understood that an illusion of grammatical case has been made, as in such passages as "having swept that place." "Consciousness becomes defiled" means consciousness becomes defiled by the mental defilement of greed reckoned as attachment to insight; the meaning is it is tormented, it is afflicted. "There is an obstacle to meditative development" means there is damage to the development of insight that has been attained. "There is an obstacle to penetration" means there is an obstacle to the attainment of the penetration of truth that is to be attained through the development of insight. "It becomes a condition for conception in the future" means because of the strength of the action associated with equanimity towards activities, the mental defilement of greed reckoned as excessive delight, when a fortunate conception is being given by that very action, becomes a condition for conception in a fortunate destination of the sensual sphere in the future. Because action accompanied by mental defilement generates result, therefore action is the productive condition, and mental defilement is the supportive condition. "But for a trainee, of further penetration" means of the penetration of truth by way of the path of once-returning and so on. "It becomes a condition for conception in the future" means among the trainees, for stream-enterers and once-returners who have not attained meditative absorption, the mental defilement of delight becomes a condition for conception in a fortunate destination of the sensual sphere being given by the action of equanimity towards activities; but for those who have attained meditative absorption and for the non-returner, it is not a condition because of taking conception

only in the Brahma world; and it should be understood that this very mental defilement is a condition for the conception being given by conformity and change-of-lineage.

"As impermanent" means as impermanent in the sense of non-existence after having been, because of having the nature of impermanence, and because of having a beginning and an end. "As suffering" means as suffering in the sense of repeatedly oppressing, because of the oppression of arising and passing away, and because of being the basis of suffering. "As non-self" means as non-self in the sense of being beyond control, because of its mode of existence being dependent on conditions, and because of the absence of an owner, an inhabitant, a doer, and an experiencer. "In the sense of observation" means in the sense of seeing again and again beginning with impermanence. "Resolution is diversity" should be understood as either the resolution is different, or there is a state of difference of the resolution.

"Wholesome" means in the sense of health, in the sense of faultlessness, and in the sense of being born of proficiency. "Indeterminate" means not declared as being wholesome or unwholesome. "Well understood at some times" means well understood at the time of insight. "Not well understood at some times" means not well understood at the time of delighting. "Absolutely well understood" means certainly well understood because of the abandoning of delight. "In the sense of known and in the sense of unknown" - here, the sense of well understood for the worldling and trainee, and the sense of absolutely well understood for one without lust, are both just the sense of known; the sense of not well understood for both is just the sense of unknown.

"Because of being unsatisfied" means because of the task of insight not being completed, in the sense of being unsublime. "Because of being satisfied" is by the opposite of that. "For the abandoning of the three mental fetters" means for the purpose of abandoning identity view, sceptical doubt, and adherence to moral rules and austerities. Bodhisattas in their last existence too are included right here. But those not in their last existence, having brought insight to equanimity towards activities, stop there. "For the attainment of the path of stream-entry" - they read it without combining; the reading with combining is more fitting. "A trainee, because the three mental fetters have been abandoned" is said in common for stream-enterers, once-returners, and non-returners. For the once-returner and non-returner too, those have been abandoned as well. "For further attainment" means for the attainment of each successively higher path. "For the purpose of pleasant abiding in the present life" means for the purpose of that pleasant abiding in the seen, evident individual existence. "In the sense of dwelling and attainment" means for the trainee, in the sense of fruition attainment; for one without lust, in the sense of insight dwelling and fruition attainment.

57. Now, in order to show the numerical delimitation of equanimity towards activities, he stated the passage beginning with "How many kinds of equanimity towards activities." Therein, "by means of serenity" means by means of concentration. Or this itself is the reading. "Reflecting upon the mental hindrances" means having comprehended the five mental hindrances as being of a nature to be abandoned. "Remaining steady" means remaining steady with equanimity by way of arriving at a state of non-engagement even in the abandoning of them, because of being oriented

towards the abandoning of the mental hindrances. "Of equanimity towards activities" means in the states of being indifferent towards the activities reckoned as mental hindrances, by way of non-performance of engagement in the abandoning of mental hindrances. The same method applies to applied and sustained thought and so on. In serenity, what is called equanimity towards activities is the knowledge born of meditative development that has reached power in the preceding stage near to the absorption process. In the four path sections beginning with "for the purpose of attaining the path of stream-entry," one or another path among the emptiness, signless, and desireless paths is obtained. In the four fruition sections beginning with "for the purpose of attaining the fruition of stream-entry," however, the desireless fruition attainment should be understood. Why? Because the other two fruition attainments are separately stated as "for the purpose of attaining the emptiness abiding" and "for the purpose of attaining the signless abiding." For by way of emergence through the observation of impermanence there is the signless path, likewise at the time of fruition attainment there is the signless fruition attainment; by way of emergence through the observation of suffering there are the desireless path and fruition attainments; by way of emergence through the observation of non-self there are the emptiness path and fruition attainments - this should be understood according to the method of the discourses themselves.

And here, in the four path sections, five root terms beginning with "arising" and ten synonym terms beginning with "destination" - thus fifteen terms are stated. But in the six fruition attainment sections, only the five root terms are stated. If one asks: why is that? Because when equanimity towards activities is sharp, the path that is capable of abandoning mental defilements comes into being, the root terms were stated having made them firm together with the synonym terms for the purpose of showing its sharp nature. It should be understood that only the root terms were stated for the purpose of showing that even equanimity towards activities that has become weak becomes a condition for fruition, because of the effortless nature of fruition, because of its peaceful intrinsic nature, and because it is dependent on the path.

58. Now, having asked by way of birth, in order to answer by way of what is obtainable, he stated the passage beginning with "How many kinds of equanimity towards activities are wholesome?" Therein, "fifteen kinds of equanimity towards activities" means eight by means of serenity, and seven by means of the four paths and three fruits - thus fifteen. It should be understood that the eight kinds of equanimity towards activities by means of serenity are not stated as indeterminate for the Worthy One, because of the absence of reflection upon mental hindrances, and because of the easy abandoning without the function of abandoning applied thought, sustained thought, and so on, considering that the name "equanimity towards activities" is not suitable for them. But since a Worthy One attaining fruition attainment is unable to attain without equanimity towards activities, three kinds of equanimity towards activities are stated as indeterminate. For the Worthy One has three kinds of equanimity towards activities by means of the desireless, emptiness, and signless.

Now, in the three verses stated by way of exposition of equanimity towards activities, "wisdom in reflecting upon and remaining steady" is equanimity towards activities. "Eight are the resorts of consciousness" means the eight kinds of equanimity towards

activities stated by means of serenity are the domain of concentration; the meaning is "the planes." Just as in "develop the mind and wisdom" and so on, concentration is indicated under the heading of "mind," and just as in "monks, walk in your resort, in your own paternal domain" and so on, domain is indicated by the word "resort." For whatever is dependent on whatever, that is called its domain. "For a worldling there are two" means by means of serenity and by means of insight. "Three for a trainee" means by means of serenity, insight, and meditative attainment. "And three for one without lust" means by means of the desireless, emptiness, and signless fruition attainment. Where "tisso" should be said, "tayo" has been used - a change of gender has been made. Or it should be construed as "three equanimity towards activities phenomena." "By which consciousness turns away" means by which equanimity towards activities phenomena consciousness departs from applied thought, sustained thought, and so on, or from arising and so on. For even for one without lust, because of the existence of equanimity towards activities, it is said that consciousness, having turned away from activities, springs forward to Nibbāna. "Eight are conditions for concentration" means the eight stated by means of serenity are conditions for absorption concentration because of being capable of leading to absorption. "Ten are the resorts of knowledge" means the ten stated by means of insight are the planes of path knowledge and fruition knowledge. "Conditions for the three deliverances" means decisive support conditions for the emptiness, signless, and desireless deliverances. "One does not waver in various views" means without departing from dissolution, seeing with insight the activities by way of impermanence and so on, one does not tremble in the various kinds of views beginning with the eternalist view.

The commentary on the description of the knowledge of equanimity towards activities is finished.

10. Commentary on the Analytic Explanation of the Change-of-Lineage Knowledge

59. In the description of change-of-lineage knowledge, "overcomes" means overcomes, surpasses. "The external sign of activities" means the sign of activities that is external to the unwholesome aggregate occurring in one's own continuity. For mundane activities are called "sign" because they are the cause of mental defilements, or because they present themselves in the manner of a sign. "One overcomes - thus change-of-lineage" - the state of change-of-lineage is stated because of overcoming the clan of worldlings. "One springs forward - thus change-of-lineage" - the state of change-of-lineage is stated because of developing the clan of noble ones. "Having overcome, one springs forward - thus change-of-lineage" is stated having combined both meanings. "He emerges - thus change-of-lineage" and "one turns away - thus change-of-lineage" are stated in accordance with the terms "emergence" and "turning away" in the matrix, in the meaning of overcoming the clan of worldlings only. However, for the change-of-lineage states stated by means of serenity, the meaning should be understood as change-of-lineage because of overcoming the clan of mental hindrances and so on; in the six attainment sections beginning with "for the purpose of attaining the fruition of stream-entry," change-of-lineage because of overcoming the clan of arising and so on; in the three path sections beginning with "for the purpose of attaining the path of once-returning," change-of-lineage because of overcoming the clan of stream-enterer and so on. And the meaning of "clan" here is the meaning of seed. It is said that in the Vattani

treatise it was stated - "Clan" is called Nibbāna because of being guarded from all obstacles; one who proceeds to that is change-of-lineage. The eight attainments too are a clan because of being guarded from the obstacles to change-of-lineage; one who proceeds to that clan is change-of-lineage - thus it was stated. They say: "The change-of-lineage of the four paths only has Nibbāna as object; the change-of-lineage of the four fruition attainments has activities as object, because of the inclination towards fruition attainment." For this has been said in the Visuddhimagga -"For one practising progressive insight, immediately after the change-of-lineage knowledge having activities as object, the mind applies itself to cessation by way of fruition attainment." For that very reason, it should be understood that here the term "external sign of activities," which was included as the sixteenth in the path sections, was not included as the sixth in the attainment sections. For otherwise it would have to be included by the inclusion of the root term.

But others say: "Whatever is the first reflective attention, the first attentiveness to Nibbāna - this is called change-of-lineage." That is not fitting with reference to fruition. "Fifteen change-of-lineage states are wholesome" - here it should be understood that the indeterminate nature of the change-of-lineage states is not stated, having considered that for the Worthy One, because of the absence of mental hindrances to be overcome, and because of the nature of applied thought, sustained thought, and so on being easily abandoned, the name "change-of-lineage" is not deserved in the sense of overcoming. But since a Worthy One attaining fruition attainment is unable to attain without overcoming activities, "three change-of-lineage states are indeterminate" is stated. Some, however, say: "The eight attainments are explained here as partaking of penetration only; therefore the eight attainment change-of-lineage states are wholesome." The same should be understood regarding equanimity towards activities too.

60. In "carnal and" and so on, among the bait of the round of rebirths, worldly bait, and bait of mental defilements, it is carnal through the bait of mental defilements, because of having attachment. What is that? The eightfold serenity change-of-lineage knowledge. "Bait of the round of rebirths" here means just the round of rebirths of the three planes. "Worldly bait" means the five types of sensual pleasure. "Bait of mental defilements" means the mental defilements themselves. "Spiritual" means the tenfold insight change-of-lineage knowledge, because of not having attachment. For noble ones do not make attachment in the change-of-lineage. In some books they write "sāmisañce"; that is not more beautiful. Just so, directed and undirected, attached and detached, emerged and not emerged should be understood. For "directed" means aspired to through the aspiration of attachment - this is the meaning. Through the absence of that, it is undirected. It is attached through the bond of attachment itself. Through the absence of that, it is detached. "Emerged" means the insight change-of-lineage knowledge itself. For that is called emerged because of being a cutter of attachment. The other is not emerged. Or it is emerged because of emergence from the external. It should be understood that even the fruition change-of-lineage, because of having become oriented towards Nibbāna by the power of the disposition towards Nibbāna, is called emerged from the external sign of activities. It should be understood that in the sections on overcoming, emergence, and turning away below as well, the fruition change-of-lineage, because of having become oriented towards Nibbāna by the power of disposition, overcomes, emerges, and turns

away. "Conditions for the three deliverances" means the serenity change-of-lineage states are natural decisive support conditions for the three supramundane deliverances, and the insight change-of-lineage states are proximity, contiguity, and decisive support conditions. "Wisdom by which is mastered" means the preliminary wisdom by which is practised and cultivated. "Skilled in turning away and emergence" means skilled and adept in the change-of-lineage knowledge termed turning away, by the power of non-confusion itself, or skilled through preliminary knowledge. "One does not waver in various views" means one does not tremble in the various kinds of views that have been abandoned by eradication.

The commentary on the description of the change-of-lineage knowledge is finished.

11. Commentary on the Analytic Explanation of the Path Knowledge

61. In the analytic explanation of path knowledge, "emerges from wrong view" means it emerges from wrong view in its sixty-two divisions by way of eradication through the abandoning of the underlying tendency to wrong view. "From mental defilements that follow it" means by the various mental defilements that arise by way of association with wrong view and by way of decisive support of wrong view, following wrong view. By that, the abandoning of co-existent mental defilements has been stated. For co-existence is twofold: co-existence by conascence and co-existence by abandoning. Those that stand together with that wrong view in one consciousness, or in one person until abandoning - thus they are co-existent with that. For when wrong view is being abandoned, in the two unprompted consciousnesses associated with wrong view, greed, delusion, restlessness, shamelessness, and moral fearlessness that are conascent with that wrong view - these mental defilements; in the two prompted consciousnesses, greed, delusion, sloth, restlessness, shamelessness, and moral fearlessness that are conascent with that wrong view - these mental defilements are abandoned by way of co-existence by conascence. When the wrong view mental defilement itself is being abandoned, greed, hate, delusion, conceit, sceptical doubt, sloth, restlessness, shamelessness, and moral fearlessness leading to the realms of misery that stand together with that in one person - these mental defilements are abandoned by way of co-existence by abandoning. "From aggregates" means from the very aggregates that follow it, by the four immaterial aggregates that follow that wrong view, both co-existent by conascence and co-existent by abandoning; or together with the five aggregates including matter originated by that, and by the resultant aggregates that are to arise in the future conditioned by mental defilements beginning with wrong view. "And externally from all signs" means from all signs of activities that are external to the aforesaid mental defilements and aggregates. "Emerges from wrong thought" means it emerges from wrong thought in the four consciousnesses associated with wrong view to be abandoned by the path of stream-entry, and in the consciousness accompanied by sceptical doubt - thus in the five consciousnesses, and in the remaining unwholesome consciousnesses leading to the realms of misery.

"Emerges from wrong speech" means it emerges from lying and from divisive speech, harsh speech, and frivolous talk leading to the realms of misery. "Emerges from wrong action" means it emerges from killing living beings, taking what is not given, and sexual misconduct. "Emerges from wrong livelihood" means it emerges from

scheming, talking, hinting, belittling, seeking gain with gain, or from the seven bodily and verbal actions motivated by livelihood. The emergence from wrong effort, wrong mindfulness, and wrong concentration should be understood by the very same method stated in the emergence from wrong thought. And "wrong mindfulness" is merely the arising of unwholesome consciousness, arising in the manner of an opponent to mindfulness. In the upper triad of paths, the eight path factors beginning with "right view in the meaning of seeing" are obtained just as they are obtained in the first path belonging to the first meditative absorption. Therein, in the first path, right view abandons wrong view - thus it is right view. Right thought and the rest too should be understood in the very meaning of abandoning wrong thought and so on. This being so, since the sixty-two wrong views have been abandoned by the first path alone, there is no wrong view to be abandoned by the upper triad of paths.

Therein, how does the name "right view" come about?Just as whether poison exists or not, a medicine is called simply a medicine, so whether wrong view exists or not, this is called right view. If so, this would be merely a name; but in the upper triad of paths, the absence of function for right view would result, and the path factors would not be fulfilled. Therefore, right view should be made to have its own function, and the path factors should be fulfilled. And here, right view with its own function should be explained according to the procedure of what is obtained. For there is one conceit to be destroyed by the upper triad of paths; it stands in the standpoint for views; that right view abandons that conceit - thus it is right view. For in the path of stream-entry, right view abandons wrong view. But for a stream-enterer, there is conceit to be destroyed by the path of once-returning; it abandons that conceit - thus it is right view. For that very person, there is thought conascent with the seven unwholesome consciousnesses; by those very consciousnesses there is stirring of the verbal faculty, there is stirring of the bodily faculty, there is use of requisites, there is conascent effort, there is the state of unmindfulness, there is conascent unified focus of mind - these are called wrong thought and so on. In the path of once-returning, right thought and the rest should be understood as right thought and the rest through the abandoning of those. Thus in the path of once-returning, the eight factors have their own functions. For a once-returner, there is conceit to be destroyed by the path of non-returning; it stands in the standpoint for views. For that very person, there are thought and so on conascent with the seven consciousnesses. Through the abandoning of those, the having of their own functions of the eight factors in the path of non-returning should be understood. For a non-returner, there is conceit to be destroyed by the path of arahantship; it stands in the standpoint for views. But whatever five unwholesome consciousnesses he has, there are thought and so on conascent with those. Through the abandoning of those, the having of their own functions of the eight factors in the path of arahantship should be understood.

"Gross" means from what is coarse by being a condition for transgression at the body and verbal doors. "Mental fetter of sensual lust" means the mental fetter reckoned as lust for sexual intercourse. For it fetters one in sensual existence - thus it is called "mental fetter." "Mental fetter of aversion" means the mental fetter of anger.For it strikes against the object - thus it is called "aversion." Those very same, in the sense of having become firmly established, underlie in the continuity - thus they are underlying tendencies. "Residual" means become minute; the meaning is become subtle. For here the word "accompanied by" is used in the sense of that state.For in

the case of a once-returner, sensual lust and anger have become minute for two reasons: by occasional arising and by the weakness of prepossession. For his mental defilements do not arise frequently as for an ignorant worldling; they arise only occasionally and rarely. And when arising, they do not arise crushing, pervading, concealing, and making utter blindness as for an ignorant worldling; but because of being abandoned by two paths, they arise very gently, having become thin in appearance, and are not able to cause transgression. Thus having become reduced, they are abandoned by the path of non-returning. "Lust for material form" means desire and lust in fine-material existence. "Lust for immaterial existence" means desire and lust in immaterial existence. "Conceit" means that which has the characteristic of elevation. "Restlessness" means that which has the characteristic of non-appeasement. "From ignorance" means from that which has the characteristic of blindness. "Underlying tendency to lust for existence" means the underlying tendency to lust for existence that occurs by way of lust for fine-material existence and lust for immaterial existence.

62. Now, making the exposition of path knowledge, he said beginning with "the unborn it burns." Therein, "the unborn it burns with the born, therefore it is called meditative absorption" means the person endowed with that, by each respective supramundane meditative absorption that has become manifest in one's own continuity, burns, scorches, and utterly eradicates each respective mental defilement that is unborn; for that reason that supramundane meditative absorption is called "meditative absorption" - this is the meaning. "Skilfulness in meditative absorption and deliverance" means through skilfulness by way of absence of confusion in that meditative absorption beginning with applied thought and so on associated with the noble path, and in the noble path reckoned as deliverance, one does not waver in the various views that have been abandoned by the first path alone. Meditative absorption is twofold: meditation on a single object and meditation on the characteristics. The mundane first meditative absorption and so on is meditative absorption in the meaning of meditation on a single object such as a circular meditation object and so on; insight is meditative absorption in the meaning of meditation on the intrinsic nature and common characteristics of activities; the supramundane is meditative absorption in the meaning of meditation on the actual characteristic in Nibbāna. But here, without touching upon the meaning of meditation on the characteristics, which is common even to change-of-lineage, meditative absorption is stated in the meaning of burning mental defilements, which is not common. But here the meaning of deliverance is the meaning of being well intent upon the Nibbāna object and the meaning of being well released from mental defilements.

"Having concentrated, just as one sees with insight" means having first made the concentration of mind by one or another concentration among absorption, access, and momentary concentrations, and afterwards just as one sees with insight. The word "ce" has the meaning of conjunction and conjoins insight. "Seeing with insight, just so one concentrates" means insight is by nature rough and without gratification, and serenity is by nature smooth and with gratification. Therefore, seeing with insight, one should just so concentrate in order to moisten the mind that has become rough through that. Seeing with insight, having again entered concentration, one should make the concentration of mind in just the same way as insight - this is the meaning.

Here the word "ce" conjoins concentrating. In both places the particle "ce" was used in conformity with the verse structure, but the meaning is just the meaning of the particle "ca." "Insight and serenity were then" means since when there is the state of being yoked together of serenity and insight, the manifestation of the noble path occurs, therefore, because of the capability of generating the noble path, when there is the conjunction of both of those, then insight and serenity were, they are called having become serenity and insight - this is the meaning. And those serenity and insight, at the time of facing the noble path and at the moment of the path, proceed of equal share and yoked together. "Of equal share" means those for whom the share and portion is the same and equal. "Yoked together" means as if bound in a yoke. The meaning is equally sweet and of equal power in the sense of not surpassing one another. But the detail of this will become evident in the treatise on the yoked-together.

Activities are suffering, cessation is happiness - thus is the seeing. "Wisdom emerged from both, touches the Deathless state" means for one who has practised thus "activities are suffering, cessation is Nibbāna," the seeing of Nibbāna from that, the noble path knowledge, is called wisdom emerged from both. And that very wisdom touches, attains the Deathless state, Nibbāna, by touching it as object - this is the meaning. For Nibbāna is "the Deathless" because it is similar to the deathless in the sense of being unsurpassable; it is also "the Deathless" because there is no death, dying, or passing away for it; it is called "state" because it is reached, it is practised, beginning from the preliminary stage, with great endeavour and by a great practice.

"One knows the practice of deliverance" means one knows the occurrence of deliverance by way of absence of confusion, one knows by way of reviewing. "Deliverance with emergence from both, four deliverances with emergence from both, four deliverances in conformity with emergence from both, four deliverances of the cessation of emergence from both" - for the practice of deliverance should be understood as that which has come above in the treatise on deliverance itself. Their detail has come right there. "Skilled in diversity and unity" means skilled in the state of diversity and the state of unity of those deliverances. For their unity is by way of deliverance with emergence from both; their diversity is by way of the four noble paths; or the diversity of even each noble path is by the distinction of observations; their unity should be understood by way of being a noble path. "Skilfulness in the two knowledges" means through skilfulness in these two knowledges - that reckoned as seeing and that reckoned as development. For "seeing" is the path of stream-entry. For it is called "seeing" because of seeing Nibbāna for the first time.But although change-of-lineage sees Nibbāna earlier, just as a man who has come to the presence of the king for some business, even having seen from afar the king going along the road seated on the back of an elephant, when asked "Have you seen the king?" because of the non-accomplishment of the business to be done after having seen, says "I do not see," just so, having seen Nibbāna, because of the absence of the abandoning of mental defilements that is to be done, it is not called "seeing." For that knowledge stands in the place of adverting for the path. "Development" means the remaining triad of paths. For that arises by way of development in the very same phenomena seen by the first path; it does not see anything not previously seen; therefore it is called "development." But it should be understood that below, because of the incompleteness of the development path, without saying "of the two

knowledges," with reference to one who has attained the paths of stream-entry, once-returning, and non-returning, "skilfulness in meditative absorption and deliverance" was stated; but for one who has attained the path of arahantship, because of the completeness of the development path, "skilfulness in the two knowledges" was stated.

The commentary on the description of the path knowledge is finished.

12. Commentary on the Analytic Explanation of the Fruition Knowledge

63. In the description of knowledge of fruition, "through the cessation of that exertion" means through the cessation of that exertion of emergence from both the internal and the external. For the path, at its own moment, through the abandoning of mental defilements, is said to perform the exertion of emergence from both sides; at the moment of fruition, because the mental defilements have been abandoned, the exertion of emergence from both sides of the path is said to be calmed and allayed. "Arises" means it arises once or twice immediately after the path; but at the time of fruition attainment, many times; for one emerging from cessation, it arises twice; for all of that too arises through the cessation of that exertion. "This is the fruition of the path" - the neuter form is made having regard to fruition. At the moment of the path of once-returning and so on too, the combination of emergence should be understood by way of each individual path factor.

The commentary on the description of the fruition knowledge is finished.

13. Commentary on the Analytic Explanation of the Knowledge of Liberation

64. In the description of knowledge of liberation, "identity view" means: when there exists, in the sense of existing, the body reckoned as the pentad of aggregates, or a view existing by itself in that body - thus identity view. "Sceptical doubt" means departed is remedy; or, investigating intrinsic nature by means of it, one is troubled and wearied - thus sceptical doubt. "Adherence to moral rules and austerities" means the seized adherence that "by morality there is purification, by ascetic practice there is purification, by moral rules and austerities there is purification." For that, having transgressed the intrinsic nature, touches from outside - thus adherence to moral rules and austerities. Although both are of the nature of wrong view, because identity view is grasped naturally without reasoning and the instruction of others, identity view is stated for the purpose of showing the abandoning of all wrong views through the abandoning of the natural identity view with twenty bases. But adherence to moral rules and austerities should be understood as stated separately for the purpose of showing the wrong nature of the practice of those who have practised thinking "We are practising the practice of purification." "The underlying tendency to wrong view, the underlying tendency to sceptical doubt" is stated in order to show the abandoning of even the three through the abandoning of the underlying tendencies alone, not because they are separate mental defilements. "Impurities" means they defile, torment, and oppress - thus mental defilements; mental defilements that are intense in the sense of having become firmly established - thus impurities. "Are completely eradicated" means they are completely eradicated through abandoning by eradication, through cessation by non-arising. "Together with prepossession" means enveloping consciousness, they rise up and arise - thus prepossessions; this is a

designation for mental defilements that have reached the stage of manifestation. "Together with prepossessions" means together with prepossessions. By those impurities that have lain dormant together with prepossession. "The mind is liberated" means because those have become incapable of arising, the mind occurring by way of continuity is called liberated from them. That very same, because of being well liberated, is well liberated. "That liberation in the meaning of knowing" means in the meaning of knowing that liberation.

The commentary on the description of the knowledge of liberation is finished.

14. Commentary on the Analytic Explanation of the Reviewing Knowledge

65. In the analytic explanation of reviewing knowledge, at the moment of the path itself, having first stated the path factors separately by way of cause, he then showed the factors of enlightenment separately by way of being factors of the noble one who has obtained the name "enlightened one" through the meaning of awakening, with respect to mental states that are path factors and those that are non-path factors. For the enlightenment factors of mindfulness, investigation of phenomena, energy, and concentration are indeed path factors, while the enlightenment factors of rapture, tranquillity, and equanimity are non-path factors. Again, among those shown separately by way of powers and by way of faculties, faith alone is a non-path factor. Again, showing the mental states arisen at the moment of the path itself by way of categories, he said beginning with "in the meaning of authority." Therein, "establishments of mindfulness in the meaning of establishing" means it is one single mindfulness having Nibbāna as object that is called the four establishments of mindfulness by way of accomplishing the function of abandoning the perceptions of beauty, happiness, permanence, and self regarding body, feelings, mind, and mental phenomena. It is one single energy having Nibbāna as object that is called the four right strivings by way of accomplishing the function of abandoning and non-arising of arisen and unarisen unwholesome states, and the function of arising and presence of unarisen and arisen wholesome states.

"Truths in the meaning of being true" means the four noble truths in the meaning of not deceiving regarding the nature of suffering and so on. And these themselves have arisen then here in the meaning of penetration, and Nibbāna, which was stated separately as "Nibbāna grounded upon the Deathless," while the remaining mental states have arisen then in the meaning of attainment. From the statement "the truths have arisen then in the meaning of being true," the conclusion should be reached here that at the end of path and fruition one inevitably reviews the four truths. And from the statement "what had to be done has been done, there is no more of this state of being - thus one understands," the reviewing "suffering has been fully understood by me, the origin has been abandoned by me, cessation has been realised by me, and the path has been developed by me" is as if stated. And such reviewing is fitting. "Origin" here should be understood as only that which is to be destroyed by each respective path. By way of the reviewing of origin stated here, it is said in the commentary that the twofold reviewing of mental defilements and the reviewings of path, fruition, and Nibbāna have come here in their own form. Only the reviewing of suffering is not stated. Although it is not stated, it should indeed be accepted because of the existence of the text and the existence of reasoning. For one

who has practised for the purpose of penetrating the truths, when the penetration of the truths is completed, the reviewing of one's own accomplished task is indeed fitting. "Serenity in the meaning of non-distraction" and so on was stated in order to show the mental states of serenity and insight meditation associated with the path itself in the meaning of one flavour and in the meaning of not surpassing one another. "Purification of morality in the meaning of restraint" means right speech, right action, and right livelihood only. "Purification of mind in the meaning of non-distraction" means right concentration only. "Purification of view in the meaning of seeing" means right view only. "In the meaning of being liberated" means in the meaning of being freed from the mental defilements to be destroyed by the path by way of eradication, or in the meaning of being intent upon Nibbāna as object. "Deliverance" means deliverance by eradication, which is the noble path itself. "True knowledge in the meaning of penetration" means true knowledge in the meaning of penetrating the truths, which is right view itself. "Liberation in the meaning of relinquishment" means liberation because of being freed from the mental defilements to be destroyed by the path in the meaning of abandoning them, which is the noble path itself. "Knowledge of elimination in the meaning of eradication" means knowledge in the noble path that effects the elimination of mental defilements, in the meaning of utterly cutting off mental defilements, which is right view itself.

Desire and so on should be understood by the method already stated above.Only here they are shown at the moment of the path itself by way of the beginning, middle, and final goal of the path. "Liberation" here means path-liberation only. And it should be understood that Nibbāna, which was included there in "truths in the meaning of being true," is stated again here for the purpose of showing its nature as the final goal. At the moment of fruition too, the same method applies.But here, "the path in the meaning of cause" means only in the sense of being the path of fruition. "Right strivings" should be understood as stated because of the accomplishment at the moment of arising of fruition of the function of energy that accomplishes the four functions at the moment of the path. For otherwise, at the moment of fruition, right strivings are indeed not obtainable. For it was said by the Elder who was enumerating the thirty-seven qualities conducive to enlightenment at the moment of the path: "At the moment of fruition, setting aside the four right strivings, the remaining thirty-three mental states are obtainable." Just so, the truths and so on too should be understood as appropriate by way of the accomplishment of the function of penetration and so on. And "deliverance" means fruition-deliverance. "Liberation" means fruition-liberation. "Knowledge of non-arising in the meaning of being stilled" is of the meaning already stated. "Having emerged" is said thus because of the absence of emergence in between, with the ending of fruition. "These mental states arisen then" - the connection should be understood by making the word "thus" the remainder of the text: he reviews that these mental states of the aforementioned kind have arisen at the moment of the path and at the moment of fruition.

The commentary on the description of the reviewing knowledge is finished.

15. Commentary on the Analytic Explanation of the Knowledge of Diversity of Subject Matter

66. In the exposition of knowledge of the diversity of sense-bases, "one defines the eye internally" means one defines the eye that has come to be internally. Wishing to say in what manner he defines the eye, having asked "How does one define the eye internally?" he then shows the mode of defining by "one defines the eye as arisen from ignorance" and so on. Therein, ignorance and craving are past supportive causes, action is the past productive cause, nutriment is the present supportive cause. By this, climate and consciousness, which are supportive of the eye, are already included. "Derived from the four primary elements" - this is the genitive case used in the accusative sense; the meaning is that they proceed having taken up the four primary elements. By this, the nature of the sensitivity-eye has been shown, and the nature of being with constituents has been rejected. "Arisen" means present by way of period, or by way of the moment of continuity. "Resulted" means originated from a cause. By this much, the defining of the eye in the preliminary stage of insight has been shown. By "not having been, has arisen" and so on, there is the observation of impermanence. Because of being non-existent before arising, "not having been, has arisen"; because of non-existence after passing away, "having been, it will not be." "As finite" - "finite" means it has an end, thus it is "antavā"; "antavā" itself is "antavanto," just as "mindful, of perfect behaviour, and energetic - the sage." Therefore "as finite" means because dissolution is present - this is the meaning. "Unstable" means not firm, because of being cast down in all circumstances and because of the absence of a firm state. "Non-eternal" means not permanent. "Subject to change" means of the nature of change in two ways - through ageing and through death. "The eye is impermanent" and so on, and "the eye as impermanent" and so on - these have the meaning already stated. "Mind" - here, because the life-continuum mind is intended, "arisen from ignorance" and so on is fitting indeed. "Arisen from nutriment" - here this should be understood by way of the associated contact as nutriment and mental volition as nutriment. And "arisen" is by way of period and continuity.

The commentary on the description of the knowledge of diversity of subject matter is finished.

16. Commentary on the Analytic Explanation of the Knowledge of Diversity of Resort

67. In the exposition of knowledge of the diversity of objects, "one defines material form externally" means one defines the phenomena of the visible form sense base that have come to be externally from the internal. This is the meaning. "Arisen from ignorance" and so on is said because of being kamma-born material phenomena included in individual existence. For nutriment too is a supportive condition for kamma-born material phenomena. But for sound, because of being temperature-originated and consciousness-originated, the set of four beginning with "arisen from ignorance" was not said. For tangible objects, because of themselves being primary elements, "derived from the four primary elements" was not said. "Mental phenomena" here means the three immaterial aggregates associated with life-continuum mind, subtle matter included in the mind-object sense base and kamma-originated, and also all things beginning with material form and so on. Furthermore, whatever things originate from whatever cause, those should be known by that respective cause. For otherwise, even phenomena beginning with material form included in one's own continuity would not all be included. Because material form and

so on not bound to the faculties are also subject to insight, therefore their inclusion by the term "arisen from action" should be understood. For they too are temperature-originated with the kamma condition common to all beings. Others, however, say "material form and so on not bound to the faculties are not subject to insight." That, however -

> "All activities are impermanent", when one sees with wisdom;
> Then one becomes disenchanted with suffering, this is the path to purification."

This contradicts the Pāḷi beginning with that. And it is said in the Visuddhimagga - "Here a certain one from the very beginning, having clung to internal activities, sees with insight; but because emergence from the path does not occur by merely seeing the purely internal alone, the external too must indeed be seen; therefore one sees with insight even another's aggregates and even not-clung-to activities as impermanent, suffering, and non-self." Therefore, the defining of others' eye and so on and the defining of material form and so on not bound to the faculties should indeed be accepted; therefore there are no activities of the three planes of existence that are not subject to insight.

The commentary on the description of the knowledge of diversity of resort is finished.

17. Commentary on the Analytic Explanation of the Knowledge of Diversity of Conduct

68. In the description of knowledge of the diversity of conduct, regarding "consciousness-conduct" and so on: "conduct" means it moves by way of object; consciousness itself is conduct - thus consciousness-conduct. Moving by not-knowing, or one moves by not-knowing, or one moves in what is not known, or the moving of not-knowing - thus not-knowing-conduct. Knowledge itself is conduct, or conduct by knowledge, or one moves by knowledge, or one moves in what is known, or the moving of knowledge - thus knowledge-conduct. "For the purpose of seeing" means occurring for the purpose of seeing visible form. "Functional-indeterminate adverting" means: having removed from the continuity of the life-continuum, it adverts, that is, directs the continuity of consciousness towards the visual object - thus "adverting"; because of the absence of resultant, it is merely a doing - thus "functional"; because it is not declared by way of wholesome or unwholesome - thus "indeterminate." "The meaning of seeing" means: they see by means of it, or it itself sees, or it is merely the seeing itself - thus "seeing"; seeing itself is the meaning - thus "the meaning of seeing." "Eye-consciousness" means either wholesome resultant or unwholesome resultant. "Because of having been seen" means because of the absence of receiving regarding what has not been seen, because the visual object has been seen by eye-consciousness. "The fixing upon, the resultant mind-element" means: it ascends upon the very object that has been seen - thus "fixing upon"; the receiving mind-element of both kinds of resultant. "Because of having been fixed upon" means because the visual object has been ascended upon. "The resultant mind-consciousness element" means the investigating mind-consciousness element of both kinds of resultant. The same method applies also to the ear-door and so on. Although determining immediately after investigating is not stated, because it was stated by the commentary teachers, it should be accepted as obtainable. "For the purpose of

cognising" means for the purpose of cognising both the mind-object and the object beginning with visible form. "Functional-indeterminate adverting" means the mind-door adverting consciousness. "The meaning of cognising" means the meaning is only the cognising of the object by way of the impulsion immediately following that, and nothing else. Since above, unwholesome impulsions and insight-path-fruition impulsions are separately stated, the remaining impulsions should be taken here. But because of the statement beginning with "Dissociated from wholesome actions one practises - thus consciousness-conduct," only the smile-producing consciousness impulsion should be taken. Because only rootless consciousnesses at the six doors are stated, it should be understood that just eighteen rootless consciousnesses are consciousness-conduct: two advertings, two sets of fivefold sense consciousness, two receivings, three investigatings, and one smile-producing consciousness.

69. Now, in order to show consciousness-conduct in the sense of merely cognising the object, he stated beginning with "without lust one practises," for consciousness attains a different condition when associated with lust and so on and when associated with faith and so on, but when these are absent, it remains in its own condition. Therefore, by the expression beginning with "without lust," he shows the mere function of consciousness of those stated consciousnesses. "There is no lust in this" - thus "without lust." Some also read it making it short as "nirāgā."That, however, is lust by way of finding pleasure. Among the others, hate is by way of being hostile. Delusion is by way of being confused. Conceit is by way of imagining. Wrong view is by way of perverted seeing. The state of being agitated, or the state of being not calmed, is restlessness. Sceptical doubt has the meaning already stated. "They underlie" - thus underlying tendencies. Where "without underlying tendencies" should be said, "not with underlying tendencies" is stated; the meaning is the same. Here, the absence of only those that have reached the stage of prepossession should be understood. For consciousness-conduct is not stated only of those whose underlying tendencies have been abandoned. And that which is named "without lust" and so on is indeed dissociated from lust and so on; in order to show another method of exposition, he stated beginning with "dissociated from lust." Again, in order to show dissociation from other things, he stated beginning with "with wholesome actions." They are blameless because they are wholesome, due to the absence of faults such as lust and so on. They are bright because of being connected with shame and moral fear, which produce the state of purity. Because of the happiness in their occurrence, "happiness is the rise, the arising, of these" - thus "yielding happiness"; or because of having happy results, "happiness is the rise, the growth, of these" - thus "yielding happiness." The unwholesome should be connected by the opposite of what has been stated. "In what is cognised one practises" means the object being cognised by consciousness is called "cognised"; in that cognised object. What is meant? Just as a cloth is called blue through the connection with blue colour, so consciousness is called "cognised" through the connection with consciousness; "one practises in that consciousness" - thus it is said to be consciousness-conduct. "Such is the conduct of consciousness" means the conduct of the aforesaid kind belongs to consciousness of the aforesaid kind - this is the meaning. "The conduct of consciousness" is said by conventional expression, but there is no conduct separate from consciousness. "This mind is naturally pure in the sense of being free from defilements" means this mind

of the aforesaid kind is naturally pure due to the absence of mental defilements such as lust and so on. Therefore, it is said to be consciousness-conduct because the conduct is merely cognition. "Niklesaṭṭhenā" is also a reading.

"Regarding agreeable ones in the not-knowing-conduct" means: they reach towards the mind, they please - or they satisfy the mind, they increase it - thus "agreeable" (manāpāni); agreeable ones themselves are "agreeable" (manāpiyāni). Among those agreeable ones. Whether those be desirable or undesirable, they are agreeable by way of grasping. For it is not the case that lust arises only regarding the desirable and hate arises only regarding the undesirable. "For the purpose of the impulsion of lust" means occurring for the purpose of the impulsion of lust by way of continuity. "Functional-indeterminate adverting" means the mind-element that is the functional-indeterminate adverting which has become unwise attention at the eye-door. "The impulsion of lust" means for the most part the occurrence of lust seven times; it is just lust that has occurred again and again. "Not-knowing-conduct" means since lust originates from not-knowing, it is said to be the conduct of lust through not-knowing. The same method applies in the remaining ones too."Regarding an object not looked upon evenly by both of these" means regarding the object reckoned as a visual object that is devoid of looking upon evenly by way of lust and hate. "For the purpose of the impulsion of delusion" means for the purpose of the impulsion of delusion by way of sceptical doubt and restlessness. "Not-knowing-conduct" means the conduct of not-knowing itself, not of anything else. "Of shackling" and so on are terms expressing the intrinsic nature of conceit and so on. Therein, "of shackling" means of that which stands having shackled by way of elevation. "Of adhered-to" means of that which, having transgressed the impermanent nature and so on of matter, has been grasped by touching from outside the permanent nature and so on. "Of one gone to distraction" means of one who has gone to a distracted state regarding the visual object. "Of one gone to the undesirable" means of that which has gone to the state of non-ascertainment. "Of one who has attained strength" means of one who has reached power. "Regarding mental phenomena" means regarding phenomena such as matter and so on, or regarding phenomena that have become mind-objects.

70. Because lust and so on occur with not knowing, therefore, distinguishing not knowing by way of association with lust and so on, he stated beginning with "with lust one practises." Therein, "with lust one practises" should be known as conduct by way of the impulsion of delusion, conceit, wrong view, underlying tendency to conceit, underlying tendency to wrong view, and underlying tendency to ignorance. "With hate one practises" means by way of the impulsion of delusion and the underlying tendency to ignorance. "With delusion one practises" means by way of the impulsion of lust, hate, conceit, wrong view, restlessness, sceptical doubt, and underlying tendencies. "With conceit one practises" means by way of the impulsion of lust, delusion, sensual lust, lust for existence, and the underlying tendency to ignorance. "With wrong view one practises" means by way of the impulsion of lust, delusion, sensual lust, and the underlying tendency to ignorance. "With restlessness one practises" and "with sceptical doubt one practises" means by way of the impulsion of delusion and the underlying tendency to ignorance. "With underlying tendencies one practises" - here too, by the very method already stated, taking each underlying tendency as the root, the state of having underlying tendencies should be applied by way of the remaining underlying tendencies obtainable in that consciousness.

"Associated with lust" and so on is merely a synonym for "with lust" and so on.For that very conduct occurs together with lust and so on by way of association, thus it obtains the names "with lust" and so on. Because they are connected with lust and so on equally by modes such as simultaneous arising, simultaneous cessation, having the same sense-base, and having the same object, they obtain the names "associated with lust" and so on. And since that very same conduct is dissociated from wholesome and other actions and associated with unwholesome and other actions, in order to show that this too is not-knowing-conduct, he stated beginning with "with wholesome actions." Therein, "in what is not known" means in an object not known according to its intrinsic nature, because delusion has the characteristic of not knowing. The remainder has the meaning already stated.

71. In knowledge-conduct, because there is no functional-indeterminate adverting that has become a proximity condition for the observation of turning away and so on, therefore without stating the functional-indeterminate adverting for their purpose, only the observation of turning away and so on were stated. For adverting occurs only for the purpose of conformity knowledge, and thereafter the observation of turning away, path, and fruition. "Fruition attainment" here, whether it be immediately following the path or after an interval of time, both are intended. In "without lust one practises" and so on, the state of being without lust and so on should be understood by way of the opposite of lust and so on; in consciousness-conduct, in the sense of merely the absence of lust and so on. "In what is known" means in what is known according to its intrinsic nature. By "consciousness-conduct is one thing" and so on, he shows the unmixed nature of the three conducts with one another. For by way of merely the function of consciousness, rootless arisings of consciousness are consciousness-conduct; by way of only the twelve arisings of unwholesome consciousness that have the function of not-knowing, not-knowing-conduct; by way of insight, path, and fruition, which especially perform the function of knowledge, knowledge-conduct. Thus these are unmixed with one another, and it should be understood that, setting aside insight, with-root sensual-sphere functional and wholesome, with-root sensual-sphere resultant, and fine-material-sphere and immaterial-sphere wholesome and indeterminate are free from the three conducts. Because the observation of turning away having Nibbāna as object is indicated as knowledge-conduct, it should be understood that the reviewing knowledges of trainees and those beyond training, which constitute the reviewing of Nibbāna, path, and fruition, are included in knowledge-conduct. For those too are especially performers of the function of knowledge.

The commentary on the description of the knowledge of diversity of conduct is finished.

18. Commentary on the Analytic Explanation of the Knowledge of Diversity of Planes

72. In the description of the knowledge of the diversity of planes, "planes" means portions or divisions. "Sensual-sphere" - here sensual pleasure is twofold: defilement sensual pleasure and objective sensual pleasure. Defilement sensual pleasure is desire and lust; objective sensual pleasure is the round of rebirths in the three planes. Defilement sensual pleasure is called sensual pleasure because it desires; objective sensual pleasure is called sensual pleasure because it is desired. The region in which

that twofold sensual pleasure frequents by way of occurrence, that region - sensual pleasure frequents here - thus it is the sensual-sphere. That region, however, is elevenfold by way of the four realms of misery, the human world, and six heavenly worlds. For just as a region in which men bearing weapons frequent, even though other bipeds and quadrupeds existing there also frequent it, because of being characterised by them, is called "the sphere of those bearing weapons," so too, even though other fine-material-sphere phenomena and so on existing there also frequent it, because of being characterised by them, this region is called just "the sensual-sphere." And this, just as fine-material existence is called "fine-material," so too, by eliding the further term, is called just "sensual pleasure." Each individual phenomenon connected with that frequents in this sensual pleasure reckoned as the elevenfold region - thus it is sensual-sphere. Although indeed here some phenomena frequent even in fine-material and immaterial existences, yet just as an elephant that has obtained the name "experienced in battle" because of frequenting in battle is called just "experienced in battle" even when roaming in a city, and land-dwelling and water-dwelling creatures, even when standing not on land and not in water, are called just "land-dwellers" and "water-dwellers," so too they, even though frequenting elsewhere, should be understood as being just of the sensual-sphere. Or alternatively, by way of making an object, sensual pleasure frequents among these phenomena of the aforementioned kind - thus they are sensual-sphere. And although sensual pleasure frequents even among fine-material-sphere and immaterial-sphere phenomena, yet just as when it is said "it speaks - thus a calf," "it lies on the earth - thus a buffalo," not however many speak, or lie on the earth, that name applies to all of them. This should be understood as comparable in this way. Here, having combined all those phenomena into one group and having regard to the word "plane" already stated, the feminine gender expression "sensual-sphere" was used. In "fine-material-sphere" and so on, fine-material existence is "fine-material"; they frequent in that fine-materiality - thus they are of the fine-material-sphere. Immaterial existence is "immaterial"; they frequent in that immaterial existence - thus they are of the immaterial-sphere. "Included" means contained within the round of rebirths of the three planes; not included in that means "not included."

In the descriptions of the planes beginning with the sensual-sphere, "from below" means by way of the lower portion. "Avīci hell" - there is no interval, no gap here of flames, or of beings, or of feelings - thus it is Avīci. That which is reckoned as happiness - iron - does not exist here - thus it is hell; also in the meaning of "without delight" it is hell. "Making the limit" means having made that hell reckoned as Avīci the boundary. "From above" means by way of the upper portion. "The gods who control what is created by others" means the gods who have thus obtained their designation because of exercising mastery over sensual pleasures created by others. "Including" means having placed within. "Whatever in this interval" means those in this region. And "yaṃ" is a reversal of gender and number. "That frequent here" - by this, because in that interval others too frequent sometimes and somewhere due to their arising there, therefore "frequent" was said for the purpose of not including them. By that, those who, having plunged into one interval, frequent there, and because of arising everywhere and always, and frequent in the lower portion, from the primary elements below the Avīci hell onwards by way of occurring - their inclusion has been made. For they frequent having plunged in, and they frequent in

the lower portion - thus they are "frequenters." "Included here" - by this, however, because these that frequent here also frequent elsewhere, but are not included there, therefore the discernment of those that frequent elsewhere too has been made.

Now, showing those phenomena included here both from the standpoint of category, emptiness, and condition, and from the standpoint of intrinsic nature, he said beginning with "aggregates, elements, sense bases." "The Brahma world" means the Brahmā state reckoned as the plane of the first meditative absorption. "Akaniṭṭha" means not the youngest in the meaning of highest. "Of one who has attained" means of one who has attained the attainment. By this, wholesome meditative absorption is stated. "Of one who has been reborn" means of one who has been reborn in the Brahma world by way of resultant. By this, resultant meditative absorption is stated. "Of one dwelling in the happiness of the present life" means a pleasant abiding in the seen, evident individual existence is the pleasant abiding in the present life; that exists for him - thus "one dwelling in the happiness of the present life," a Worthy One. Of that one dwelling in the happiness of the present life.By this, functional meditative absorption is stated. "Mental factors" means those that arise in the mind are mental factors; the meaning is "associated with consciousness." "Reborn in the plane of infinite space" means having gone to the existence reckoned as the plane of infinite space. In the second term too, the same method applies. "Paths" means the four noble paths. "Fruits of the paths" means the four noble path-fruitions. "And the unconditioned element" means the element of Nibbāna, not made by conditions.

"Another four planes" should be understood by way of each set of four."The four establishments of mindfulness" means the establishment of mindfulness through observation of the body, the establishment of mindfulness through observation of feeling, the establishment of mindfulness through observation of mind, the establishment of mindfulness through observation of mental phenomena. Its meaning is - "Establishment" because it establishes itself; it attends, meaning it proceeds by entering in, springing forward, and occurring. 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); it is mindfulness and it is an establishment - thus also it is an establishment of mindfulness. By way of object, those mindfulnesses are many - thus "establishments of mindfulness." "The four right strivings" means the right striving for the non-arising of unarisen unwholesome states, the right striving for the abandoning of arisen unwholesome states, the right striving for the arising of unarisen wholesome states, the right striving for the presence of arisen wholesome states. "They strive (padahanti), they endeavour (vāyamanti) by means of this" - thus it is striving (padhāna); this is a name for energy. "Right striving" means unreversed striving, striving with reason, striving with means, thorough striving. It is said that one single energy, having been made fourfold by way of function, is called "right strivings." "The four bases for spiritual power" means the basis for spiritual power of desire, the basis for spiritual power of developed mind, the basis for spiritual power of energy, the basis for spiritual power of investigation. Its meaning has been stated already. "The four meditative absorptions" means the first meditative absorption, which is fivefold by way of applied thought, sustained thought, joy, happiness, and unified focus of mind. The second meditative absorption, which is threefold by way of joy, happiness, and unified focus of mind; the third meditative absorption, which is twofold by way of

happiness and unified focus of mind; the fourth meditative absorption, which is twofold by way of equanimity and unified focus of mind. For these factors are called "meditative absorptions" in the meaning of meditation on a single object. "The four boundless states" means friendliness, compassion, altruistic joy, equanimity. They are boundless states by way of the limitlessness of pervading. For these either pervade limitless beings by way of object, or pervade even a single being by way of pervading without remainder - thus they are called "boundless states" by way of the limitlessness of pervading. "The four immaterial attainments" means the attainment of the plane of infinite space, the attainment of the plane of infinite consciousness, the attainment of the plane of nothingness, the attainment of the plane of neither-perception-nor-non-perception. The four analytical knowledges have the meaning already stated.

"Four practices" means the four practices stated as "difficult practice with sluggish direct knowledge, difficult practice with quick direct knowledge, easy practice with sluggish direct knowledge, easy practice with quick direct knowledge." "Four objects" means the four objects stated as "limited with a limited object, limited with a limitless object, immeasurable with a limited object, immeasurable with a limitless object." It should be understood that meditative absorptions possessing objects were stated because of the need to determine the objects such as kasiṇas and so on. "Four noble lineages" means noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Truth-finder; the lineages, traditions, and successions of those noble ones are the noble lineages. But who are they? Contentment with robes, contentment with almsfood, contentment with lodging, and delight in meditation - these are the four. Contentment with requisites for the sick, when contentment with almsfood is stated, is as if stated. For whoever is content with almsfood, how could he be discontent with requisites for the sick?

"Four ways of supporting others" means four reasons for supporting people -giving and endearing speech and beneficent conduct and impartiality - these are the four. "Giving" means giving as is fitting. "Endearing speech" means pleasant words as is fitting. "Beneficent conduct" means the activity of progress by way of doing what ought to be done in each and every case and by way of instructing what ought and ought not to be done. "Impartiality" means one who is equal together with measure, with full measure, with full reckoning - this is the meaning. One by whom the self of another is made equal - thus "impartial" (samānatto); the state of impartiality is impartiality (samānattatā); having reckoned "this one is inferior to me, this one is equal to me, this one is superior to me," treating accordingly - this is the meaning. And they say "sharing the same happiness and suffering is impartiality."

"Four wheels" - here, "wheel" is fivefold: a wooden wheel, a jewel wheel, the wheel of the Teaching, a posture wheel, and a success wheel. Therein, "But that wheel, Sire, which was completed in six months less six days" - this is the wooden wheel. "Having taken hold of one who was turning the wheel" - this is the jewel wheel. "The wheel set in motion by me" - this is the wheel of the Teaching. "Four-wheeled, nine-doored" - this is the posture wheel. "There are, monks, these four wheels, endowed with which the four wheels turn for gods and humans. What are the four? Residence in a suitable place, reliance on good persons, rightly directing oneself, and having made merit in the past" - this is the success wheel. Here too, this very same is intended. Therein,

"residence in a suitable place" means dwelling in such a befitting place where the four assemblies are seen. "Reliance on good persons" means the support, association with, and companionship of good persons such as the Buddha and so on. "Rightly directing oneself" means rightly establishing oneself. If one was formerly possessed of faithlessness and so on, abandoning those and establishing oneself in faith and so on. "Having made merit in the past" means having accumulated wholesome deeds in the past. And this alone is the measure here. For by whatever consciousness associated with knowledge wholesome action has been done, that very wholesome action leads that person to a suitable place and causes him to associate with good persons; that very person rightly establishes himself.

"Four passages of the Teaching" means four portions of the Teaching.What are the four? Non-covetousness is a passage of the Teaching, non-anger is a passage of the Teaching, right mindfulness is a passage of the Teaching, right concentration is a passage of the Teaching. Non-covetousness as a passage of the Teaching means either non-greed, or meditative absorption, insight, path, fruition, and Nibbāna attained by way of non-covetousness. Non-anger as a basis of the Teaching means either non-irritation, or meditative absorption and so on attained under the heading of friendliness. Right mindfulness as a passage of the Teaching means either well-established mindfulness, or meditative absorption and so on attained under the heading of mindfulness. Right concentration as a passage of the Teaching means either the eight attainments, or meditative absorption and so on attained under the heading of the eight attainments. Or meditative absorption and so on attained by way of the ten foulnesses is the passage of the Teaching of non-covetousness; those attained by way of the four divine abidings is the passage of the Teaching of non-anger; those attained by way of the ten recollections and the perception of repulsiveness of food is the passage of the Teaching of right mindfulness; those attained by way of the ten kasiṇas and breathing is the passage of the Teaching of right concentration. "These are the four planes" - this should be construed by way of each set of four individually.

The commentary on the description of the knowledge of diversity of planes is finished.

19. Commentary on the Analytic Explanation of the Knowledge of Diversity of Phenomena

73. In the analytic explanation of the knowledge of the diversity of phenomena, "courses of action" means actions and those are paths for going to realms of misery - thus "courses of action"; those courses of action. The ten wholesome courses of action are: abstention from killing living beings, from taking what is not given, from sexual misconduct - these are the three kinds of bodily good conduct; abstention from lying, from divisive speech, from harsh speech, from idle chatter - these are the four kinds of good verbal conduct; non-covetousness, non-anger, right view - these are the three kinds of good mental conduct. The ten unwholesome courses of action are: killing living beings, taking what is not given, sexual misconduct - these are the three kinds of bodily misconduct; lying, divisive speech, harsh speech, idle chatter - these are the four kinds of verbal misconduct; covetousness, anger, wrong view - these are the three kinds of mental misconduct. Both wholesome and unwholesome are called "courses of action" only as productive of conception; the remainder not

stated, because they are manifold in the production of conception, are not called "courses of action." It should be understood that by the taking of the gross wholesome and unwholesome, the remaining wholesome and unwholesome are also taken. "Materiality" means the twenty-eight kinds of materiality by way of the classification into primary elements and derived materiality. "Resultant" means the twenty-three kinds of resultant by way of the sixteen sensual-sphere wholesome resultants and the seven unwholesome resultants. "Functional" means the eleven kinds of sensual-sphere functional by way of the three rootless functional and the eight functional with roots. Because of the absence of resultant, it is merely a doing - thus "functional." By this much, only the sensual-sphere is stated by way of materiality-indeterminate, resultant-indeterminate, and functional-indeterminate.

"Of one established here" means of one established in this world.For the most part it is stated by way of the human world, because of the existence of the development of meditative absorption in the human world; but meditative absorptions are sometimes, on rare occasions, obtained even in the heavenly worlds, and in the material Brahma world too they are obtained by way of those reborn there, those reborn below, and those reborn above. But in the Pure Abodes and in the immaterial sphere, there are no beings reborn from below. In the fine-material and immaterial spheres, those whose meditative absorption is undeveloped, being reborn below, are reborn only in a fortunate destination of the sensual sphere, not in an unfortunate destination. "Of one reborn there" means the four resultant meditative absorptions occurring by way of conception, life-continuum, and death for one reborn in the Brahma world by way of resultant. In the fine-material and immaterial sphere meditative absorption attainments, functional-indeterminate ones are not stated. Although they are not stated, they should be understood as being stated when the wholesome ones are stated, because of their having the same occurrence as the wholesome ones. Just as in the Paṭṭhāna, "when the wholesome-unwholesome has ceased, resultant registration arises" - by the taking of wholesome impulsion alone, functional impulsion is included; so too it should be seen here. "Fruits of asceticism" means the four fruits of asceticism. By this, supramundane resultant-indeterminate is stated. "Nibbāna" means Nibbāna-indeterminate.

"Rooted in gladness" means gladness is the root, the beginning of these - thus "rooted in gladness"; the meaning is "having gladness as the beginning." For they are always accompanied by gladness. "For one attending as impermanent, gladness arises" - here, gladness arises only for one wisely attending, not for one unwisely attending. For one unwisely attending, there is not even the arising of the wholesome, how much less insight. If one asks: why was it stated in its own form?For the purpose of showing the powerful nature of gladness. For when gladness is absent, in remote lodgings and in highly wholesome mental states, discontent and longing arise. This being so, one falls away from development itself. But when gladness is present, because of the absence of discontent, one goes to fulfilment through development. But to show the great helpfulness of wise attention for development by way of its being the root, he will state the nonad above.

> "Whenever one meditates on the rise and fall of the aggregates;
> One obtains joy and gladness, that is the Deathless for those who understand."

From this statement, gladness arises for the one gifted with introspection by the condition of insight. But here, gladness should be taken as arising by the condition of the exploration of material groups. The state of one who is gladdened is gladness (pāmojja) - a weak form of rapture. The prefix "pa" should be seen in the sense of beginning. "In one who is gladdened" means in one who is gladdened and satisfied by that gladness. "Pamoditassa" is also a reading. The meaning is the same. "Rapture" means powerful rapture. "When the mind is filled with rapture" means for one whose mind is conjoined with rapture. The elision of the word "yutta" should be seen, just as in "assaratha." "Body" means the mental body, or together with the material body. "Becomes calm" means disturbance is allayed. "One whose body is calm" means one whose body is quenched through the conjunction of both tranquillities. "Feels happiness" means one experiences mental happiness, or together with bodily pleasure. "Of one who is happy" means of one endowed with happiness. "The mind becomes concentrated" means the mind is evenly placed, it becomes fully focused. "When the mind is concentrated" is a locative expression used in the sense of one state being the characteristic of another state. For knowing as it really is is characterised by the state of the mind being concentrated. "Understands as it really is" means one knows activities according to their inherent nature by way of the knowledge of rise and fall and so on. "Sees" means having made it pervaded as if seen with the eye, one sees with the eye of wisdom. "Becomes disenchanted" means one feels discontent towards activities through the application of the ninefold insight knowledge. "Being disenchanted, one becomes dispassionate" means bringing that insight to its peak, one becomes dispassionate towards activities through the application of path knowledge. "Through dispassion, one becomes liberated" means one becomes liberated through decision regarding Nibbāna by the fruition-liberation, the cause being the path termed dispassion. But in certain manuscripts, in this turn of phrase, the method of the truths is written beginning with "with a concentrated mind, one understands as it really is: 'This is suffering'"; and that too in certain manuscripts is written by the method beginning with "one attends wisely: 'This is suffering.'" In both turns of phrase, the difference is only in phrasing, not in meaning. For since path knowledge is stated in "being disenchanted, one becomes dispassionate," and when path knowledge is accomplished, the function of the full realisation of the four truths is indeed accomplished. Therefore, even the turn of phrase stated by the method of the four truths is just undistinguished in meaning from this turn of phrase.

74. Now, since the object was stated without being distinguished by "as impermanent" and so on, distinguishing the object, he stated beginning with "one attends to materiality as impermanent." "Rooted in wise attention" means wise attention is the root, the support for them - thus "rooted in wise attention." For indeed, without wise attention, the nine beginning with gladness do not exist. "With a concentrated mind" means with a mind that is a cause. "Understands as it really is" means understands with wisdom. When it is said "one attends wisely: 'This is suffering,'" the preliminary-part understanding of the truths by way of oral tradition is also included. And "wise attention" means attention by means of method.

"Dependent on diversity of elements, diversity of contact arises" means dependent on the diversity of elements beginning with the eye and so on, diversity beginning with eye-contact and so on arises - this is the meaning. "Dependent on diversity of contact" means dependent on the diversity beginning with eye-contact and so on.

"Diversity of feeling" means the diversity of feeling beginning with that born of eye-contact and so on. "Diversity of perception" means the diversity beginning with perception of sensuality and so on. "Diversity of thought" means the diversity beginning with thought of sensuality and so on. "Diversity of desire" means due to the diversity of thought, diversity of desire arises thus: desire for materiality, desire for sound. "Diversity of fever" means due to the diversity of desire, diversity of fever arises thus: fever regarding material form, fever regarding sound. "Diversity of quest" means due to the diversity of fever, diversity beginning with quest for material form and so on arises. "Diversity of gain" means due to the diversity of quest, diversity beginning with acquisition of materiality and so on arises.

The commentary on the description of the knowledge of diversity of phenomena is finished.

20-24. Commentary on the Analytic Explanation of the Pentad of Knowledge

75. In the exposition of the pentad of knowledges, because of the existence of a progressive connection among those five knowledges, the questions and answers were made together. "Are directly known" means they are well known by way of knowing the characteristic of the intrinsic nature of phenomena. "Are known" means by way of full understanding as the known, because of being known according to intrinsic nature, they are called known. By whatever knowledge those phenomena are known, that is knowledge in the meaning of the known, wisdom in the meaning of understanding - this is the connection. By this very method, the remaining knowledges too should be connected. "Are fully understood" means they are known entirely by way of the characteristic of similarity. "Are decided" means by way of full understanding as judgement, they are called examined and completed beginning with impermanence. "Are abandoned" means by knowledge of the observation of impermanence and so on, the perception of permanence and so on are abandoned beginning from the contemplation of dissolution. "Are given up" means by way of abandoning itself, they are called discarded. "Are developed" means they are increased and cultivated. "Become of one flavour" means they have one function through the abandoning of the opposite by the accomplishment of their own function, or they become of one flavour through the flavour of liberation by way of liberation from the opposite. "Are realised" means the fruition phenomenon by way of attainment, and the Nibbāna phenomenon by way of penetration - they are made evident. "Are touched" means they are touched and experienced through the touching of attainment and through the touching of penetration. These five knowledges were stated below by way of knowledge based on learning, here by way of the accomplishment of their own function.

The commentary on the description of the pentad of knowledge is finished.

25-28. Commentary on the Description of the Knowledge of Analytical Knowledge

76. In the description of the knowledge of analytical knowledge, because when a phenomenon is not stated its function cannot be stated, therefore, not heeding the order of those set forth, phenomena were first described. The meanings of phenomena and so on have already been stated. Having stated the phenomena included in the word "phenomenon" by "the faith faculty is a phenomenon" and so on, showing the meaning of the word "diversity," he said beginning with "the faith faculty

is one phenomenon" and so on. For when "another phenomenon" is said, the diversity of phenomena has been shown. "Ascertained" means they are known by facing directly, they are called obvious. By that, the meaning of the term "analytical knowledge" is stated. By "the meaning of decision is the meaning" and so on, he shows that the function of deciding and so on of those beginning with faith is called the meaning. "To point out" means to point out to another, for one who wishes to inform another. But it is also obtained even for one who listens to another's words. "Phrases, language and speech" means name-phrase, name-language, name-speech. Because a name makes the meaning manifest, it is a phrase; because it is stated having specified and made it with cause, thus "Because they construct the conditioned, monks, therefore they are called 'activities'" - it is language; because the meaning is expressed by it, it is called speech.

And this name is fourfold - conventional name, virtue name, assigned name, and spontaneous name. Therein, because among the first beings of the cosmic cycle it was established having been authorised by the great multitude, the name "Mahāsammata" of the king is a conventional name. With reference to which it was said: "Approved by the great multitude, Vāseṭṭha, thus the first expression 'Mahāsammata, Mahāsammata' arose." "speaker of the Teaching, wearer of rag-robes, expert in monastic discipline, bearer of the Triple Canon, faithful, mindful" - such a name derived from virtue is a virtue name. "The Blessed One, the Worthy One, the Perfectly Enlightened One" and so on - the many hundreds of names of the Truth-finder are also just virtue names. Therefore it was said -

> "The names of the great sage are incalculable, by virtue of his qualities;
> One might head a name by virtues, even from a thousand names."

But whatever name relatives standing nearby give to a boy who has been born, on the name-giving day, having made offerings to those worthy of offerings, having planned and arranged, saying "This one is named so-and-so" - this is an assigned name. But whatever former description falls into a later description, the former conventional expression falls into the later conventional expression. As follows: even in the former cosmic cycle the moon was named just "moon," and now too it is just "moon." In the past, the sun, the ocean, the earth, the mountain was named just "mountain," and now too it is just "mountain" - this is a spontaneous name. This fourfold name is just one name; it is established merely by worldly convention, not existing in the ultimate sense. But others say "a name is a sound that illuminates the meaning." The meaning of the power, the factor of enlightenment, and the path factor should be understood in accordance with the method already stated.

The commentary on the description of the knowledge of analytical knowledge is finished.

29-31. Commentary on the Description of the Triad of Knowledge

78. In the exposition of the triad of knowledges, "sign" means the sign of activities. "To the signless" means in Nibbāna, which is the opposite of the sign of activities. "Through being inclined" means because of the relinquishment of consciousness by the state of inclining towards it. "Touching again and again, one sees the fall" means having touched again and again the sign of activities with knowledge, one sees its dissolution by insight knowledge itself. By this, the observation of dissolution is

accomplished. That accomplishes the observation of impermanence; because what is impermanent is suffering, that is the observation of suffering; because what is suffering is non-self, that is the observation of non-self - thus here three observations are stated. "Signless abiding" means because the sign is seen as peril, that threefold insight abiding is called the signless abiding. "Aspiration" means craving. "To the desireless" means in Nibbāna, which is the opposite of craving. "Adherence" means adherence to self. "To emptiness" means in Nibbāna, which is devoid of self."Empty" means empty just as emptiness. "Having disregarded occurrence" means having disregarded the occurrence of resultant by equanimity towards activities. For beings indeed delight in the occurrence of resultant reckoned as a good destination. But this one, desiring to attain fruition attainment, having seen that occurrence and all that pertains to activities beginning with impermanence, simply disregards it with equanimity. For only when seen thus is one able to attain fruition attainment, not otherwise. "Having reflected upon" means having reflected upon by adverting. "One attains" means one proceeds to fruition attainment. "Signless attainment" means because one has attained having seen the sign as peril, it is called signless attainment. "Signless abiding and attainment" means by way of the insight abiding and by way of fruition attainment, both together it is called.

79. Now, analysing and showing the sign of activities itself, he said beginning with "the sign of matter." What is to be said regarding the taking up of ageing and death has already been stated before. He concludes and shows by what was already stated beginning with "the signless abiding is one thing." In brief, knowledge of the meaning of abiding is knowledge of the diversity of insight abiding for one established in the knowledge of equanimity towards activities in the preliminary stage of fruition attainment; knowledge of the meaning of attainment is knowledge of the diversity of fruition attainment. Knowledge of the meaning of abiding and attainment is knowledge of the diversity of both of those. One wishing to spend time by the insight abiding alone sets going the insight abiding alone; one wishing to spend time by the fruition attainment abiding alone, having progressed through the order of insight, sets going the fruition attainment abiding alone; one wishing to spend time by both of those sets going both of those. Thus, by way of the intention of the individual, a threefold division has arisen. The remainder to be said here has already been stated in the explanation of the knowledge of equanimity towards activities.

The commentary on the description of the triad of knowledge is finished.

32. Commentary on the Description of the Knowledge of Immediate Concentration

80. In the exposition of the knowledge of immediate concentration, regarding "by means of renunciation" and so on: renunciation, non-anger, perception of light, non-distraction, defining of mental states, knowledge, and gladness - these seven mental states, for a dry insight practitioner, are associated with access meditative absorption, are the opponents of each respective mental defilement, and are associated with a single consciousness only. "Unified focus of mind is non-distraction": the state of being fully focused is unified focus; the mind is not distracted towards various objects by that - thus non-distraction; the meaning is that non-distraction is reckoned as unified focus of mind. "Concentration": the mind is

evenly held upon a single object by that - thus it is called concentration. This is the meaning. "By the influence of that concentration" means by the influence of the concentration of the aforesaid type, since even through access concentration one with a concentrated mind awakens to things as they really are. "Knowledge arises" means path knowledge arises in order. "Are exhausted" means they are exhausted by way of eradication. "Thus" is the conclusion of the meaning of the aforesaid type. "First serenity" means concentration exists in the preliminary stage. "Afterwards knowledge" means knowledge exists in the subsequent stage at the moment of the path.

"The mental corruption of sensuality" means lust for the five strands of sensual pleasure. "The mental corruption of existence" means desire and lust in fine-material and immaterial existences, attachment to meditative absorbtion, lust conascent with the eternalist view, and longing by way of existence. "The mental corruption of wrong view" means the sixty-two wrong views. "The mental corruption of ignorance" means not knowing regarding the eight states beginning with suffering. Having made a question about the place by means of the locative case, having shown the elimination of mental corruptions by the path that brings about the elimination of mental corruptions beginning with "by the path of stream-entry," the answer about the place was given as "here" - it means at the moment of the path. "Without remainder" means there is no remainder for this - thus without remainder. "Leading to the realms of misery" means: hell, the animal realm, the domain of ghosts, and the host of titans - these four, being devoid of happiness, which is reckoned as prosperity, are realms of misery; that which exists in a person and leads that person to the realms of misery - thus leading to the realms of misery. The talk on the elimination of mental corruptions was stated in the talk on emergence from both.

"By means of non-distraction" means by the influence of the concentration that has become the decisive support for the concentration that is occurring. Regarding "by means of the earth kasiṇa" and so on: the ten kasiṇas are stated by way of absorption concentration having that as its object; recollection of Buddha's qualities and the rest, recollection of death, and recollection of peace are stated by way of access meditative absorption; mindfulness of breathing and mindfulness of the body are stated by way of absorption concentration; the ten foulnesses are stated by way of the first meditative absorption.

Recollection arisen referring to the Buddha is recollection of Buddha's qualities.This is a designation for mindfulness having as its object the qualities of the Buddha beginning with "Thus indeed is the Blessed One, the Worthy One"; by means of that recollection of Buddha's qualities. Likewise, recollection arisen referring to the Teaching is recollection of the Teaching. This is a designation for mindfulness having as its object the qualities of the Teaching beginning with "Well proclaimed by the Blessed One is the Teaching." Recollection arisen referring to the Community is recollection of the Community's qualities. This is a designation for mindfulness having as its object the qualities of the Community beginning with "The Community of the Blessed One's disciples is practising well." Recollection arisen referring to morality is recollection of morality. This is a designation for mindfulness having as its object the qualities of one's own morality beginning with unbrokenness. Recollection arisen referring to generosity is recollection of generosity. This is a designation for

mindfulness having as its object the qualities of one's own generosity beginning with open-handedness. Recollection arisen referring to the deities is recollection of the deities. This is a designation for mindfulness having as its object one's own qualities beginning with faith, having placed the deities in the position of witnesses. Mindfulness arisen referring to breathing is mindfulness of breathing.This is a designation for mindfulness having as its object the sign of breathing. Mindfulness arisen referring to death is recollection of death. This is a designation for mindfulness having as its object death reckoned as the arrest of the life faculty included in a single existence. Because it is the origin and mine of contemptible, repulsive things such as head hair and so on, mindfulness that has gone to, that has occurred in, the body that has come to be reckoned as "body" is mindfulness of the body; or mindfulness that has gone to such a body is mindfulness of the body. Where "mindfulness gone to the body" (kāyagatasati) should be said, without making it short, "mindfulness of the body" (kāyagatāsati) was said. Likewise here too it is said "by means of mindfulness of the body." This is a designation for mindfulness having as its object the sign of repulsiveness in the bodily parts such as head hair and so on. Recollection arisen referring to peace is recollection of peace.This is a designation for mindfulness having as its object the peace of all suffering. The ten foulnesses have the meaning already stated above.

81. "By means of long in-breath" and so on were stated to show just the distinction between absorption and access concentration. "By means of long in-breath" means by means of the in-breath stated as "long." For it has been said: "Or breathing in long, he understands 'I breathe in long.'" The same method applies in the remaining ones too. "Experiencing the whole body" means one who experiences the whole body of the in-breath and out-breath. "Calming bodily activity" means calming, appeasing the gross bodily activity termed in-breath and out-breath. "Long, short, experiencing the whole body, calming bodily activity" - by this very set of four, absorption concentration is stated. "Experiencing joy" means making joy obvious. "Experiencing mental activity" means making obvious the mental activity termed perception and feeling. "Gladdening the mind" means rejoicing the mind. "Concentrating the mind" means evenly placing the mind on the object. "Releasing the mind" means releasing the mind from the mental hindrances and so on. The set of four - "experiencing joy, experiencing happiness, experiencing mental activity, calming mental activity" - and the set of four - "experiencing the mind, gladdening the mind, concentrating the mind, releasing the mind" - were stated by way of absorption concentration and by way of concentration associated with insight. "Observing impermanence" means by way of observation of impermanence. "Observing dispassion" means by way of observation of disenchantment. "Observing cessation" means by way of observation of dissolution. "Observing relinquishment" means by way of insight leading to emergence. For that, by way of substitution of opposites, relinquishes mental defilements together with the volitional activities of the aggregates. And through seeing the fault in the conditioned, it springs forward towards Nibbāna, which is the opposite of that, through the inclination towards it. This set of four is stated only by way of concentration associated with insight. "By means of in-breath, by means of out-breath" - here this is stated having taken merely the occurrence of in-breath and out-breath, not by way of making them the object. But the detail here will become evident in the treatise on breathing.

The commentary on the description of the knowledge of immediate concentration is finished.

33. Commentary on the Description of the Knowledge of Non-Conflict Abiding

82. In the description of the knowledge of the non-conflict abiding, observation of impermanence and so on have the meaning already stated. "The emptiness abiding" is the fruition attainment of arahantship that has occurred by way of the emptiness aspect alone for one who has emerged from the observation of non-self. "The signless abiding" is the fruition attainment of arahantship that has occurred by way of the signless aspect for one who has emerged from the observation of impermanence. "The desireless abiding" is the fruition attainment of arahantship that has occurred by way of the desireless aspect for one who has emerged from the observation of suffering. "Inclination towards emptiness" means inclination by way of the preliminary-stage wisdom of the fruition attainment of emptiness. In the remaining two as well, the same method applies. By "the first meditative absorption" and so on, the meditative absorption attainments that are the objects of insight for one wishing to attain the fruition attainment of arahantship are stated. For only for a Worthy One do insight, fruition attainment, the sublime disposition, and meditative absorption attainments deserve to be called "non-conflict abiding," because all mental defilements have been abandoned.

"Through the first meditative absorption one takes away the mental hindrances - the non-conflict abiding" means one possessing the first meditative absorption takes away the mental hindrances through the first meditative absorption - the meaning is that first meditative absorption is the non-conflict abiding. The same method applies in the remaining ones too. It should be understood that even though there is an absence of mental hindrances for a Worthy One, it is said that the first meditative absorption takes away the mental hindrances because it is the opposite of the mental hindrances. If one asks: having set forth the knowledge of the non-conflict abiding in three ways by way of insight, fruition attainment, and the sublime disposition, why are only the meditative absorption attainments described as the non-conflict abiding? Because the non-conflict abiding nature of those three is established by way of the synopsis itself. However, the non-conflict abiding nature of the meditative absorption attainments, which are the ground for the insight of fruition attainment, does not succeed if not stated; therefore it should be understood that "the first meditative absorption is the non-conflict abiding" and so on was stated in order to establish what is not yet established. For their non-conflict abiding nature, though not established by way of the synopsis, is established because it is stated in the description. Or, by the very method applied to those, it should be taken by combining thus: "observation of impermanence takes away the perception of permanence - the non-conflict abiding, observation of suffering takes away the perception of happiness - the non-conflict abiding, observation of non-self takes away the perception of self - the non-conflict abiding, the emptiness abiding takes away non-emptiness - the non-conflict abiding, the signless abiding takes away the sign - the non-conflict abiding, the desireless abiding takes away aspiration - the non-conflict abiding, inclination towards emptiness takes away inclination towards non-emptiness - the non-conflict abiding, inclination towards the signless takes away inclination towards the sign - the non-conflict abiding, inclination towards the desireless takes away inclination towards the directed - the non-conflict abiding."

The commentary on the description of the knowledge of non-conflict abiding is finished.

34. Commentary on the Description of the Knowledge of the Attainment of Cessation

83. In the analytic explanation of the knowledge of the attainment of cessation, "the power of serenity" means it appeases the opposing states such as sensual desire and so on, thus it is serenity; that very same is power in the sense of being unshakeable. Because only for non-returners and Worthy Ones, through the abandoning of sensual desire, which is the opponent of concentration, the state of being one who fulfils concentration has been attained, considering that the concentration of those very ones alone has attained power, it is called "the power of serenity," not of others. "The power of concentration" is also a reading. "The power of insight" means it sees phenomena in various ways by way of impermanence and so on, thus it is insight; that very same is power in the sense of being unshakeable. The insight knowledge that has attained power belongs to those very two alone. Therein, the power of serenity is for the purpose of the gradual appeasement of the continuity of consciousness and for the purpose of leading to cessation; the power of insight is for the purpose of seeing danger in occurrence and for the purpose of seeing the benefits in cessation.

"Regarding the mental hindrances" is a locative expression used in the sense of cause; the meaning is "the sign of the mental hindrances," "on account of the mental hindrances." Or the locative is used in the instrumental sense; the meaning is "by the mental hindrances." "Does not waver" means the person endowed with meditative absorption. Or, since "meditative absorption" is intended in the sense of the factors of meditative absorption, through the first meditative absorption the concentration associated with it does not waver regarding the mental hindrances. And this very same explanation should be taken here. "And regarding restlessness" means regarding restlessness in the arising of consciousness accompanied by restlessness. And "restlessness" is the state of being agitated; it has the characteristic of non-appeasement. "And the mental defilements accompanied by restlessness" means the mental defilements of delusion, shamelessness, and moral fearlessness that are accompanied by restlessness, having gone to the state of simultaneous arising and so on, associated with restlessness. "And the aggregates" means the four aggregates associated with restlessness. "Does not waver, does not shake, does not quiver" are mutual synonyms. It should be construed thus: one does not waver regarding restlessness, does not shake regarding the mental defilements accompanied by restlessness, does not quiver regarding the aggregates accompanied by restlessness. It should be understood that since the power of insight has been stated by way of only the seven observations, the power of insight is complete by way of those very ones. "And regarding ignorance" means regarding ignorance in all twelve unwholesome arisings of consciousness. "And the mental defilements accompanied by ignorance" means, as appropriate, the mental defilements of greed, hate, conceit, wrong view, sceptical doubt, sloth, restlessness, shamelessness, and moral fearlessness associated with ignorance.

"Verbal activity" means applied and sustained thought. From the statement "First, friend Visākha, having applied thought and having sustained thought, afterwards one breaks into speech, therefore applied and sustained thought is verbal activity," they construct speech, they produce it - thus they are verbal activities. "Bodily activity" means in-breath and out-breath. From the statement "In-breath and out-breath, friend Visākha, these are bodily mental states connected to the body, therefore in-breath and out-breath is bodily activity," they are conditioned by the body - thus they are bodily activities. "The cessation of perception and feeling" means the cessation of perception and of feeling. "Mental activities" means perception and feeling. From the statement "These are mental phenomena connected to consciousness, therefore perception and feeling is mental activity," they are conditioned by consciousness - thus they are mental activities.

84. Among the courses of knowledge, at the conclusion of the observations, it should be understood that by the taking up of the observation of turning away, or because that is the beginning, the remaining observations stated as "course of knowledge" in the treatise on conduct are also included. "With sixteen courses of knowledge" is the superior definition, but for a non-returner, excluding the path and fruition of arahantship, it is fulfilled even with fourteen, because of the completeness of powers.

85. "With nine courses of concentration": here, eight by the first meditative absorption and so on, and one by way of access meditative absorption everywhere for the purpose of attaining the first meditative absorption and so on - thus nine courses of concentration. What is the diversity between the powers and the conducts? For even regarding the power of serenity, access concentration is stated by seven methods beginning with "by the influence of renunciation" and so on; from the detailed expansion of the abbreviation, absorption and access concentration is stated as appropriate by seventy-three sections beginning with "by the influence of the first meditative absorption" and so on; and also regarding the course of concentration, absorption concentration is stated by eight methods beginning with "the first meditative absorption" and so on. Access concentration is stated by eight methods beginning with "for the purpose of attaining the first meditative absorption" and so on - thus in both cases only absorption and access concentration is stated. Even this being so, they should be understood as powers in the meaning of being unshakeable, and as conducts in the meaning of mastery. But regarding the power of insight, the seven observations themselves are stated as "the power of insight"; in the course of knowledge, seven observations are stated, and the nine beginning with the observation of turning away are stated as distinguished. This is their diversity. But the seven observations should be understood as powers in the meaning of being unshakeable, and as conducts in the meaning of mastery.

In "mastery, wisdom," in order to answer the masteries stated here, "mastery" is stated as "five masteries" using the feminine gender expression. It means that control itself is mastery. Again, answering those masteries by a teaching based on the standpoint of the person, he stated the passage beginning with "mastery in adverting." Control in adverting is adverting-control; that exists for him - thus "one with mastery in adverting." The same method applies in the remaining cases. "The first meditative absorption wherever one wishes" means in whatever place one wishes, whether in a village or in a forest, there one adverts. "Whichever one wishes"

means at whatever time, whether in the cold season or in the hot season, then one adverts. Or alternatively, whatever first meditative absorption one wishes, whether with the earth kasiṇa as object or with another object, that one adverts to. Since mastery has been stated even for the meditative absorption with each individual kasiṇa as object, the former interpretation is more beautiful. "For as long as one wishes" means for whatever period of time one wishes, whether for the duration of a single finger-snap or for a week, for that period of time one adverts. "In adverting" means in mind-door adverting. "Hesitation" means the state of not being under control, or the state of laziness. "Attains" means proceeds, fixes upon - this is the meaning. "Determines" means having made it predominant, one remains within the attainment. In the mastery of emergence, "the first meditative absorption" is the accusative case used in the sense of separation; the meaning is "from the first meditative absorption." "Reviews" means having turned back, one sees by means of reviewing impulsions. This here is the explanation of the Pāḷi text.

But this is the elucidation of the meaning - Having emerged from the first meditative absorption, for one adverting to applied thought, having interrupted the life-continuum, immediately after the active adverting, four or five impulsions run with applied thought as their object alone; then two life-continuums; then again adverting with sustained thought as object, and impulsions by the method already stated - thus when one is able to direct consciousness continuously to the five factors of meditative absorption, then mastery in adverting is accomplished for him. But this mastery at its summit is found only in the Blessed One's twin wonder. Beyond this there is no mastery in adverting that is swifter. But for others there is no counting of the life-continuum occasions in between. The ability to attain attainments quickly, as in the Elder Mahāmoggallāna's taming of Nandopananda, is called mastery in attainment. The ability to maintain an attainment for a moment of a single finger-snap or for a moment of ten finger-snaps is called mastery in determination. In the same way, the ability to emerge quickly from that is called mastery in emergence. But mastery in reviewing is stated under mastery in adverting itself. For therein the reviewing impulsions are only those immediately after adverting. Thus when mastery in adverting is accomplished, mastery in reviewing is accomplished; and when mastery in determination is accomplished, mastery in emergence is accomplished. Even this being so, because it was said "but this mastery at its summit is found only in the Blessed One's twin wonder," since at the time of the wonder there is an absence of reviewing of factors of meditative absorption, and since the creation of various colours and so on succeeds by means of various kasiṇas, for one wishing to attain the meditative absorption with that particular kasiṇa as object, the ability to make the adverting occur quickly in that kasiṇa according to preference by the method stated is mastery in adverting; and the ability to attain absorption of that meditative absorption, the ability to attain, in that very adverting process, is mastery in attainment. For when it is stated thus, the reasoning is not contradicted, and the sequence of masteries fits in proper order. But in the reviewing of factors of meditative absorption, because it was said "at the summit there are only five impulsions," by the method stated, even when seven impulsions are running, it is only mastery in reviewing. If it be said: this being so, the statement "one adverts to the first meditative absorption" is not fitting? Just as the meditative absorption occurring in a kasiṇa is called "kasiṇa" by the figurative usage of cause, so the kasiṇa that is a

condition for the meditative absorption is called "meditative absorption" by the figurative usage of result, as in "pleasant is the arising of Buddhas" and so on. Just as one who, having remained for the determined time and emerged, like one who has awakened from sleep and enters sleep again, even though there is re-entering the meditative absorption, it is called mastery in determination; but for one who has emerged according to the determination, even though the determination is in the emergence itself, it is called mastery in emergence - this is their distinction.

For the elucidation of the attainment of cessation, this is the question-procedure - What is the attainment of cessation, who attain it, who do not attain it, where do they attain it, why do they attain it, and how is its attainment, how is its persistence, how is its emergence, towards what does the mind of one who has emerged incline, what is the distinction between one who is dead and one who has attained it, is the attainment of cessation conditioned or unconditioned, mundane or supramundane, concretely produced or not concretely produced?

Therein, what is the attainment of cessation? It is the non-continuance of consciousness and mental factors by way of gradual cessation.

Who attain it, and who do not attain it? All worldlings, stream-enterers, once-returners, and dry insight practitioner non-returners and Worthy Ones do not attain it, but non-returners and those who have eliminated the mental corruptions who have obtained the eight meditative attainments attain it.

Where do they attain it? In five-aggregate constituent existence. Why? Because of the existence of the gradual attainments there. But in four-aggregate constituent existence there is no arising of the first meditative absorption and so on; therefore it is not possible to attain it there.

Why do they attain it? Having become dissatisfied with the differentiation of the occurrence of activities, having become without consciousness in this very life, they attain it thinking "Having reached cessation, Nibbāna, we shall dwell happily."

And how is its attainment? For one who has progressed by way of serenity and insight and has performed the preliminary function, by making the plane of neither-perception-nor-non-perception cease, thus its attainment occurs. For one who progresses by way of serenity alone, he remains having reached the attainment of the plane of neither-perception-nor-non-perception. One who progresses by way of insight alone remains having reached fruition attainment. But one who, having progressed by way of both, makes the plane of neither-perception-nor-non-perception cease, he attains it - this is the summary here.

But this is the detailed explanation - Here a monk, desiring to attain cessation, having finished the meal, with well-washed hands and feet, sits down in a secluded place on a well-prepared seat, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having attained the first meditative absorption and having emerged, sees with insight the activities therein as impermanent, as suffering, as non-self. Now this insight is threefold - Insight that comprehends activities, fruition attainment insight, and attainment of cessation insight. Therein, insight that comprehends activities, whether weak or sharp, is indeed the proximate cause of the path. Fruition attainment insight is proper only

when sharp, similar to path development. But attainment of cessation insight is proper when neither too weak nor too sharp. Therefore he sees with insight those activities with insight that is neither too weak nor too sharp. Then, having attained the second meditative absorption and having emerged, he sees with insight the activities therein in the same way. Then the third meditative absorption, etc. Then, having attained the plane of infinite consciousness and having emerged, he sees with insight the activities therein in the same way. Then, having attained the plane of nothingness and having emerged, he performs the fourfold preliminary function - Non-disturbance of separately bound things, awaiting the monastic community, summoning by the Teacher, and determination of the life-span.

Therein, "non-disturbance of separately bound items" means whatever is not bound as one with this monk, but having become separately bound and standing - whether bowl and robes, or bed and chair, or dwelling house, or any other kind of requisite whatsoever - should be determined so that it is not disturbed and does not perish through the influence of fire, water, wind, thieves, rats and so on. Herein, this is the procedure for determination - "May this and that, within this week, not be burnt by fire, not be carried away by water, not be destroyed by wind, not be taken by thieves, not be gnawed by rats and so on." When thus determined, for that week no danger befalls it, but for one who has not determined, it perishes through fire and so on. This is called non-disturbance of separately bound items. But whatever is bound as one - whether the inner robe and outer robe or the seat on which one is sitting - therein there is no separate function of determination; the attainment itself protects it.

"Waiting for the Community" means waiting for, looking out for the community of monks. The meaning is the non-performance of a legal act of the Community until this monk arrives. And here, the waiting itself is not his preliminary function, but the adverting to the waiting is the preliminary function. Therefore one should advert thus - "If while I am sitting having entered cessation for a week, the Community wishes to perform any legal act whatsoever among acts for which permission ought to be asked and so on, until some monk, having come, summons me, I shall emerge at that very moment." For one who has attained having done thus emerges at that very time.But whoever does not do thus, the Community, having assembled and not seeing him, having asked "Where is such and such a monk?" when it is said "He has attained cessation," sends a certain monk saying "Go, summon him by the word of the Community." Then, when that monk, having stood within hearing distance, has merely said "The Community is waiting for you, friend," there is emergence for him. For such indeed is the gravity of the Community's command. Therefore, having adverted to that, one should enter the attainment in such a way that one emerges by oneself.

"The Teacher's summoning" means here too the adverting to the Teacher's summoning itself is his preliminary function. Therefore that too should be adverted to thus - "If while I am sitting having entered cessation for a week, the Teacher lays down a training rule regarding a case that has arisen, or expounds the Teaching on account of such a kind of occasion. Until someone, having come, summons me, I shall emerge at that very moment." For one who is sitting having done thus emerges at that very time. But whoever does not do thus, the Teacher, when the Community has assembled, not seeing him, having asked "Where is such and such a monk?" when it

is said "He has attained cessation," sends a certain monk saying "Go, summon him by my word." Then, when that monk, having stood within hearing distance, has merely said "The Teacher summons the venerable one," there is emergence for him. For such indeed is the gravity of the Teacher's summoning. Therefore, having adverted to that, one should enter the attainment in such a way that one emerges by oneself.

"Determination of the duration" means the delimitation of the duration of life.For this monk should be skilled in the determination of the duration. One should enter the attainment only after having adverted thus: "Will my vital principles continue for a week or will they not continue?" For if one enters the attainment without having adverted to the vital principles that will cease within the week, the attainment of cessation is not able to prevent death. Because there is no death within cessation, one emerges from the attainment midway; therefore one should enter the attainment only after having adverted to this. For the remainder, it is proper even without adverting, but this must be adverted to - thus it is said. He, having thus entered the plane of nothingness and having emerged, having done this preliminary function, enters the plane of neither-perception-nor-non-perception. Then, having passed beyond one or two mind-moments, he becomes without consciousness and experiences cessation. But why do consciousnesses not proceed beyond the two consciousnesses? Because of being the preliminary practice for cessation. For this monk's ascending through the eight attainments, having made the two mental states of serenity and insight meditation yoked together, is the preliminary practice for gradual cessation, not for the attainment of the plane of neither-perception-nor-non-perception; because of being the preliminary practice for cessation, they do not proceed beyond the two consciousnesses.

How is its persistence? For this attainment that has been thus entered upon, its persistence occurs by way of the time determination and by the absence in between of the exhaustion of life span, the awaiting of the monastic community, and the summoning by the Teacher.

How is its emergence? For a non-returner through the fruition attainment of non-returning, for a Worthy One through the fruition attainment of arahantship - thus emergence occurs in two ways.

Towards what does the mind of one who has emerged slant?It slants towards Nibbāna. For this was said: "For a monk who has emerged from the attainment of the cessation of perception and feeling, friend Visākha, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion."

What is the distinction between one who is dead and one who has attained?This meaning too has been stated in the discourse itself. As he said - "This one, friend, who is dead, deceased - his bodily activities have ceased and calmed, his verbal activities, his mental activities have ceased and calmed, his vitality is exhausted, his heat has subsided, his faculties are destroyed. But this monk who has attained the cessation of perception and feeling - his bodily activities too have ceased and calmed, his verbal activities, his mental activities have ceased and calmed, but his vitality is not exhausted, his heat has not subsided, his faculties are intact."

Regarding the question beginning with "Is the attainment of cessation conditioned?" however, it should not be called "conditioned," nor "unconditioned," nor "mundane,"

nor "supramundane." Why? Because of its non-existence in terms of intrinsic nature. But since by virtue of the one who is entering it, one is called an attainer, therefore it is proper to say it is concretely produced, not that it is not concretely produced.

> "Thus the peaceful attainment, this is pursued by noble ones;
> It has come to be termed Nibbāna in this very life."

The commentary on the description of the knowledge of the attainment of cessation is finished.

35. Commentary on the Description of the Knowledge of Final Nibbāna

86. In the analytic explanation of knowledge of final nibbāna, "here" means in this Dispensation. "Fully aware" means fully aware with these four kinds of full awareness: full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion. "Occurrence" means everywhere as appropriate both the occurrence of prepossession and the occurrence of underlying tendency. "Exhausts" means in those stated by way of access and absorption, by way of suppression; in those stated by way of insight, by way of substitution of opposites; in those stated by way of the path, by way of eradication - one expends and makes non-occurring. For by the repetition method, the second and subsequent meditative absorption attainments, great insight, and paths are abbreviated. Since the knowledge that occurs for one who reviews this is called knowledge of final nibbāna, therefore final nibbāna by suppression, final nibbāna by substitution of opposites, and final nibbāna by eradication are also included in what has been said. By these, the reviewing knowledge of the final extinguishment of the mental defilements is stated. By the words beginning with "or else," he explains the reviewing knowledge of the extinguishment of the aggregates. "Through the Nibbāna element without residue of clinging" means the element of Nibbāna is indeed twofold: with residue of clinging and without residue of clinging. Therein, that which is clung to, that which is intensely grasped as "I" and "mine" - this is clinging (upādi); this is a designation for the five aggregates. That which clings is itself the remainder, the residue - thus residue of clinging; it occurs together with the residue of clinging - thus with residue of clinging. There is no residue of clinging here - thus without residue of clinging. With residue of clinging was stated first. But this is without residue of clinging. Through that Nibbāna element without residue of clinging. "Eye-occurrence" means the happening of the eye, the activity of the eye. "Is exhausted" means is expended, is crushed. The same method applies in the remaining ones.

The commentary on the description of the knowledge of final nibbāna is finished.

36. Commentary on the Description of the Knowledge of the Purpose of Even-Headedness

87. In the description of knowledge of the meaning of one who is equal-headed, the classification of all phenomena should be known by the ten categories beginning with "the five aggregates" and so on. Because all phenomena are not classified separately by each of the remaining eight categories excluding the categories of sense bases and elements. But since supramundane states are not to be eradicated by eradication of their cause, therefore, even though supramundane states are included by the word "all phenomena," they should not be taken here by way of eradication, since it is not

possible; only phenomena of the three planes that are to be eradicated by eradication of their cause should be taken. "Completely eradicates" means one completely eradicates by making cease the prepossession and the underlying tendency by way of abandoning through suppression, substitution of opposites, and eradication, as appropriate. Thus complete eradication is indicated by a teaching based on the standpoint of the person. "Makes cease" means one makes cease by cessation through non-arising. By this, the meaning of eradication is stated. "Does not arise" means when cessation is thus brought about, each phenomenon does not stand again, does not arise again - this is the meaning. By this, the meaning of cessation is stated. Thus the state of non-re-establishment is indicated by way of the nature of non-re-establishing. "Tranquillity" means tranquillity because of the calming of sensual desire and so on. Those, however, are seven beginning with renunciation, eight meditative absorptions of fine-material and immaterial spheres, eighteen great insights, and four noble paths - thus they are thirty-seven.

The thirteen heads are stated by way of the classification of all that have become heads. But here only eight heads beginning with faith are applicable. Because for the Worthy One there are no five heads beginning with craving. "Head of impediment" means obstruction is impediment; the meaning is obstruction of the path to Nibbāna. "Head" means striving; the meaning is superior. The impediment itself is the head, or the head among all impediments associated with it and so on - thus "head of impediment." The same method applies in the remaining ones. But in particular, "shackle" means bondage in the round of rebirths by way of elevation. "Adherence" means clinging. "Distraction" means scatteredness. "Defilement" means becoming defiled. "Decision" means deciding. "Exertion" means endeavouring. "Establishing" means non-floating. "Non-distraction" means non-scatteredness. "Seeing" means penetration according to the intrinsic nature. "Occurrence" means the occurrence of the clung-to aggregates. "Resort" means object. In all twelve of these sections, the meaning of head is the meaning of striving. "Deliverance" means among the five - suppression, substitution of opposites, eradication, cessation, and liberation by escape - the liberation by escape is Nibbāna. "Head of activities" means the head of all conditioned activities; the meaning is the end, the conclusion. By this, the Nibbāna element without residue of clinging is stated. Or, by way of merely the absence of activities, only the extinguishment of the aggregates is stated. Tranquillity beginning with renunciation and heads beginning with faith, or "equal-headedness belongs to him" - thus "one who is equal-headed." Or alternatively, of the thirteen heads, the five heads beginning with craving are the truth of origin, the five beginning with faith are the truth of the path, the head of occurrence, the life faculty, is the truth of suffering, and the head of resort and the head of activities are the truth of cessation - for whomever there is the full realisation of these four noble truths in one illness, or in one posture, or in one common life faculty, and the Nibbāna element without residue of clinging, he is called "one who is equal-headed" because of the existence of the previously stated equal ones and of these heads.

The commentary on the description of the knowledge of the purpose of even-headedness is finished.

37. Commentary on the Description of the Knowledge of the Purpose of Detachment

88. In the analytic explanation of the knowledge in the meaning of detachment, "lust is separate" means lust is separately, unmixed with supramundane states - this is the meaning. The same method applies in the remaining ones. "Lust" means in the meaning of dyeing. "Hate" means in the meaning of being hostile. "Delusion" means in the meaning of bewilderment. Having stated these three as the chief mental defilements - lust has the characteristic of dyeing, hate has the characteristic of being hostile, delusion has the characteristic of bewilderment - now showing them in detail, he said beginning with "wrath." Therein, "wrath has the characteristic of being angry" means here the sevenfold basis is intended. Hostility has the characteristic of bearing grudges; it is just wrath that has reached a firm state. Contempt has the characteristic of disparaging others' virtues; the meaning is wiping away others' virtues. Insolence has the characteristic of rivalry; the meaning is seeing others' virtues by way of rivalry. Envy has the characteristic of being vexed at others' success; the meaning is jealousy. Stinginess has the characteristic of concealing one's own success; the meaning is "Let this wonderful thing be mine, let it not be another's." Deceit has the characteristic of concealing evil done by oneself; the meaning is like a magical illusion in the meaning of concealment. Fraudulence has the characteristic of making known non-existent virtues of oneself; the meaning is the state of being fraudulent. Obstinacy has the characteristic of the swollen state of consciousness; the meaning is the state of being obstinate. Impetuosity has the characteristic of surpassing in action. Conceit has the characteristic of elevation. Arrogance has the characteristic of excessive elevation. Vanity has the characteristic of the state of intoxication. Negligence has the characteristic of abandoning consciousness regarding the five types of sensual pleasure.

Having thus shown the diverse separately by way of individual mental defilements, in order to show the mentioned mental defilements and other unmentioned ones by way of including all, he said beginning with "all mental defilements." Therein, "mental defilements" means they defile, torment, and oppress beings in the present life and future lives. Both those included in the unwholesome courses of action and those not included. Badly practised conduct, or corrupt conduct - thus misconduct. They, however, are of three kinds: bodily misconduct, verbal misconduct, and mental misconduct. They generate results - thus volitional activities. They too are of three kinds: meritorious volitional activity, demeritorious volitional activity, and imperturbable volitional activity. They go to existence by way of result - thus leading to existence; actions leading to existence are actions leading to existence. By this, even though they have the nature of volitional activities, actions that are not to be experienced are rejected - this is the distinction. A change of gender has been made with "duccaritā" and "kammā." "Diversity and unity" means here, even though the word "unity" is absent in the synopsis, because diversity and unity are mutually dependent, wishing to indicate unity as well, the synopsis was made as "diversity and unity." When the unity that detaches the diversity is shown, the knowledge of detachment is easily shown. "Diversity" means of different intrinsic nature because of being unsettled and because of being accompanied by agitation. "Unity" means of one intrinsic nature because of being settled and because of being without agitation.

"The fire of conduct" means they go by it to Nibbāna, the untravelled direction - thus "conduct." What is that? Morality. That itself is fire in the meaning of scorching the opponent. "The fire of virtue" means the fire of concentration that has obtained

support through morality. "The fire of wisdom" means the fire of insight that has obtained support through concentration. "The fire of merit" means the fire of noble path wholesomeness that has obtained support through insight. "The fire of the Dhamma" means the fire of the Buddha's word that has become the support for the four fires. "By being sharpened by the fire of conduct" means by being made sharp by the fire of morality. "The fire of immorality" means the fire reckoned as the state of immorality. For that too is called fire because it scorches the continuity."Is exhausted" means it expends. "The fire of non-virtue" means the fire of distraction, the opponent of concentration. "The fire of lack of wisdom" means the fire of delusion, the opponent of insight knowledge. "The fire of demerit" means the fire of unwholesome action accompanied by mental defilements, through the abandoning of mental defilements to be destroyed by each respective path. It does not merely exhaust demerit alone; from the statement "There is, monks, action that is neither dark nor bright with neither dark nor bright result, action that leads to the elimination of action," it exhausts wholesome action as well. It is stated as the fire of demerit only by way of being the opponent of the fire of merit. "The fire of what is not the Dhamma" means the fire of the doctrinal statements of the various sectarians. In the second alternative meaning stated in the explanation of the synopsis of this knowledge, the nineteen separate items beginning with lust and so on are fires of immorality. Here in "volitional activities, actions leading to existence," demeritorious volitional activities and unwholesome action are fires of demerit; imperturbable volitional activities and mundane wholesome actions, since they are to be exhausted only by the fire of merit, are on the side of the fire of demerit. The fifteen diversities beginning with sensual desire and so on are fires of non-virtue; the eighteen diversities beginning with the perception of permanence and so on are fires of lack of wisdom; the four diversities to be destroyed by the four paths are fires of demerit. The fire of what is not the Dhamma should be included under the diversity to be destroyed by the path of stream-entry.

In the exposition, wishing to show detachment by means of non-detachment, the opponent of detachment, detachment preceded by non-detachment is indicated. The thirty-seven unity phenomena beginning with renunciation and so on are called "detachment" because of their scraping away of the opponents. Knowledge regarding that detachment classified into thirty-seven beginning with renunciation is knowledge in the meaning of detachment.

The commentary on the description of the knowledge of the purpose of detachment is finished.

38. Commentary on the Description of the Knowledge of Arousal of Energy

89. In the description of knowledge of the arousal of energy, "unarisen" means those that have not been produced in one individual existence or in regard to one object. For in the round of rebirths without discernible beginning, there are no unwholesome states called unarisen, but wholesome ones there are. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness. "For the non-arising" means for the purpose of not producing."Arisen" means those that have been produced in this individual existence. "For the abandoning" means for the purpose of abandoning. "Of unarisen wholesome mental states" means of mental states not previously produced in this individual existence,

arisen from proficiency. "For the arising" means for the purpose of producing."Arisen" means those that have been produced in this individual existence. "For the presence" means for the purpose of stability. "For the non-decay" means for the purpose of non-destruction. "For the increase" means for the state of occurring again and again."For expansion" means for the state of abundance. "For the development" means for the growth. "For the fulfilment" means for the purpose of completion.

Now, in order to show by distinguishing sensual desire among the unwholesome and renunciation among the wholesome, he said the passage beginning with "of unarisen sensual desire." Therein, "sensual desire" means sensual lust, the opponent of concentration. "Renunciation" means the concentration of the first meditative absorption, or the first meditative absorption, or indeed all wholesome mental states are renunciation.

Now, in order to show by combining by way of all mental defilements and the path of arahantship, which is the opponent of all mental defilements, he said the passage beginning with "of unarisen all mental defilements." Therein, in the passages beginning with "for the presence of the arisen path of arahantship," the construal beginning with "for the presence" should be understood by way of the presence moment and the dissolution moment of the path of arahantship that has arisen at the moment of arising. In the Commentary on the Vibhaṅga too it is said: "And whatever is its occurrence, that itself is called its presence." Some, however, say "the preliminary path to the path of arahantship should be seen."

The commentary on the description of the knowledge of arousal of energy is finished.

39. Commentary on the Description of the Knowledge of Pointing Out Meaning

90. In the analytic explanation of knowledge in demonstrating meaning, "five aggregates" and so on are of already stated meaning. "Illuminates" means makes obvious; the meaning is that it accomplishes seeing by the eye of knowledge for the listeners. "Various phenomena" means all phenomena, mundane and supramundane, are stated. If one asks: why in the analytic explanation of illuminating are only mundane ones stated? Because the illuminating was undertaken by way of impermanence and so on. And because supramundane phenomena are not accessible to exploration, supramundane ones were not stated. However, since they are included by the analytic explanation of various phenomena and by the analytic explanation of demonstrating meaning, in whatever way they are to be illuminated, the illumination is just illumination itself. "Abandoning" means causing the listener to abandon - this is the meaning. "Demonstrates" means rightly shows to the listeners. Some, however, read by the method beginning with "because sensual desire has been abandoned, one demonstrates the meaning of renunciation." It should be understood that this method was stated for the purpose of showing that for them it is straightforward - when the abandoning of faults and the acquisition of virtues have been accomplished for the listeners, the knowledge of the Teaching has reached the summit.

The commentary on the description of the knowledge of pointing out meaning is finished.

40. Commentary on the Description of the Knowledge of Purification of Vision

91. In the description of the knowledge of purification of vision, "all phenomena are included in one" means all conditioned and unconditioned phenomena are included by one, defined. "In the meaning of being true" means in the meaning of what has come to be, in the meaning of existing by way of each one's own intrinsic nature - this is the meaning. "In the meaning of non-self" means in the meaning of being devoid of a self reckoned as a doer and experiencer. "In the meaning of truth" means in the meaning of not deceiving, in the meaning of the absence of alteration of one's own intrinsic nature - this is the meaning. "In the meaning of penetration" means in the meaning of what should be penetrated by knowledge according to intrinsic nature. Here penetration should be understood as through supramundane knowledge, by way of non-delusion and by way of object. "In the meaning of direct knowing" means in the meaning of what should be directly known according to the intrinsic nature of those various phenomena, by mundane knowledge by way of object, and by supramundane knowledge by way of non-delusion and by way of object. For it was said: "The all, monks, should be directly known." "In the meaning of full understanding" means in the meaning of what should be known by delimiting from impermanence and so on and from deliverance and so on, the phenomena that have been directly known according to their intrinsic nature by mundane and supramundane knowledges, by the very method already stated. For it was said: "The all, monks, is to be fully understood." "In the meaning of phenomenon" means in the meaning of phenomenon by way of bearing its own intrinsic nature and so on. "In the meaning of element" means in the meaning of element by way of being without a soul and so on. "In the meaning of knowing" means in the meaning of being able to be known by mundane and supramundane knowledges. Just as in the meaning of being able to be seen and so on it is said "what is seen, heard, sensed, cognised is materiality," so too here the meaning of being known should be understood as the meaning of being able to be known. "In the meaning of realisation" means in the meaning of what should be made evident by way of object. "In the meaning of touching" means in the meaning of what should be touched again and again by way of the object that has been made evident. "In the meaning of full realisation" means in the meaning of what should be fully realised by mundane knowledge. Although indeed only one knowledge each was stated thus: "wisdom regarding the true meaning is knowledge of the turning away from the truths, wisdom of direct knowledge is knowledge in the meaning of the known, wisdom of realisation is knowledge in the meaning of touching." And in the Commentary -

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

In the commentary on this verse, the meaning of penetration was stated for the word "full realisation," but here their diversity should be understood according to the aforesaid meaning. For in the Commentary itself that full realisation of the teaching was stated by way of mundane knowledge.

"Sensual desire is diversity" means of different intrinsic nature because of the presence of distraction and because of having various objects - this is the meaning. Thus all mental defilements should be understood. "Renunciation is unity" means of one intrinsic nature because of the presence of unified focus of mind and because of the absence of distraction to various objects - this is the meaning. Thus all

wholesome mental states should be understood. Here the diversity of the unwholesome mental states beginning with anger, which are abbreviated by the ellipsis, should be understood according to the aforesaid meaning. But the diversity of applied thought, sustained thought and so on should be understood in the meaning of being gross, each lower one compared to each higher one. Since the penetration of the unity of classification, diversity and unity is accomplished at the moment of the path through the penetration of the truths, therefore having extracted the term "penetration," he showed the full realisation of the truths.

"Full understanding penetrates the penetration" means one fully realises through full realisation of full understanding. The same method applies in the remaining ones. For at the time of the comprehension of the truths, at a single moment of path knowledge, there are four functions: full understanding, abandoning, realisation, and development. Just as a boat simultaneously, neither before nor after, at a single moment performs four functions - it leaves behind the near shore, it cuts through the stream, it carries the goods, it reaches the far shore - just so path knowledge simultaneously, neither before nor after, at a single moment fully realises the four truths: it fully realises suffering through full realisation of full understanding, it fully realises the origin through full realisation of abandoning, it fully realises the path through full realisation of development, it fully realises cessation through full realisation of realisation. What is meant? Having made cessation the object, by way of function one reaches, sees, and penetrates all four truths. Just as it leaves behind the near shore, so path knowledge fully understands suffering. Just as it cuts through the stream, so it abandons the origin. Just as it carries the goods, so by the conditionality of conascence and so on it develops the path. Just as it reaches the far shore, so it realises cessation, which is the far shore - thus the correlation of the simile should be understood.

"Vision becomes pure" means through the abandoning of the darkness of the mental defilements to be killed by each respective path, knowledge and vision reaches the state of purification. "Vision is pure" means at the moment of arising of each respective fruition, through the attainment of the accomplishment of the function of each respective path knowledge, knowledge and vision has reached the state of purification. Because the wisdom of the penetration of the unity of classification, diversity and unity of all phenomena is accomplished by path and fruition knowledges, at the end the path and fruition knowledges are stated.

The commentary on the description of the knowledge of purification of vision is finished.

41-42. Commentary on the Description of the Knowledge of Penetration of Acceptance-Knowledge

92-93. In the descriptions of knowledge of acquiescence and knowledge of penetration, "materiality is known as impermanent" means it is known as "impermanent" through observation of impermanence. "Materiality is known as suffering" means it is known as "suffering" through observation of suffering. "Materiality is known as non-self" means it is known as "non-self" through observation of non-self. "Whatever is known, that is agreeable" means whatever materiality is known beginning with impermanence, that materiality beginning with impermanence is agreeable, is pleasing. "Materiality is known as impermanent, whatever is known,

that is agreeable" - having made these separately and individually, it is written in certain manuscripts. By the method beginning with "feeling, perception, activities are known as impermanent," the gender and number should be changed and connected. "Touches" means touches, pervades by the touching of insight knowledge. "Penetrates" means enters by means of insight knowledge."Pariyogāhatī" is also a reading.

The commentary on the description of the knowledge of penetration of acceptance-knowledge is finished.

43. Commentary on the Description of the Knowledge of Partial Abiding

94. In the description of the knowledge of partial abiding, showing the manner in which the portion set forth in the matrix should be reviewed, he said beginning with "there is feeling with wrong view as condition." Therein, "with wrong view as condition" - feeling associated with wrong view is also applicable, and also wholesome-unwholesome feeling arisen having made wrong view a decisive support, and also resultant feeling. Therein, that which is associated with wrong view is only unwholesome; but in dependence on wrong view, both wholesome and unwholesome arise. For those holding wrong views, in dependence on wrong view, on observance days give rice gruel, meals and so on, establish provisions for the blind and lepers and others, build halls at crossroads, have ponds dug, plant flower parks and fruit parks, lay bridges at rivers and difficult passages, and make the uneven level. Thus wholesome feeling arises for them. But in dependence on wrong view, they revile and abuse those with right view, commit murder, imprisonment and the like, and having killed living beings, offer them to deities. Thus unwholesome feeling arises for them. But resultant feeling exists for those who have gone to another existence.That wrong view is a condition for co-arisen feeling by way of conascence, mutuality, support, association, presence, and non-disappearance conditions; wrong view that has ceased in immediate contiguity is a condition for feeling associated with present wrong view by way of proximity, contiguity, decisive support, repetition, absence, and disappearance conditions; for one who, having esteemed wrong view, delights in it, it is a condition for feeling accompanied by greed by way of object, object predominance, and object decisive support conditions; for one who makes wrong view merely an object with all unwholesome states, it is a condition for all unwholesome feeling, and for one who reviews or sees with insight wrong view, it is a condition for wholesome and indeterminate feeling by way of object condition; and it is a condition by way of decisive support condition for wholesome and unwholesome feelings arising with wrong view as condition, and for resultant feelings in another existence.

"With the appeasement of wrong view as condition" - the appeasement of wrong view is namely right view; therefore, what was said as feeling with right view as condition, that same should be understood as "with the appeasement of wrong view as condition." Some, however, say "the appeasement of wrong view is namely at the moment of insight and at the moment of the path of stream-entry."

"There is feeling with right view as condition" - here too, feeling associated with right view is applicable, and also wholesome-unwholesome feeling arisen having made right view a decisive support, and also resultant feeling. Therein, that associated with

right view is wholesome only; but in dependence on right view, they perform such meritorious deeds as offering to the Buddha, raising up garlands of lamps, great hearings of the Teaching, establishing shrines in regions where none have been established, and so on. Thus wholesome feeling arises for them. In dependence on right view itself, they revile and abuse those of wrong view, exalt themselves, and scoff at others. Thus unwholesome feeling arises for them. But resultant feeling exists only for those who have gone to another existence. That right view is a condition for co-arisen, contiguously ceased, and present feeling by the very same conditions stated for wrong view; mundane right view is a condition for feeling associated with reviewing, associated with insight, and associated with attachment by way of object condition; it is a condition by way of decisive support condition by the very same method stated for wrong view; path-and-fruition right view is a condition for feeling associated with reviewing by way of object, object predominance, and object decisive support conditions.

"There is feeling with the appeasement of right view as condition" - the appeasement of right view is namely wrong view; therefore, what was said as feeling with wrong view as condition, that same should be understood as "with the appeasement of right view as condition." In "with wrong thought as condition, with the appeasement of wrong thought as condition" and so on too, the same method applies. For wherever "with the appeasement of such and such as condition" is said, the feeling with the condition of the opposing mental state in each case is intended. But among wrong knowledge and so on, wrong knowledge is namely the thinking about means for evil deeds. Or, wrong knowledge is wrong reviewing knowledge. Right knowledge is namely the remaining wholesome and indeterminate knowledge, setting aside insight right view and supramundane right view. Wrong liberation is namely the disposition towards evil. Or, inexact liberation, liberation not leading to liberation, having the perception of liberation while actually being unliberated. Right liberation is namely the disposition towards the good, and fruition-liberation. Right view and so on are of the meaning already stated below.

But in "with desire as condition" and so on, desire is namely greed; with desire as condition, feeling associated with the eight consciousnesses accompanied by greed should be understood. With the appeasement of desire as condition, it is only the feeling of the first meditative absorption. With applied thought as condition, the feeling of the first meditative absorption. With the appeasement of applied thought as condition, the feeling of the second meditative absorption. With perception as condition, setting aside the first meditative absorption, the remaining six feelings of the attainments. With the appeasement of perception as condition, the feeling of the plane of neither-perception-nor-non-perception.

In "when desire is not appeased" and so on, the meaning is: if desire, applied thought, and perception are not appeased. "With that as condition" means that very non-appeasement of desire, applied thought, and perception is the condition - that is the condition of that; therefore, with that as condition. The meaning is: there is feeling with the non-appeasement of desire, applied thought, and perception as condition. That is feeling associated with the eight consciousnesses accompanied by greed. If desire is appeased, and applied thought and perception are not appeased. "With that as condition" means that very appeasement of desire and non-

appeasement of applied thought and perception is the condition - that is the condition of that; therefore, with that as condition. That is only the feeling of the first meditative absorption. If desire and applied thought are appeased, and perception is not appeased. "With that as condition" means that very appeasement of desire and applied thought and non-appeasement of perception is the condition - that is the condition of that; therefore, with that as condition. That is only the feeling of the second meditative absorption. If desire, applied thought, and perception are appeased. "With that as condition" means that very appeasement of desire, applied thought, and perception is the condition - that is the condition of that; therefore, with that as condition. That is only the feeling of the plane of neither-perception-nor-non-perception. Some, however, explain: "Desire means desire for mental states in the preliminary stage, thinking 'I shall attain absorption'; for one who has attained absorption, that desire is appeased. In the first meditative absorption there is applied thought; for one who has attained the second meditative absorption, applied thought is appeased. In the seven attainments there is perception; for one who has attained the plane of neither-perception-nor-non-perception and for one who has attained cessation, perception is appeased" - thus they explain. But here the attainment of cessation is not fitting. "For the attainment of the unattained" means for the purpose of attaining the fruition of arahantship. "There is mental corruption" means there is energy. "Āyāvanti" is also a reading. "And when that state is not yet reached" means when, by the power of that arousal of energy, the noble path, which is the cause of the fruition of arahantship, is not yet reached. "There is feeling with that as condition" means feeling with the state-condition of arahantship. By this, supramundane feeling produced through conascence with the four paths is taken. Some, however, say: "'Mental corruption' means practice. 'And when that state is not yet reached' means for the attainment of that plane" - thus they explain.

The commentary on the description of the knowledge of partial abiding is finished.

44-49. Commentary on the Description of the Set of Six Knowledges of the End of the Round of Rebirths

95. In the exposition of the set of six knowledges of transformation, "wisdom with renunciation as predominant" means wisdom that operates by the state of renunciation being predominant, having made renunciation superior. "Turns away from sensual desire through perception" means by the perception associated with wisdom made predominant by renunciation, as cause, or as instrument, it turns away, turns back, becomes with face turned away from sensual desire - this is the meaning. The same method applies in the remaining ones.

96. "Sensual desire is diversity" means sensual desire is not of one intrinsic nature because of the absence of peaceful conduct. "Renunciation is unity" means renunciation is of one intrinsic nature because of the state of peaceful conduct. "For one perceiving the unity of renunciation" means for one who sets renunciation in motion by seeing the danger in sensual desire. "The mind turns away from sensual desire" means at the moment of renunciation, the mind turns away from sensual desire, the danger of which has been seen. The same method applies in the remaining ones.

97. "Abandoning sensual desire" means abandoning sensual desire through suppression-abandoning at the moment of the occurrence of renunciation. "Determines the mind by the influence of renunciation" means by the influence of the renunciation that has been attained, one establishes the consciousness associated with it, making it predominant one remains - the meaning is one sets it going. The same method applies in the remaining ones.

98. "The eye is empty of a self or" means the eye is empty of a self because of the absence of a self reckoned as a doer and experiencer imagined by foolish people. For whatever does not exist somewhere, that is called empty of it. "Or of what belongs to a self" means empty of what belongs to oneself, because of the very absence of a self, and also because of the absence of what belongs to oneself. Since for the world the grasping can arise in both ways as "the self" and as "what belongs to a self," the absence of a self and the absence of what belongs to a self are stated for the purpose of refuting both those graspings. "Or of permanent" means empty of permanent because of the absence of anything whatsoever that would remain having transcended dissolution. "Or of stable" means empty of stable because of the absence of anything stable whatsoever even at the moment of occurrence. "Or of eternal" means empty of eternal because of the absence of anything whatsoever existing at all times. "Or of not subject to change" means empty of not subject to change because of the absence of anything whatsoever whose nature does not undergo transformation in two ways by way of ageing and dissolution. Or the meaning is empty of the state of being permanent and of the state of being stable and of the state of being eternal and of the state of being not subject to change. The word "or" has the meaning of conjunction. "For one who knows and sees as it really is" means thus, for one who knows according to the intrinsic nature by means of the knowledge of observation of non-self, and who sees as if with the eye. "Knowledge turns away from adherence to the eye" means knowledge turns away by way of abandoning by substitution from adherence to the view that proceeds as "the eye is a self" or "belongs to a self." The same method applies in the remaining ones.

99. "Through renunciation one releases sensual desire" means a person who is an obtainer of renunciation, through renunciation, abandons sensual desire, which is its opposite. "Wisdom in release" means the wisdom associated with that, regarding renunciation, which has become the release of sensual desire. The same method applies in the remaining ones. The meaning of oppression and so on have the meaning already stated above. "Fully understanding, one turns away" is a teaching with persons as standpoint; a person endowed with the path, fully understanding the fourfold meaning of suffering by way of function, turns away by way of emergence from both sides. Regarding the turning away through knowledge too, it is said that one endowed with knowledge turns away.

100. "Wisdom regarding the true meaning" means wisdom that is the turning away regarding the true meaning for that very person. The same method applies in the remaining ones. Now, in order to show six knowledges of turning away by way of function, from the diversity of aspects, at the moment of the path itself, having set down the matrix beginning with "transformation of perception" and so on, analysing it by meaning, he stated the passage beginning with "perceiving, one turns away" and so on. Therein, "perceiving, one turns away - transformation of perception" means:

because in the preliminary stage the meditator, perceiving renunciation and so on as predominant, afterwards turns away from sensual desire and so on through the knowledge associated with renunciation, therefore that knowledge is called transformation of perception. This is the meaning. "Intending, one turns away - mental transformation" means: because the meditator, intending the unity of renunciation and so on, turns away from sensual desire and so on through the associated knowledge, therefore that knowledge is called mental transformation. This is the meaning. "Cognising, one turns away - transformation of consciousness" means: because the meditator, cognising through the determination of consciousness by means of renunciation and so on, turns away from sensual desire and so on through the knowledge associated with that, therefore that knowledge is called transformation of consciousness. This is the meaning. "Making knowledge, one turns away - transformation of knowledge" means: because the meditator, making the sixfold internal sense base known as empty through the knowledge of observation of non-self, turns away from adherence to views through that very knowledge, therefore that knowledge is called transformation of knowledge. This is the meaning. "Relinquishing, one turns away - transformation of deliverance" means: because the meditator, relinquishing sensual desire and so on through renunciation and so on, turns away from sensual desire and so on through the knowledge associated with that, therefore that knowledge is called transformation of deliverance. This is the meaning. "Turning away regarding the true meaning - turning away from the truths" means: because the meditator turns away regarding the fourfold true meaning by way of emergence from both sides, therefore path knowledge is called turning away from the truths. This is the meaning. Or, the meaning is that path knowledge itself turns away regarding the true meaning by the nature of emergence from both sides - thus turning away from the truths.

The passage beginning with "where there is transformation of perception" and so on, because it was stated in the description of the knowledge of turning away from the truths, should be understood as stated with reference to the very moment of the knowledge of turning away from the truths. For all of them are fitting only at the moment of the path. How? For except for the knowledge in the transformation of knowledge, in the remaining ones the noble path has come in its own form. But since the function of insight succeeds through the path itself, by way of the accomplishment of the function of insight, the knowledge of the transformation of knowledge too is fitting at the moment of the path. Or, since it is penetrated by way of function through path knowledge itself, beginning with "the eye is empty" and so on, it is indeed fitting to speak of that knowledge at the moment of the path. But the interpretation of meaning here is: "where at the moment of the path there is transformation of perception, there is mental transformation. Where at the moment of the path there is mental transformation, there is transformation of perception" - by this and such method the explanation should be made in all the correlations. Or alternatively, because the four noble paths have come in the transformation of perception, mental transformation, transformation of consciousness, and transformation of deliverance, the turning away from the truths has indeed come as well. And the transformation of knowledge is accomplished by way of function through the turning away from the truths itself. And when the section on the transformation of perception, mental transformation, transformation of

consciousness, and transformation of deliverance is being elaborated in the repetition series, because of the possibility of the text "because of the predominance of observation of non-self, wisdom turns away from adherence through perception - thus wisdom in being predominant is knowledge of the transformation of perception," and "adherence is diversity, observation of non-self is unity. For one intending the unity of observation of non-self, consciousness turns away from adherence - thus wisdom in diversity is knowledge of mental transformation," and "abandoning adherence, one determines consciousness by means of observation of non-self - thus wisdom in determination is knowledge of the transformation of consciousness," and "through observation of non-self one releases adherence - thus wisdom in release is knowledge of the transformation of deliverance" - because of the possibility of these texts, the knowledge of the transformation of knowledge too has indeed come in those. And in the transformation of knowledge, because of the fitting of "the eye is empty of a self or of what belongs to a self" and so on, by way of function for one who, having emerged from observation of non-self, has attained the noble path, the turning away from the truths is obtained; therefore in each single transformation, the remaining five transformations are obtained. Therefore it should be understood that the correlations beginning with "where there is transformation of perception, there is mental transformation" and so on were stated thus.

The commentary on the description of the set of six knowledges of the end of the round of rebirths is finished.

50. Commentary on the Description of the Knowledge of Various Kinds of Supernormal Power

101. In the analytic explanation of the knowledge of various kinds of supernormal power, "here a monk" means a monk in this Dispensation. "Possessing concentration due to desire and volitional activities of striving": here, concentration caused by desire, or concentration predominated by desire, is concentration due to desire; this is a designation for the concentration attained by making the desire to act as predominant. Activities that are striving are volitional activities of striving; this is a designation for the energy of right striving that accomplishes the four functions. The plural is used by way of accomplishing the fourfold function. "Possessed of" means endowed with concentration due to desire and with volitional activities of striving. "Basis for spiritual power": either by the method of accomplishment in the sense of success, or by this method - "by this, beings succeed, become prosperous, grown, and gone to excellence" - thus what has come to the reckoning of "supernormal power," the remaining heap of consciousness and mental factors that serves as the foundation in the sense of determination for the concentration due to desire and volitional activities of striving associated with the wholesome consciousness of access absorption and so on - this is the meaning. For indeed in the Suttanta Analytical Section of the Analysis of the Bases for Spiritual Power it is said: "The basis for spiritual power means, of one so constituted, the aggregate of feeling, etc. the aggregate of consciousness." And in the Abhidhamma Analytical Section: "The basis for spiritual power means, of one so constituted, contact, feeling, etc. exertion, non-distraction" - thus it is said. Therefore, regarding "the remaining heap of consciousness and mental factors" here - it should be understood that among concentration due to desire, volitional activities of striving, each one is made

supernormal power, and the remaining term is used together with the other two. For thus the four aggregates and all phenomena beginning with contact are included. By this method the meaning should be understood in the remaining ones too. For just as concentration attained by making desire predominant is called concentration due to desire, so too concentration attained by making energy, mind, or investigation predominant is called concentration due to investigation. Thus in each basis for spiritual power, the three mental states - desire and so on, energy and so on, mind and so on, investigation and so on - are both supernormal powers and bases for spiritual power; but the remaining associated four aggregates are bases for spiritual power only. Or because these three mental states succeed only together with the four associated aggregates, not without them, therefore by that method all four aggregates too should be understood as being called supernormal power in the sense of success, and called bases in the sense of support.

"Possessing concentration due to energy and volitional activities of striving": here, however, "energy" and "volitional activities of striving" are one and the same. If one asks: why is it stated in two ways? Here the first mention of energy is made by way of showing its state of predominance, and the expression "volitional activities of striving" is used for the purpose of showing that very same energy's accomplishing of the four functions. Because it is stated in two ways thus, here too it is said "three mental states each." Some, however, say: "Because in the Vibhaṅga it is said 'supernormal power means whatever supernormal power, success, thriving, succeeding of those various phenomena,' supernormal power is not concretely produced, while the basis for spiritual power is concretely produced." Here, however, the conclusion is made that both supernormal power and the basis for spiritual power are concretely produced, as established by their characteristics. It should be understood that by "supernormal power, success" and so on, phenomena themselves are stated by way of the mode of success.

"Develops" means practises. Just as in the Suttanta Analytical Section, here too the development of the basis for spiritual power is mundane only. Therefore, one wishing first to accomplish the various kinds of supernormal power, developing the mundane basis for spiritual power, having attained mastery over the eight attainments in the eight kasiṇas beginning with the earth kasiṇa, having tamed the mind by these fourteen modes - forward order of kasiṇas, reverse order of kasiṇas, forward and reverse order of kasiṇas, forward order of meditative absorptions, reverse order of meditative absorptions, forward and reverse order of meditative absorptions, skipping of meditative absorptions, skipping of kasiṇas, skipping of both meditative absorptions and kasiṇas, transference of factors, transference of objects, transference of both factors and objects, defining of factors, and defining of objects - attains meditative absorption again and again with desire as the lead, energy as the lead, mind as the lead, and investigation as the lead. Some also wish for defining of both factors and objects. However, for one accomplished in previous causes, even one who has practised mastery over merely the fourfold meditative absorption in the kasiṇas, it is proper to do so. Thus, developing each respective basis for spiritual power as concentration, one determines the fourfold energy beginning with "for the non-arising of unarisen evil unwholesome mental states," and having known its decline and

growth, one determines evenness of energy. He, having thus developed the mind in the four bases for spiritual power, accomplishes the various kinds of supernormal power.

"He in these four bases for spiritual power" and so on: "he" means that monk who has developed the four bases for spiritual power. "He develops the mind in the four bases for spiritual power" means by making each one of desire and so on predominant again and again, by way of attaining meditative absorption in them, he develops the mind; the meaning is he causes the impression of desire and so on to be taken up. "Tames" means he makes it free from agitation.The former is a statement of reason for the latter. For a developed mind is a tamed one."Makes it soft" means he makes the mind thus tamed one that has attained mastery. For the mind that is functioning under control is called "soft." "Workable" means he makes it fit for work, suitable for work. For a soft mind is workable, like gold that has been well smelted; but here it means fit for the work of various kinds of supernormal power. "He" means that monk whose mind has been developed. "He puts together the body in the mind" and so on is said to show the method of practice for the success of the mind's movement at ease at the time of performing supernormal power. Therein, "he puts together the body in the mind" means he puts together, introduces, and places even his own body born of impurity in the consciousness of the basic meditative absorption, making the body follow the mind - this is the meaning. Such doing is helpful for going with an invisible body. "He puts together the mind in the body" means he puts together and places the consciousness of the basic meditative absorption in his own body born of impurity, making the mind also follow the body - this is the meaning. Such doing is helpful for going with a visible body. "Samādahati" is also a reading; the meaning is "establishes." "He diverts the mind by the power of the body" means having taken the consciousness of the basic meditative absorption, he places it upon the body born of impurity, making it follow the body; this is a synonym for putting together the mind in the body. "He diverts the body by the power of the mind" means having taken the body born of impurity, he places it upon the consciousness of the basic meditative absorption, making it follow the mind; this is a synonym for putting together the body in the mind. "Determines" means he determines thus "May it be so."Diverting is stated for the purpose of elucidating the meaning of putting together, and determination is stated for the purpose of elucidating the meaning of diverting. Because "puts together" is the root term, and "diverts" and "determines" are the terms explaining its meaning, therefore by way of only those two terms, "having diverted" and "having determined" are stated, but "having put together" is not stated.

"Having entered upon the perception of happiness and the perception of lightness in the body, he dwells" means by way of attaining, through the fourth meditative absorption, the perception of happiness and the perception of lightness that are conascent, having entered upon and introduced them into the body born of impurity, he dwells. But for one whose body has been entered upon by that perception, even the body born of impurity becomes light like cotton-wool. "He" means that monk who has completed the method of practice. "With the mind thus developed" is an instrumental expression in the sense of indicating a state, or in the sense of cause; the meaning is with the mind thus developed as the cause. "Pure" means pure because of the state of purification through equanimity and mindfulness. Bright

precisely because of being pure; the meaning is luminous. "Towards the knowledge of various kinds of supernormal power" means for the purpose of knowledge regarding the portion of supernormal power, or the variety of supernormal power. "He directs the mind" means that monk, in the manner already described, when that mind has become the basis for direct knowledge, directs the preliminary work consciousness for the purpose of achieving the knowledge of various kinds of supernormal power, having removed it from the circular meditation object, he sends it towards the various kinds of supernormal power. "Inclines" means he makes it sloping towards the supernormal power to be achieved, inclining towards supernormal power. "He" means that monk who has thus made the resolution of mind. "Of various kinds" means of various types, of manifold sorts. "Various kinds of supernormal power" means the portion of supernormal power, or the variety of supernormal power. "Experiences" means undergoes, touches, realises, reaches - this is the meaning.

102. Now, showing its manifold nature, he said beginning with "having been one." Therein, "having been one" means having been one by nature before the exercise of supernormal power. "He becomes many" means wishing to walk up and down in the presence of many, or wishing to rehearse, or wishing to ask a question, he becomes a hundred or even a thousand. But how does he become thus? Having accomplished the mental states that are the ground, basis, step, and root of supernormal power, having attained the meditative absorption that is the basis for direct knowledge, and having emerged, if he wishes for a hundred, having done the preliminary work "May I become a hundred, may I become a hundred," having again attained the basic meditative absorption and having emerged, he determines. Together with the consciousness of determination itself, he becomes a hundred. In a thousand and so on too, the same method applies. If it does not succeed thus, having done the preliminary work again, having attained for a second time and having emerged, one should determine. For in the Saṃyutta Commentary it is said: "It is fitting to attain once or twice." Therein, the consciousness of the basic meditative absorption has the sign as its object; the preliminary work consciousnesses have either a hundred as their object or a thousand as their object. And those are by way of colour only, not by way of concept. The consciousness of determination too likewise has either a hundred as its object or a thousand as its object; that arises only once, immediately after the change-of-lineage, like the first absorption consciousness, belonging to the fine-material-sphere fourth meditative absorption. Therein, those many that are created, because of being created without specifying, are just like the one possessing supernormal power. In standing, sitting, and so on, or in speaking, remaining silent, and so on, whatever the one possessing supernormal power does, that very thing they do. But if he wishes to make them of various appearances - some in the first stage of life, some in the middle stage of life, some in the last stage of life, likewise with long hair, half-shaven, shaven, with mixed hair, with half-dyed robes, with pale robes, performing recitation of passages, talks on the Teaching, intoning, asking questions, answering questions, dyeing, cooking, sewing robes, washing, and so on, or if he wishes to make them of various other kinds - having emerged from the basic meditative absorption, having done the preliminary work by the method beginning with "Let so many monks be in the first stage of life," having again attained and having emerged, one should determine. Together with the consciousness of determination, they become of the very kind wished for. The same method applies in

"having been many, he becomes one" and so on. But this is the distinction - For by this monk, having thus created the state of multiplicity, having thought again "Having become one alone, I shall walk up and down, I shall rehearse, I shall ask a question," or through fewness of wishes thinking "This monastery has few monks; if some come, 'Whence are these so many monks all alike? Surely this is the power of the elder' - thus they will know me," wishing even midway "May I become one," having attained the basic meditative absorption and having emerged, having done the preliminary work "May I become one," having again attained and having emerged, one should determine "May I become one." Together with the consciousness of determination itself, he becomes one. But one not doing thus, according to the predetermined time limit, he becomes one by himself.

"Appearing" means he makes the state of being manifest - this is the meaning. "Vanishing" means he makes the state of being concealed - this is the meaning."He experiences appearing, he experiences vanishing" - or the connection is with the preceding. Herein, this one possessing supernormal power, wishing to make appearing, makes darkness into light, or makes what is concealed into what is open, or makes what is out of range into what is within range. How? For this one, just as even though concealed or standing far away, he is seen, thus wishing to make himself or another so, having emerged from the basic meditative absorption, having adverted "Let this darkness become filled with light," or "Let this concealed become open," or "Let this out of range become within range," having done the preliminary work, he determines by the method already stated. Together with the determination, it becomes just as determined. Others, even though standing far away, see; and he himself, wishing to see, sees. But one wishing to make vanishing makes light into darkness, or what is not concealed into concealed, or what is within range into out of range. How? For this one, just as even though not concealed or standing nearby, he is not seen, thus wishing to make himself or another so, having emerged from the basic meditative absorption, having adverted "Let this place of light become darkness," or "Let this not concealed become concealed," or "Let this within range become out of range," having done the preliminary work, he determines by the method already stated. Together with the determination, it becomes just as determined. Others, even though standing nearby, do not see; and he himself, not wishing to see, does not see. Furthermore, every manifest wonder is called appearing, and every non-manifest wonder is called vanishing. Therein, in a manifest wonder, both the supernormal power and the one possessing supernormal power are evident. That should be illustrated by the Twin Miracle. In a non-manifest wonder, only the supernormal power is evident, not the one possessing supernormal power. That should be illustrated by the Mahaka Sutta and the Brahmanimantanika Sutta.

"Through walls" means another's wall; it is said to mean the outer part of the wall. The same method applies to "through ramparts" and "through mountains." And "wall" means a house wall. "Rampart" means the enclosing wall of houses, monasteries, villages, and so on. "Mountain" means an earth mountain or a rock mountain."Not clinging" means not being stuck. "Just as through space" means as if in space. But for one wishing to go thus, having attained the space kasiṇa and having emerged, having adverted to the wall or the rampart or the mountain, having done the preliminary work, one should determine "Let there be space." It becomes just space. For one wishing to descend below, or for one wishing to ascend above, it becomes hollow; for

one wishing to go piercing through, it becomes a hole. He goes there not clinging. But if, while the monk is going having determined, a mountain or a tree arises in between, should he again attain and determine? There is no fault. For attaining again and determining is like taking guidance in the presence of one's preceptor. But because this monk has determined "Let there be space," space exists indeed. And that by the power of the former determination itself another mountain or tree or one produced by the seasons should arise in between for him - this is impossible. But when something has been created by another possessing supernormal power, the first creation is powerful. The other should go above or below that.

"He dives in and out of the earth" - here "emerging" means rising up, "diving" means sinking down, and emerging and diving is diving in and out. But for one wishing to do thus, having attained the water kasiṇa and having risen, having defined "Let the earth in this much of a place become water," having done the preliminary work, one should determine by the method already stated. Together with the determination, in the place as defined, the earth becomes just water. He dives in and out there just as in water. And not only diving in and out, but in bathing, drinking, face-washing, washing of articles, and so on, whatever he wishes, that he does. And not only does he make water, but among ghee, oil, honey, molasses, and so on too, whatever he wishes, that, for one who, having reflected "Let this and this be this much," having done the preliminary work, determines, becomes just as determined. When one draws it up and puts it into a vessel, ghee is just ghee, oil and so on are just oil and so on, water is just water. He there wets only one who wishes to be wet; one who does not wish to be wet is not wetted. And for him alone that earth becomes water; for the rest of the people it is just earth. There human beings go even on foot, they go even by vehicles and so on, and they carry on agriculture and so on as well. But if he wishes "Let it become water for them too," it becomes so indeed. But when the defined time has passed, setting aside whatever water is naturally in pots, lakes, and so on, the remaining defined place becomes just earth.

"He goes on water without breaking it" - here, the water that, when stepped upon, sinks down, that is called "breaking"; the opposite is "not breaking." But for one wishing to go thus, having attained the earth kasiṇa and having emerged, having defined "Let the water in this much of a place become earth," having done the preliminary work, one should determine by the method already stated. Together with the determination, in the place as defined, the water becomes just earth. He goes there just as on earth. And not only does he go, but whatever posture he wishes, that he adopts. And not only does he make earth, but among gems, gold, mountains, trees, and so on too, whatever he wishes, that, having reflected upon by the method already stated, he determines; it becomes just as determined. And for him alone that water becomes earth; for the rest of the people it is just water. And fish and turtles and water-crows and so on move about according to their liking. But if he wishes to make that earth for other human beings too, he does so indeed. But with the passing of the defined time, it becomes just water.

"He travels cross-legged through space" means he goes in the sky all around by the thigh-bound posture. "A winged bird" means a bird endowed with wings, not one with incomplete wings or clipped wings. For such a one is unable to go through space. But for one wishing to go thus through space, having attained the earth kasiṇa and

having emerged, if he wishes to go seated, having defined a place the size of a cross-legged seat, having done the preliminary work, it should be determined by the method already stated. If he wishes to go lying down, the size of a bed; if he wishes to go on foot, the size of a path - thus, having defined a place as appropriate, it should be determined by the method already stated as "Let there be earth." Together with the determination, it becomes earth itself. And a monk wishing to go through space should also be an obtainer of the divine eye. Why? Because in between there are mountains, trees, and so on originated by temperature, or serpents, supaṇṇas, and so on, being envious, create them; for the purpose of seeing those. But having seen them, what should be done? Having attained the basic meditative absorption and having emerged, having done the preliminary work as "Let there be space," it should be determined. Furthermore, one should also be an obtainer of the divine eye for the purpose of descending at a suitable place. For if he descends at an unsuitable place, at a bathing ford or at a village entrance, he becomes conspicuous to the public; therefore, having seen with the divine eye, having avoided the unsuitable place, he descends at a suitable place.

"Even the moon and sun, so mighty and powerful": here, the state of great supernormal power of the moon and sun should be understood by their travelling above at forty-two thousand yojanas, and the state of great majesty by their producing light in the three continents at a single moment; or mighty through their travelling above and pervading with light, and powerful by that very state of great supernormal power. "Fondles" means he takes hold of, or touches in one place. "Strokes" means he strokes all around like the surface of a mirror.But this supernormal power of his succeeds only by means of the meditative absorption that is the basis for direct knowledge; there is no restriction here to a kasiṇa attainment. If this one wishes to go and fondle, having gone he fondles. But if, while sitting or lying down right here, he wishes to fondle, he determines "Let it be within arm's reach." By the power of determination, like a palmyra fruit released from its stalk, having come and standing within arm's reach, he fondles it; or having extended his hand, he fondles it. But when one extends the hand, does the clung-to grow or the not-clung-to? In dependence on the clung-to, the not-clung-to grows. Whoever, having done thus, not only fondles the moon and sun - if he wishes, making them a footstand, he places his feet upon them; making them a chair, he sits; making them a bed, he lies down; making them a bolster slab, he leans against them. As one, so also another. For even among many hundreds of thousands of monks doing thus, for each and every one of them it succeeds in the same way. And the movement and the production of light of the moon and sun likewise continue in the same way. For just as in thousands of bowls full of water, in all the bowls the discs of the moon are seen, and the movement and the production of light of the moon remain merely natural, this wonder is comparable to that. "He exercises mastery with his body even as far as the Brahma world" means having made the Brahma world the limit, performing various kinds of direct knowledge in the interval here, he exercises control and supremacy with his own body. But the detail here will become evident in the treatise on supernormal power.

The commentary on the description of the knowledge of various kinds of supernormal power is finished.

51. Commentary on the Description of the Knowledge of Purification of the Ear-

Element

103. In the analytic explanation of knowledge of purification of the ear-element, "of sounds even far" and so on was said for the purpose of showing the method to a beginner monk who wishes to produce the divine ear. Therein, "the sign of sounds of sounds that are far" means the sound in between the sounds that are far. For sound itself, by way of being the basis for the sign, is the sign of sound. Even though "far" is said, it is only within the range of the natural ear. "Gross" means coarse. "Subtle" means minute. "Smooth and smooth" means smoother than the smooth; the meaning is exceedingly smooth. By this, supremely subtle sounds are stated. By a beginner meditator who wishes to produce this knowledge, having attained the meditative absorption that is the basis for direct knowledge and having emerged, with the preliminary-work concentration consciousness, first of all, a gross sound of lions and so on in the forest, far away on the path of the natural ear, should be adverted to. In the monastery, the sound of the bell, the sound of the drum, the sound of the conch, the sound of the recitation of novices and young monks reciting with all their strength, the sound of those speaking ordinary conversation such as "What, venerable sir? What, friend?" and so on, the sound of birds, the sound of wind, the sound of footsteps, the sizzling sound of boiling water, the sound of palm leaves drying in the sunshine, the sound of wood-lice and ants and so on - thus beginning from the grossest, progressively subtler and subtler sounds should be adverted to.

And by one doing thus, in the ten directions beginning with the east, in order, in each and every direction, the sign of sound should be attended to by the method stated. And by one attending, whatever sounds are heard by the natural ear, among those, setting aside the natural ear, one should attend with the mind-door consciousness. For him, those sounds are obvious even to the normal consciousness, but to the preliminary-work concentration consciousness they are exceedingly obvious. For him thus attending to the sign of sound, thinking "Now the divine ear-element will arise," having made one or another among those sounds as object, the mind-door adverting consciousness arises; when that has ceased, four or five impulsions run. Of which the first three or four, named preliminary-work, access, conformity, and change-of-lineage, are of the sensual-sphere; the fourth or fifth is the absorption consciousness belonging to the fine-material-sphere fourth meditative absorption. Therein, whatever knowledge has arisen together with that absorption consciousness, this is the divine ear-element. By one making that strong, having delimited the extent of one finger-breadth thinking "I hear sound within this space," it should be extended; then by way of two finger-breadths, four finger-breadths, eight finger-breadths, a span, a cubit, the inner room, the front of the mansion, the residential cell, the monastery, the food resort, the village, the country and so on, up to the world-circle, or even beyond that, having delimited again and again, it should be extended. Thus one who has attained direct knowledge, with regard to sounds within the space touched by the object of the basic meditative absorption, even without again attaining the basic meditative absorption, hears indeed by the knowledge of direct knowledge. And thus hearing, even if up to the Brahmā world there is a single uproar with the sounds of conches, drums, small drums and so on, when there is the wish to determine separately, he is indeed able to determine "this is the sound of a conch, this is the sound of a drum." Having heard meaningful sounds by the knowledge of direct knowledge, afterwards he knows the meaning by sensual-sphere consciousness. The divine ear arises only

for one who possesses the natural ear, not for a deaf person. They say that afterwards, even when the natural ear has been destroyed, the divine ear is not destroyed.

"With the divine ear-element" - here it is divine because of being similar to the divine. For deities have a divine sensitivity ear-element, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of receiving objects even from afar because of being free from impurities. And this ear-element of knowledge of this monk too, produced by the power of the development of energy, is just like that - thus it is divine because of being similar to the divine. Furthermore, it is divine because of having been attained by way of the divine abiding, and because of being dependent on the divine abiding by oneself; it is an ear-element in the sense of hearing and in the sense of being lifeless; it is also called an ear-element because it performs the function of the ear-element, as if it were the ear-element. With that divine ear-element. "Purified" means completely pure, free from mental impurities. "Surpassing the human" means having surpassed the range of humans, having surpassed the human physical ear-element by the hearing of sounds, that which stands having transcended. "Hears both sounds" means hears two sounds. Which two? Divine and human; it is said to mean the sounds of gods and of humans.By this, the exhaustion with a portion should be understood. "Whether far or near" means whatever sounds are far, even in another world-circle, and whatever are near, at least even the sounds of insects dependent on one's own body - he hears them, it is said. By this, the exhaustion without a portion should be understood.

The commentary on the description of the knowledge of purification of the ear-element is finished.

52. Commentary on the Description of the Knowledge of Others' Mental States

104. In the description of the knowledge of others' mental states, "he thus understands" now points out the process to be spoken of. "This materiality has arisen from the pleasure faculty" and so on is the process to be proceeded with by a beginner meditator. How? Indeed, by a meditator wishing to produce this knowledge, first the knowledge of the divine eye should be produced. Indeed, this succeeds by means of the divine eye; that is the preliminary work for this. Therefore, by that monk, having increased the light, with the divine eye, having seen again and again the colour of the blood occurring in dependence on another's material phenomenon of the heart, the mind should be sought. For that blood, when wholesome pleasure is occurring, is red, the colour of ripe banyan fruit; when unwholesome pleasure is occurring, that same is disturbed; when displeasure is occurring, it is dark, the colour of ripe rose-apple fruit, disturbed. When wholesome equanimity is occurring, it is clear, the colour of sesame oil. When unwholesome equanimity is occurring, that same is disturbed. Therefore, by him, having seen again and again another's colour of the heart-blood, seeking the mind thus "this materiality has arisen from the pleasure faculty, this materiality has arisen from the displeasure faculty, this materiality has arisen from the equanimity faculty," the knowledge of others' mental states should be made to reach strength. For when that has reached strength, gradually he understands all consciousness classified as sensual-sphere and so on, passing from consciousness to consciousness itself, without seeing the material phenomenon of the heart. And this too was said in the commentary -

> "When one wishes to know the consciousness of another in the immaterial sphere, whose material phenomenon of the heart does one see, whose alteration of faculties does one look at? No one's. This is the domain of one possessing supernormal power, that is to say, adverting to consciousness anywhere whatsoever, one knows consciousness with its sixteenfold classification. But this discussion is by way of one who has not formed a resolution."

"Of other beings" means of the remaining beings, setting aside oneself."Of other persons" - this too has one and the same meaning as the former; but diversity was made in phrasing by way of those amenable to instruction and by the beauty of instruction. "Having encompassed their minds with his mind, he understands" means having defined their consciousness with his own consciousness, he knows in various ways by way of with lust and so on. In "with lust or" and so on, the word "or" has the meaning of conjunction. Therein, the eightfold consciousness accompanied by greed is called consciousness with lust; the remaining four-plane wholesome and indeterminate consciousness is called without lust. But the two types of displeasure consciousness and the two types of sceptical doubt and restlessness consciousness - these four types of consciousness do not come under the classification in this dyad. Some elders, however, include those too under the term without lust.But the twofold consciousness accompanied by displeasure is called consciousness with hate; all four-plane wholesome and indeterminate consciousness is called without hate. The remaining ten unwholesome types of consciousness do not come under the classification in this dyad. Some elders, however, include those too under the term without hate. "With delusion, without delusion" - here, however, by way of having delusion as the sole root, only the dyad accompanied by sceptical doubt and restlessness is with delusion. But since delusion occurs in all unwholesome states, even the twelvefold unwholesome consciousness should be understood as "with delusion." The remaining wholesome and indeterminate consciousness is without delusion. But that accompanied by sloth and torpor is contracted; that accompanied by restlessness is distracted. Fine-material-sphere and immaterial-sphere consciousness is exalted; the remainder is not exalted. All three-plane consciousness is surpassed; supramundane consciousness is unsurpassed. That which has attained access and that which has attained absorption is concentrated; that which has not attained either of those two is unconcentrated. That which has attained liberation by substitution of opposites, by suppression, by eradication, by cessation, and by escape is liberated; that which has not attained any of these five kinds of liberation should be understood as unliberated. Thus a monk who has obtained the knowledge of others' mental states understands consciousness even with its sixteenfold classification. But worldlings do not know the path and fruition consciousness of noble ones; and noble ones of lower and lower stages do not know the path and fruition consciousness of those of higher and higher stages; but those of higher and higher stages know the consciousness of those of lower and lower stages.

The commentary on the description of the knowledge of others' mental states is finished.

53. Commentary on the Description of the Knowledge of Recollecting Past Lives

105. In the analytic explanation of the knowledge of recollecting past lives, "he thus understands" and so on was said for the purpose of showing the process of producing the knowledge of recollecting past lives for one whose mind has been developed in the four bases for spiritual power and who wishes to produce it. For having seen dependent origination in order, he sees the present abridgement of result reckoned as consciousness, mentality-materiality, the six sense bases, contact, and feeling; he sees the abridgement of cause reckoned as action and defilement in the previous existence as its condition; he sees the abridgement of result in that same previous existence as its condition; he sees the abridgement of cause in the third existence as its condition. Thus through the seeing of dependent origination, he sees the succession of births. Thus attention to dependent origination is of great help to the knowledge of recollecting past lives. Therein, "when this exists, that comes to be; from the arising of this, that arises" - this is the synopsis statement of the exposition of dependent origination. When the meaning is established by either one of those statements alone, why the twofold statement? Because of the existence of diversity of meaning. How? "When this exists" means when this condition is present. This is a statement common to all conditions. "That comes to be" means this conditionally arisen thing comes into existence. This is a statement common to all conditionally arisen things. By this complete statement, the doctrine of noncausality is refuted. For those phenomena that come into being from conditions, not from the absence of conditions, are indeed not without cause. "From the arising of this" means because of the arising of this condition. This is a statement illustrating that all conditions possess arising. "That arises" means this conditionally arisen thing arises. This is a statement illustrating that all conditionally arisen things arise from that. By this complete statement, the doctrine of eternalism with noncausality is refuted. For those phenomena that possess arising are impermanent. Therefore, even though they have causes, these phenomena have impermanent causes - it is said that they are not in the world caused by what is considered permanent, such as a primordial person (pakatipurisa) and so on.

"That is to say" is an indication of the meaning to be explained. In "with ignorance as condition, activities," here that dependent on which the result goes is the condition. "Dependent on" means not without, not rejecting - this is the meaning. "Goes" means arises and also proceeds - this is the meaning. Furthermore, the meaning of being helpful is the meaning of condition; ignorance and that is a condition - thus "ignorance-condition." Therefore the construal is: "with ignorance as condition, activities come to be." Thus the construal of the word "come to be" should be made with the remaining terms as well. And among sorrow and so on, sorrowing is sorrow. Lamenting is lamentation. It afflicts - thus pain. Or it destroys in two ways by way of arising and presence - thus also pain. The state of a displeased mind is displeasure. Intense trouble is anguish. "Come to be" means they are produced. "Thus" is an illustration of the method described. By that it shows that it is by causes such as ignorance and so on, not by the creation of a supreme being and so on. "Of this" means of what has been stated above. "Whole" means of the unmixed, or of the entire. "Mass of suffering" means of the aggregate of suffering, not of a being, not of pleasure, beauty, and so on. "Origin" means production. "Comes to be" means originates.

Therein, what is ignorance? Not knowing suffering, not knowing the origin of

suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. What are activities? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity, bodily activity, verbal activity, mental activity. Eight sensual-sphere wholesome volitions and five fine-material-sphere wholesome volitions are meritorious volitional activity, twelve unwholesome volitions are demeritorious volitional activity, four immaterial-sphere wholesome volitions are imperturbable volitional activity. Bodily volition is bodily activity, verbal volition is verbal activity, mental volition is mental activity.

Therein one might ask - But how should this be known: "These activities have ignorance as condition"? Because of their existence when ignorance exists. For one in whom not knowing reckoned as ignorance regarding suffering and so on has not been abandoned. He, through not knowing regarding suffering first and regarding the past and so on, having grasped the suffering of the round of rebirths with the perception of happiness, begins the threefold activities which are the cause of that very suffering. Through not knowing regarding the origin, imagining the activities which are the accessories of craving - though being the cause of suffering - as the cause of happiness, he begins them. But through not knowing regarding cessation and the path, having become one with the perception of the cessation of suffering even regarding special destinations which are not the cessation of suffering, and having become one with the perception of the path to cessation even regarding sacrifices, immortality practices, and so on which are not the path to cessation, desiring the cessation of suffering, he begins the threefold activities by means of sacrifices, immortality practices, and so on.

Moreover, he, through that state of ignorance not abandoned regarding the four truths, especially not knowing as suffering the suffering reckoned as the result of merit - though beset with numerous dangers such as birth, ageing, disease, death, and so on - begins meritorious volitional activity, consisting of the divisions of bodily, verbal, and mental activity, for the achievement of that, like one desiring a celestial nymph leaping off a precipice. And even though not seeing the suffering of change that produces great fever at the end of that result of merit deemed to be happiness, and its unsatisfactoriness, he begins meritorious volitional activity of the aforesaid kind conditioned by that, like a moth rushing into a lamp flame, and like one greedy for a drop of honey licking a sword-blade smeared with honey. And not seeing the danger in the indulgence of sensual pleasures and so on together with their results, through the perception of happiness and through being overpowered by mental defilements, he begins demeritorious volitional activity operating through the three doors, like a fool playing with excrement, and like one wishing to die eating poison. And also not comprehending the suffering of change of activities even regarding the results of the immaterial states, through the illusion of eternality and so on, he begins imperturbable volitional activity which is of the nature of mental activity, like one who has lost his bearings going along the road facing a goblin city. Thus, since the existence of activities is only from the existence of ignorance, not from its absence, therefore this should be known: "These activities have ignorance as condition."

Here one asks - Let us accept this much that "ignorance is the condition for activities." But is this ignorance alone the condition for activities, or are there other conditions as well? What then? If it is only the one, one falls into the doctrine of a single cause. If there are others as well, does not the description of a single cause as "activities are conditioned by ignorance" become untenable? It is not untenable. Why? Because -

> "A single result does not come from a single cause here, nor do many results come from many causes as a single result;
> But there is a result, and there is a purpose in illustrating a single cause and result."

For the Blessed One sometimes because of predominance, sometimes because of obviousness, sometimes because of not being shared, and in accordance with the beauty of the teaching and the suitability for those to be trained, illustrates just one cause and one result. Therefore this ignorance here, even though other causes of activities exist - such as sense-organ, object, conascent phenomena, and so on - should be understood as illustrated as the cause of activities because of predominance, since from the statements "for one observing gratification, craving increases" and "from the origin of ignorance is the origin of mental corruptions," it is the cause of the causes of activities such as craving and so on; because of obviousness, from the statement "the unwise one, monks, gone to ignorance, generates even meritorious volitional activity"; and because of not being shared. And by this very statement resolving the illustration of a single cause and result, the purpose of illustrating a single cause and result everywhere should be understood.

Here one asks - Even this being so, how is the state of being a condition for meritorious and imperturbable volitional activities fitting for ignorance, which has exclusively undesirable results and is blameworthy? For sugar-cane does not arise from a neem seed. How would it not be fitting? For in the world -

> "Both opposed and not opposed, both similar and dissimilar likewise;
> A condition for phenomena is established, but they are not resultants themselves."

Thus this ignorance, although having exclusively undesirable results by way of resultant, and being blameworthy by way of intrinsic nature, should be understood as a condition for all these meritorious volitional activities and so on, as appropriate, by way of the condition of being opposed and not opposed in state, function, and intrinsic nature, and by way of the condition of being similar and dissimilar.

Furthermore -

> "Regarding passing away and rebirth, the round of rebirths, and the characteristic of activities;
> Whoever is confused regarding dependently arisen phenomena.
>
> "He generates these threefold activities, since
> Ignorance is the condition for them, this is therefore the condition for the threefold.

"Just as indeed a man blind from birth, without a guide;
At one time goes by the road, and at one time by a wrong path.

"A fool wandering in the round of rebirths, likewise without a guide;
At one time performs merit, and at one time demerit.

"But when, having known the Teaching, he will fully realise the truths;
Then through the subsiding of ignorance, he will live at peace."

"With activities as condition, consciousness" means the six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. Therein, eye-consciousness is twofold: wholesome resultant and unwholesome resultant. Likewise ear-, nose-, tongue-, and body-consciousness. Mind-consciousness is twenty-twofold: two resultant mind-elements, three rootless mind-consciousness elements, eight resultant consciousnesses with roots, five fine-material-sphere, and four immaterial-sphere. Thus in all there are thirty-two mundane resultant consciousnesses.

Therein one might ask - But how should this be known: "This consciousness of the aforesaid kind arises with activities as condition"? Because of the absence of resultant in the absence of accumulated action. For this is a resultant, and a resultant does not arise in the absence of accumulated action. If it were to arise, all resultants would arise for everyone, but they do not arise - thus this should be known: "This consciousness arises with activities as condition." For indeed all of this proceeds in two ways by way of occurrence and conception. Therein, the two sets of fivefold sense consciousness, the two mind-elements, and the rootless mind-consciousness element accompanied by pleasure - these thirteen proceed only in occurrence in five-aggregate constituent existence; the remaining nineteen proceed as appropriate in the three existences both in occurrence and in conception.

"Having obtained its conditions, this mere phenomenon goes to another existence;
Nothing of it transmigrates from there, nor does it come to be without a cause from there."

Thus this, having obtained its conditions, being a mere material and immaterial phenomenon arising, is said to "go to another existence" - not a being, not a soul. And of it there is neither any transmigration from a past existence to here, nor any manifestation here without a cause from there. And here the former is called "passing away" because of the act of passing away, and the latter is called "conception" because of the reconnecting with the beginning of another existence.

Here one asks - Is it not that when there is manifestation without transmigration, since the aggregates in this human existence have ceased, and since the action that is the condition for the result does not go there, the result would be of one thing from another. And when there is no experiencer, whose result would that be.Therefore this process is not satisfactory. Herein this is said -

"This result is in the continuity, not of another nor from another;
The volitional activity of seeds is the proof of this meaning.

"By the very arising of the fruit, the convention of an experiencer is established;
Just as a tree bears fruit by the production of fruit, so is the convention."

Even if one were to say "Even this being so, these activities, whether existing or non-existing, would be conditions for the result. And if existing, at the very moment of their occurrence there should be their result. Then if non-existing, they would constantly bring results both before and after occurrence." He should be told thus -

"These are conditions because of having been done, and they do not constantly bring results;
Therein, a surety and so on should be understood as an illustration."

"Consciousness is the condition for mentality-materiality" - here the aggregates of feeling, perception, and mental activities are mentality; the four primary elements and the materiality derived from the four primary elements are materiality. For those without sex and womb-born beings and egg-born beings, at the moment of conception, the sense-base decad and the body decad make twenty material matters, and the three immaterial aggregates - these twenty-three phenomena should be understood as "mentality-materiality with consciousness as condition." For those with sex, having included the sex decad, thirty-three; among spontaneously born beings, for the Brahmā's retinue and so on, at the moment of conception, the eye decad, ear decad, and sense-base decad, and the life faculty nonad - thus thirty-nine material matters, and the three immaterial aggregates - these forty-two phenomena are mentality-materiality with consciousness as condition. But in sensual existence, for the remaining spontaneously born beings, or for moisture-born beings with complete sense bases of those with sex, at the moment of conception, the eye, ear, nose, tongue, body, sense-base, and sex decads - thus seventy material matters, and the three immaterial aggregates - these seventy-three phenomena are mentality-materiality with consciousness as condition. This is the maximum. But by the minimum, for those lacking this or that decad, having reduced by the influence of each respective one, the reckoning of mentality-materiality with consciousness as condition at conception should be understood. But for immaterial beings, there are only the three immaterial aggregates; for non-percipient beings, from materiality there is only the life faculty nonad. This, then, is the method regarding conception.

Therein one might ask - But how is this to be known: "mentality-materiality at conception has consciousness as condition"? From the discourses and from reasoning. For in the discourses, by the method beginning with "phenomena consecutive to consciousness," the conditionality of consciousness for feeling and so on is established in many ways. But from reasoning -

"For by consciousness-produced materiality seen here, it is established;
Consciousness is the condition even for unseen materiality - thus."

"Mentality-materiality is the condition for the six sense bases" - mentality has been stated already. But here materiality is, by way of fixed procedure, elevenfold: the four primary elements, the six sense-bases, and the life faculty. The six sense bases - the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base.

Therein one might ask - but how should this be known, that "mentality-materiality is a condition for the six sense bases"? Because of their presence when mentality-materiality is present. For indeed, when this or that mentality and materiality are present, this or that sense base exists, and not otherwise.

"The six sense bases are the condition for contact" -

> "In brief, there are only six contacts, beginning with eye-contact;
> Like consciousness, in detail they become thirty-two."

"Contact is the condition for feeling" -

> "Feelings are stated by way of door, beginning with that born of eye-contact;
> By way of classification they are only six; here there are thirty-two feelings."

"Feeling is the condition for craving" -

> "By the classification of craving for visible form and so on, six cravings are shown here;
> Each one is considered threefold therein, by way of the mode of occurrence.
>
> "One who is afflicted longs for happiness, one who is happy desires even more;
> But equanimity, being peaceful, is spoken of as happiness only.
>
> "Therefore all three feelings are conditions for craving;
> Feeling is the condition for craving, thus it was said by the Great Sage."

"Craving is the condition for clinging" means the four kinds of clinging -clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. "Clinging is the condition for existence" - here kammic becoming is intended. But the becoming of rebirth is stated by way of term extraction. "Existence is the condition for birth" means the manifestation of the aggregates at conception conditioned by kammic becoming.

Therein one might ask - but how should this be known, that "existence is a condition for birth"? Because of the seeing of distinction as inferior and superior even when external conditions are complete. For indeed, even when external conditions such as the father, mother, semen, blood, nutriment, and so on are complete, a distinction as inferior and superior is seen among beings, even among a hundred twins. And that is not without cause, because it is not present always and in all cases; nor is it due to another cause other than kammic becoming, because of the absence of another cause in the internal continuity of the beings produced by that - therefore it is caused by kammic becoming alone. For action is the cause of the distinction as inferior and superior among beings. Therefore the Blessed One said - "It is action that divides beings, that is to say, into the inferior and the superior."

In "with birth as condition, ageing and death" and so on, because when birth is absent, phenomena called ageing and death or sorrow and so on do not exist; but when birth exists, there are both ageing and death, and also sorrow and other phenomena - either connected with ageing and death for the fool who is touched by painful phenomena reckoned as ageing and death, or unconnected for one who is touched by this or that painful phenomenon. Therefore this birth should be

understood as a condition for both ageing and death and for sorrow and so on.

In "with the mind thus developed" and so on, "for the knowledge of recollecting past lives" means for the achievement of this knowledge, for the attainment - thus it has been said. "Manifold" means of various types, of many kinds, or occurring in many ways; the meaning is described. "Past lives" means the continuity dwelt in here and there, beginning with the immediately preceding past existence. "Recollects" means remembers by following along and following along by way of the succession of aggregates or by way of death and rebirth-linking. For six kinds of persons recollect these past lives: sectarians, ordinary disciples, great disciples, chief disciples, Individually Enlightened Ones, and Buddhas. Therein, sectarians recollect only forty cosmic cycles, not beyond that. Why? Because of the weakness of their wisdom. For their wisdom is weak because of being devoid of the delimitation of mentality-materiality. Ordinary disciples recollect even a hundred cosmic cycles or even a thousand cosmic cycles, because of the strength of their wisdom. The eighty great disciples recollect a hundred thousand cosmic cycles. The two chief disciples recollect one incalculable period and a hundred thousand cosmic cycles. Individually Enlightened Ones recollect two incalculable periods and a hundred thousand cosmic cycles. For such is their resolution. But for Buddhas there is no limit whatsoever. And sectarians remember only by the succession of aggregates; having let go of the succession, they are unable to remember by way of death and rebirth-linking. Just as the blind go without letting go of a stick, so they remember without letting go of the succession of aggregates. Ordinary disciples recollect both by the succession of aggregates and pass over by way of death and rebirth-linking; likewise the eighty great disciples. But for the two chief disciples there is no task of the succession of aggregates. Having seen the death of one individual existence, they see the rebirth-linking; then having seen the death of another, the rebirth-linking - thus they proceed passing over by way of death and rebirth-linking only; likewise Individually Enlightened Ones. But for Buddhas there is indeed not the task of the succession of aggregates, nor is there the task of passing over by way of death and rebirth-linking. For among many tens of millions of cosmic cycles, whether below or above, whatever state they wish, that very thing is obvious to them. Therefore, having condensed even many tens of millions of cosmic cycles, whatever they wish, they proceed entering right there by way of the lion's descent. And as they thus proceed, their knowledge, not clinging to the births in between, takes hold of just the wished-for state.

But among these six who recollect past lives, the vision of past lives of sectarians presents itself like the light of a firefly; for ordinary disciples like the light of a lamp; for great disciples like the light of a torch; for chief disciples like the light of the morning star; for Individually Enlightened Ones like the light of the moon. For Buddhas it presents itself like the orb of the autumnal sun adorned with a thousand rays. The recollection of past lives of sectarians is like the walking of the blind by the tip of a stick. For ordinary disciples it is like going over a log bridge; for great disciples like going over a foot bridge; for chief disciples like going over a cart bridge; for Individually Enlightened Ones like going along a footpath; for Buddhas it is like going along a great cart road. But in this context, the recollection of past lives of disciples is intended.

Therefore, by a beginner monk who wishes to recollect thus, after the meal, having returned from the alms round, gone to a private place, in seclusion, having attained the four meditative absorptions in succession, having emerged from the meditative absorption that is the basis for direct knowledge, having reviewed dependent origination by the method stated, the very last sitting should be adverted to. Then the preparation of the seat, the entering of the lodging, the storing of the bowl and robes, the time of the meal, the time of coming from the village, the time of walking for almsfood in the village, the time of entering the village for almsfood, the time of departing from the monastery, the time of paying homage at the shrine and the Bodhi tree, the time of washing the bowl, the time of receiving the bowl, the duties done from the receiving of the bowl up to the washing of the face, the duties done towards the break of dawn, the duties done in the middle watch, the duties done in the first watch - thus in reverse order the duties done during the entire night and day should be adverted to. But this much is obvious even to the normal consciousness, whilst to the preliminary-work concentration consciousness it is exceedingly obvious. But if herein something is not obvious, one should again attain the basic meditative absorption, and having emerged, advert to it. By this much it becomes obvious as if a lamp were lit. Thus in reverse order the duties done on the second day too, on the third, fourth, and fifth days too, in ten days too, in a fortnight too, in a month too, in a year too, should be adverted to. By this very means, ten years, twenty years - thus up to one's own conception in this existence, by one adverting thus far, the mentality-materiality occurring at the moment of death in the former existence should be adverted to. For a wise monk is able at the very first attempt to unfasten the conception and make the mentality-materiality at the moment of death his object. But because in the former existence mentality-materiality has entirely ceased, and here something different has arisen, therefore that point is crowded, as if in utter darkness, very difficult to see by one lacking wisdom. Even so, one should not give up the responsibility, thinking "I am not able to unfasten the conception and make the mentality-materiality at the moment of death my object." But one should attain that very basic meditative absorption again and again, and having emerged each time, advert to that point.

For one doing thus, just as a strong man cutting a great tree for the purpose of a pinnacle building's ridge-pole, even though unable to cut the great tree merely by the cutting of branches and leaves because the edge of the hatchet has become damaged, without giving up the responsibility, having gone to a smithy and having had a sharp hatchet made, might come back and cut; and when it becomes damaged again, having had it made again in just the same way, might cut; he, cutting thus, since what has been cut need not be cut again, and since what has not been cut is being cut, would fell the great tree in no long time just so, having emerged from the basic meditative absorption, without adverting to what was previously adverted to, adverting only to the conception, before long one would unfasten that conception and make the mentality-materiality at the moment of death one's object. Therein, the knowledge that has occurred from the last sitting onwards up to making the conception one's object is not called knowledge of past lives; but that is called preliminary-work concentration knowledge. "Knowledge of the past" - some call it thus. That statement is not fitting, since the knowledge of the past is of the fine-material-sphere, with reference to the fine-material-sphere. But when that monk,

having gone beyond the conception, having made the mentality-materiality occurring at the moment of death his object, the mind-door adverting consciousness has arisen, and by the method stated above the absorption consciousness arises, then the knowledge associated with that consciousness is called the knowledge of recollecting past lives. By the mindfulness associated with that knowledge, one recollects past lives.

Therein, "as follows" is an indeclinable particle for the purpose of showing the manner of what has been begun. By that very word, showing the variety of manner of this past life that has been begun, he said beginning with "even one birth." Therein, "even one birth" means even one continuity of aggregates included in one existence, having conception as its root and death as its conclusion. This same method applies in "even two births" and so on. But in "many cosmic cycles of universe-contraction" and so on, a cosmic cycle that is declining is a cosmic cycle of universe-contraction, because at that time all beings assemble in the Brahma world. A cosmic cycle that is expanding is a cosmic cycle of universe-expansion, because at that time beings spread out from the Brahma world. Therein, by the universe-contraction, the period of remaining contracted is included because it is rooted in that. And by the universe-expansion, the period of remaining expanded. For when this is so, "There are, monks, these four incalculables of a cosmic cycle. What are the four? When, monks, a cosmic cycle contracts, it is not easy to reckon. When, monks, a cosmic cycle remains contracted, etc. When, monks, a cosmic cycle expands, etc. When, monks, a cosmic cycle remains expanded, it is not easy to reckon" - the four incalculables thus stated are included.

Therein, there are three universe-contractions - the universe-contraction by fire, the universe-contraction by water, and the universe-contraction by air. There are three boundaries of universe-contraction - the Radiant gods, the gods of Streaming Radiance, and the gods of Great Fruit. When the cosmic cycle contracts by fire, everything below the Radiant gods is burnt by fire. When it contracts by water, everything below the gods of Streaming Radiance is dissolved by water. When it contracts by air, everything below the gods of Great Fruit is destroyed by wind. In detail, however, always one Buddha-field is destroyed. A Buddha-field is threefold - the birth-field, the field of authority, and the domain-field. Therein, the birth-field extends to the limit of ten thousand world-systems, which trembles at the Truth-finder's conception and so on. The field of authority extends to the limit of a hundred thousand million world-systems, where the power of these protections operates - the Ratana Protection, the Khandha Protection, the Dhajagga Protection, the Āṭānāṭiya Protection, and the Mora Protection. The domain-field is infinite and immeasurable, which is referred to as "as far as he might wish." Therein, whatever the Truth-finder wishes, that he knows. Thus, among these three Buddha-fields, one field of authority is destroyed; but when that is being destroyed, the birth-field is already destroyed; and when being destroyed, they are destroyed together, and when being re-established, they are re-established together.

Its destruction and re-establishment should be understood thus - At the time when the cosmic cycle perishes by fire, from the very beginning the great cloud of cosmic destruction arises and rains one great rain throughout a hundred thousand million world-systems. Humans, delighted, bring out all seeds and sow them. But when the

crops have grown just enough for cattle to graze upon, making the cry of a donkey, it does not rain even a single drop; from then on the rain is completely cut off. Beings who depend on rain gradually are reborn in the Brahmā world, and also the deities who depend on flowers and fruits. Thus, when a long period of time has passed, here and there the water goes to utter elimination. Then gradually even fish and turtles, having died, are reborn in the Brahmā world, and beings doomed to hell too. Therein, some say "the beings doomed to hell perish at the manifestation of the seventh sun." Without meditative absorption there is no rebirth in the Brahmā world, and some of these are oppressed by famine, some are incapable of attaining meditative absorption - how then are they reborn there? By means of meditative absorption attained in the heavenly world. For at that time, the sensual-sphere gods called Lokabyūhā, thinking "by the elapse of a hundred thousand years, the arising of a cosmic cycle will occur," with loosened hair-knots, with dishevelled hair, with weeping faces, wiping tears with their hands, clothed in red garments, having assumed exceedingly ugly appearances, wandering along the paths of humans, announce thus - "Sirs, sirs, by the elapse of a hundred thousand years from now, the arising of a cosmic cycle will occur; this world will be destroyed; the great ocean too will dry up; and this great earth and Sineru, the king of mountains, will be burnt up and destroyed; as far as the Brahmā world, the destruction of the world will occur. Develop friendliness, sirs. Compassion... altruistic joy... equanimity, sirs, develop. Attend upon your mothers; attend upon your fathers; be those who honour the elders in the family." Having heard their words, for the most part humans and terrestrial gods, stirred with a sense of urgency, with tender minds towards one another, having performed meritorious deeds such as friendliness and so on, are reborn in the heavenly world. There, having partaken of divine ambrosia as food, having done the preliminary work on the air kasiṇa, they attain meditative absorption. But others are reborn in the heavenly world through action to be experienced in subsequent lives. For there is no being wandering in the round of rebirths who is devoid of action to be experienced in subsequent lives. They too attain meditative absorption there in just the same way. Thus, by means of meditative absorption attained in the heavenly world, all are reborn in the Brahmā world.

But after the cessation of the rains, by the elapse of a long period of time, a second sun appears. When that has appeared, neither the boundary of night nor the boundary of day is evident. One sun rises, one sets; the world is nothing but uninterrupted heat of the sun. And just as in the normal sun there is a young god of the sun, so in the world-consuming sun there is not. Therein, when the normal sun is prevailing, clouds and fires move about in the sky. When the world-consuming sun is prevailing, the sky, free from smoke and clouds, is pure like a mirror surface. Setting aside the five great rivers, the water in the remaining rivulets and so on dries up.

Thereupon too, by the elapse of a long period of time, a third sun appears, with whose manifestation even the great rivers dry up.

Thereupon too, by the elapse of a long period of time, a fourth sun appears, with whose manifestation the sources of the great rivers in the Himalayas - "Sīhapapāta, Haṃsapāta, Kaṇṇamuṇḍaka, Rathakāra lake, Anotatta lake, Chaddanta lake, Kuṇāla lake" - these seven great lakes dry up.

Thereupon too, by the elapse of a long period of time, a fifth sun appears, with whose

manifestation gradually not even enough water to wet a finger-joint remains in the great ocean.

Thereupon too, by the elapse of a long period of time, a sixth sun appears, with whose manifestation the entire world-circle becomes one mass of smoke, its moisture being consumed by the smoke. Just as this one, so too a hundred thousand koṭis of world-circles.

Thereupon too, by the elapse of a long period of time, a seventh sun appears, with whose manifestation the entire world-circle becomes one mass of flame together with a hundred thousand koṭis of world-circles. Even the peaks of Sineru, of various kinds beginning with those measuring a hundred yojanas, having crumbled, disappear right into space. That flame of fire, having risen up, takes hold of the realm of the four great kings. There, having burnt the golden mansions, the jewel mansions, and the gem mansions, it takes hold of the realm of the Thirty-three. By this very means it takes hold as far as the plane of the first meditative absorption. There too the three. Having burnt the Brahma worlds, it stands reaching the Radiant realm. It does not cease to exist as long as there is even the slightest thing pertaining to activities. But with the utter elimination of all activities, like a flame that has burnt ghee and oil, without leaving even ashes remaining, it is extinguished. The lower space together with the upper space becomes one great darkness.

Then, by the elapse of a long period of time, a great cloud having arisen, at first rains very subtly. Gradually, raining with streams of the measure of white water-lily stalks, walking sticks, pestles, palm-tree trunks and so on, having filled all the burnt places in a hundred thousand koṭis of world-circles, it disappears. Wind arising from below and across makes that water compact and round, like a drop of water on a lotus leaf. How does it make such a great mass of water compact, one may ask?By providing openings. For it gives openings to it here and there. That, being thus compressed by the wind, being made compact, diminishing, gradually descends below. As the water descends and descends, Brahma worlds appear in the place of the Brahma world, and above, god worlds appear in the place of the four sensual-sphere god worlds. But when it has descended to the place of the former earth, powerful winds arise. They make it without exhalation and hold it back, like water standing in a bellows with a closed opening. The sweet water, going to utter elimination, produces the savoury earth above. That is accomplished in beauty and accomplished in odour and flavour, like a film on top of waterless milk-rice. And at that time, beings who had been reborn first in the Radiant Brahma world, due to the exhaustion of their life-span or the exhaustion of their merit, having passed away from there, are reborn here. They are self-luminous and move through the air. They, in the manner stated in the Aggañña Sutta, having tasted that savoury earth, overcome by craving, begin to consume it by breaking it into lumps.

Then their self-luminosity disappears, and there is darkness. They, having seen the darkness, are afraid. Thereupon, dispelling their fear and generating valour, the orb of the sun, a full fifty yojanas, appears. They, having seen it, full of mirth, saying "We have obtained light," give it the name "sūriyo" thus: "It has arisen dispelling the fear of us who were frightened and generating valour, therefore let it be the sun." Then when the sun, having made light during the day, had set, they are again frightened, thinking "Even the light we obtained, that too is lost for us," and this occurs to them:

"It would indeed be good if we could obtain another light." As if having known their mind, the disc of the moon, forty-nine yojanas, appears. They, having seen it, exceedingly full of mirth, give it the name "cando" thus: "It has arisen as if having known our desire, therefore let it be the moon."

Thus, when the moon and sun had appeared, the constellations and stars appear. From that time onwards, nights and days become discernible, and in due course months, fortnights, seasons, and years. But on the very day the moon and sun appeared, Sineru, the world-circle mountains, and the Himavanta mountains appear. And they appear simultaneously, on the very day of the full moon of Phagguṇa.How? Just as when millet porridge is being cooked, bubbles arise all at once, some areas become heaped up, some become hollow, and some become level, just so in the heaped-up places mountains arise, in the hollow places oceans, and in the level places continents.

Then, as those beings consume the savoury earth, gradually some become beautiful and some become ugly. There, the beautiful ones despise the ugly ones.On account of their arrogance, that savoury earth disappears, and a ground-mushroom appears. Then, in the very same manner, that too disappears for them, and a creeper appears. In the very same manner, that too disappears, and rice ripening without cultivation appears, without husk, without chaff, pure, fragrant, with grain as its fruit. Thereupon vessels arise for them. They, having placed the rice in a vessel, place it on the surface of a rock. A flame of fire arises of its own accord and cooks it.That cooked rice is like a jasmine flower. There is nothing to be done with lentil curry or vegetables for it; whatever flavour they wish to eat, that very flavour it has. As they consume that gross food, from that time onwards urine and faeces are produced for them. Then openings of wounds burst open for them for the purpose of its discharge. In a man, masculinity appears; in a woman, femininity appears.There indeed a woman gazes upon a man, and a man upon a woman, for a protracted time. On account of their gazing upon each other for a protracted time, the fever of sensual passion arises. Thereupon they engage in sexual intercourse. They, on account of practising that misconduct, being reproached and harassed by the wise, build houses for the purpose of concealing that misconduct. They, dwelling in houses, gradually, following the example of a certain being of lazy nature, make storage. From that time onwards, husk and chaff envelop the grain, and the reaped place does not grow again. They, having assembled, lament: "Evil indeed, friends, are the mental states that have appeared among beings; for we were formerly mind-made." This should be expanded by the method stated in the Aggañña Sutta. Thereupon they establish boundaries.

Then a certain being takes what is not given from another's share.Having scolded him twice, on the third occasion they strike him with hands, clods of earth, and sticks. When taking what is not given, censure, lying, and punishment had arisen, they assembled together and considered: "What if we were to select one being who would rightly criticise what should be criticised, rightly reproach what should be reproached, rightly banish what should be banished. And we shall give him a share of the rice." Now when the beings had thus come to a conclusion, in this very cosmic cycle, this Blessed One himself, being a Bodhisatta at that time, was among those beings more handsome, more fair to behold, more influential, endowed with higher intelligence,

and competent to exercise refutation and exertion. They approached him, entreated him, and selected him. He became known by three names: "Because he was approved by that great multitude, he is the Mahāsammata; because he is lord of the fields, he is a khattiya; because he delights others by righteousness and impartiality, he is a king." For whatever is a marvellous occasion in the world, the Bodhisatta is the first person therein. Thus, with the Bodhisatta as the beginning, when the circle of the warrior caste was established, gradually the castes beginning with the brahmins were also established. Therein, from the great cloud of cosmic destruction up to the arrest of the flame, this is one incalculable, called universe-contraction. From the arrest of the flame of cosmic destruction up to the great cloud of achievement filling a hundred thousand million world-circles, this is the second incalculable, called the period of remaining contracted. From the great cloud of achievement up to the manifestation of the moon and sun, this is the third incalculable, called universe-expansion. From the manifestation of the moon and sun up to the great cloud of cosmic destruction again, this is the fourth incalculable, called the period of remaining expanded. These four incalculables constitute one great cosmic cycle. Thus, for now, the destruction by fire and the re-creation should be understood.

But at the time when the cosmic cycle perishes by water, from the very beginning the great cloud of cosmic destruction arises - this should be expanded in the manner already stated previously. But this is the distinction - just as there was a second sun, so here a great cloud of alkaline water destroying the cosmic cycle arises. It, at first raining very subtly, gradually rains with great torrents, filling a hundred thousand million world-circles. Whatever is touched by the alkaline water - the earth, mountains, and so on - dissolves. The water is held in place by winds on all sides. From the earth up to the plane of the second meditative absorption the water takes hold; there, having dissolved even the three Brahma worlds, it remains reaching the Radiant gods. As long as there is even the slightest thing pertaining to activities, so long it is not appeased.

But having overcome all that pertains to activities that the water has followed, it is suddenly appeased and disappears. The lower space together with the upper space becomes one great darkness - all is similar to what was stated. But here only, making the Radiant Brahma world the starting point, the world appears. And having fallen away from the Radiant gods, beings are reborn in the Radiant realm and so on. Therein, from the great cloud of cosmic destruction up to the arrest of the alkaline water of cosmic destruction, this is one incalculable. From the arrest of the water up to the great cloud of achievement, this is the second incalculable. From the great cloud of achievement, etc. These four incalculables constitute one great cosmic cycle. Thus the destruction by water and the re-creation should be understood.

But at the time when the cosmic cycle is destroyed by wind, "at first the great cloud of cosmic destruction arises" - this should be expanded in the very manner stated previously. But this is the distinction - just as there the second sun, so here wind arises for the purpose of cosmic destruction. It first raises up coarse dust, then fine dust, fine sand, coarse sand, gravel, stones and so on, up to rocks the size of pinnacle buildings and great trees standing on uneven ground. They, having risen from the earth up to the sky, do not fall again; right there, having become crushed to bits, they come to non-existence. Then gradually wind arises from the great earth below, and

having turned the earth over, making it with roots upward, hurls it into space. Regions of earth measuring a hundred yojanas, and even those measuring two yojanas, three yojanas, four yojanas, five yojanas, and a hundred yojanas, having broken apart, flung up by the force of the wind, right in space, having become crushed to bits, come to non-existence. The wind, having lifted up even the world-circle mountain and even Mount Sineru, hurls them into space. They, having struck one another, having become crushed to bits, perish. By this very means, destroying the ground-based mansions and the sky-based mansions, having destroyed the six sensual-sphere heavenly worlds, it destroys a hundred thousand million world-circles. There, world-circles with world-circles, Himalayas with Himalayas, Sinerus with Sinerus, having come together with one another, having become crushed to bits, perish. From the earth up to the plane of the third meditative absorption the wind takes hold; there, having destroyed the three Brahma worlds, it remains reaching the Great Fruit realm. Thus, having destroyed all that pertains to activities, it itself also perishes. The lower space together with the upper space becomes one great darkness - all is similar to what was stated. But here, making the Brahma world of Streaming Radiance the starting point, the world appears. And having fallen away from the Great Fruit realm, beings are reborn in the realm of Streaming Radiance and so on. There, from the great cloud of cosmic destruction up to the arrest of the wind of cosmic destruction - this is one incalculable. From the arrest of the wind up to the great cloud of achievement - this is the second incalculable, etc. These four incalculables constitute one great cosmic cycle. Thus the destruction by wind and the re-formation should be understood.

For what reason does the world thus perish? Because of the unwholesome roots. For when the unwholesome roots are abundant, the world thus perishes. And it perishes by fire when lust is more abundant, and perishes by water when hate is more abundant. Some, however, say "when hate is more abundant, by fire; when lust, by water." When delusion is more abundant, it perishes by wind. And even though perishing thus, it continuously perishes by fire seven times, and on the eighth occasion by water. Again seven times by fire, and on the eighth occasion by water - thus perishing on every eighth occasion, having been destroyed by water seven times, it again perishes by fire seven times. By this much, sixty-three cosmic cycles have passed. In between here, having warded off even the arrived occasion of destruction by water, the wind, having gained opportunity, destroying the Streaming Radiance realm whose life span is a full sixty-four cosmic cycles, destroys the world.

Moreover, a monk who recollects past lives and recollects cosmic cycles, in those cosmic cycles recollects many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion. "Cosmic cycles of universe-contraction, cosmic cycles of universe-expansion" is stated having taken half a cosmic cycle. "Cosmic cycles of universe-contraction and expansion" is stated having taken a whole cosmic cycle. If asked, how does one recollect? By the method beginning with "There I was." Therein, "there I was" means in such and such a cosmic cycle of universe-contraction, I was in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "Having such a name" means Tissa or Phussa. "Having such a clan" means Kaccāna or Kassapa. This is stated by way of recollecting one's own name and clan in past existences. But if at that time

one wishes to recollect one's own achievement of beauty, or the state of having a rough or refined livelihood, or the abundance of pleasure and pain, or the state of having a short or long life span, one recollects that too indeed. Therefore it is said "having such beauty" etc. "with such a life span." Therein, "having such beauty" means white or brown. "Having such food" means one whose food was rice with meat, or one feeding on fallen fruits. "Experiencing such pleasure and pain" means one who experiences in manifold ways bodily and mental pleasures and pains of various kinds such as material and non-material and so on. "With such a life span" means with a life span measured by a hundred years, or with a life span measured by eighty-four hundred thousand cosmic cycles.

"Passing away from there, I arose there" means I, having passed away from that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, arose again in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "There too I was" means then there too, in that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, I was again. "Having such a name" and so on is by the same method as already stated. Furthermore, because "there I was" is the recollection as far as one wishes of one who is gradually ascending, "passing away from there" is the reviewing of one who is turning back, therefore it should be understood that "I arose there" is said with reference to the place of rebirth immediately before this arising here. "There too I was" and so on is stated for the purpose of showing the recollection of name, clan and so on at the place of rebirth immediately before this rebirth. "Passing away from there, I arose here" means I, having passed away from the immediately preceding place of rebirth, was born here in such and such a family of the warrior caste or a brahmin family. "Iti" means "thus." "With aspects and terms" means with terms by way of name and clan, and with aspects by way of beauty and so on. For by name and clan, a being is designated as "Tissa, Phussa, Kassapa"; by beauty and so on, he becomes known in his diversity as "brown, white." Therefore name and clan are the terms, the others are the aspects.

The explanation of the analytic explanation of the knowledge of recollecting past lives is finished.

54. Commentary on the Description of the Knowledge of the Divine Eye

106. In the description of the knowledge of the divine eye, "attends to the perception of light" means whether by day or by night, one attends to the light of the sun, fire, moon, or gems as "light." And because one attending thus attends to the perception as "light," it is said "attends to the perception of light." "Determines the perception of day" means having thus attended to the perception of light, one establishes the perception as "day." "As by day so by night" means just as the light was seen by day, in the same way one attends to it at night too. "As by night so by day" means just as the light was seen at night, in the same way one attends to it by day too. "Thus with an open mind" means thus with an uncovered mind. "Unobstructed" means not enveloped all around. "Develops a mind of luminosity" means increases a mind with radiance. By this, the mind having light as the object of preliminary work for the divine eye is spoken of. Or it is said with reference to the fourth meditative absorption having the light kasiṇa as object. For one thus developing, the mind becomes

endowed with radiance, free from the obstruction of darkness. Therefore, by a beginner son of good family who wishes to produce the divine eye, in accordance with this very Pāḷi text, having made the meditative absorption that is the basis for direct knowledge with the kasiṇa as object capable of resolution in every way, one of these three kasiṇas - the fire kasiṇa, the white kasiṇa, or the light kasiṇa - should be made proximate, having made it the domain of access concentration, it should be extended and established; the meaning is that absorption should not be produced therein. For if one produces it, it becomes a support for the basic meditative absorption, not a support for preliminary work. And among these three, the light kasiṇa itself is the most excellent; but in conformity with that, the other pair of kasiṇas too has been stated. Therefore, having made the light kasiṇa or one of the others as object, having produced the four meditative absorptions, one should again stand on the plane of access itself and extend the kasiṇa. One should see material phenomena only within the area that has been extended again and again. But for one seeing material phenomena, because of that activity, with the preliminary work consciousness not making the pervading of light, the turn of the preliminary work passes, thereupon the light disappears, and when that has disappeared, material phenomena too are not seen. Then by him, having entered again and again into the basic meditative absorption itself and having emerged from it, the light should be pervaded. Thus gradually the light becomes strong. Whatever area one delimits thinking "Let there be light here," the light remains right there. Even sitting for a whole day, for one seeing, there is the seeing of material phenomena. Therein, when this material phenomenon - that which has not come into the range of that monk's physical eye, that which has gone within the womb, that which is dependent on the heart-organ, that which is dependent on the surface of the earth below, that which has gone beyond walls, mountains, and ramparts, that which has gone to other world-circles - comes into the range of the eye of knowledge, and it is as if being seen by the physical eye, then the divine eye has arisen. And it is that alone herein which is capable of seeing material phenomena, not the preliminary-stage consciousnesses.

Herein this is the order of arising of the divine eye -Having made this material phenomenon of the aforesaid kind as object, when the mind-door adverting consciousness has arisen and ceased, having made that very material phenomenon as object, four or five impulsions arise - this should be understood in the manner already stated previously. But this knowledge is called both "knowledge of the passing away and rebirth of beings" and "knowledge of the divine eye." But this is an obstacle for a worldling. For he determines "Let there be light wherever," and even having pierced through this and that earth, ocean, and mountain, there is one light. Then, for him seeing frightful forms of demons, ogres, and so on there, fear arises.On account of that, having reached mental distraction, he becomes one who has left the meditative absorption. Therefore, one should be diligent in the seeing of material phenomena.

"For the knowledge of the passing away and rebirth of beings" means for the knowledge of the passing away and of the rebirth of beings. By whatever knowledge the passing away and rebirth of beings is known, for that purpose is the purpose of the divine eye knowledge - this is what has been said. "With the divine eye" is of the meaning already stated. "Which is pure" means pure because of being a cause for purification of view through the seeing of passing away and rebirth. For whoever sees

only the passing away but not the rebirth, he grasps the annihilationist view. Whoever sees only the rebirth but not the passing away, he grasps the view of the manifestation of a new being. But whoever sees both of those, since he overcomes both kinds of that wrong view, therefore that seeing of his is a cause for purification of view. And the sons of the Buddha see both of these. Therefore it was said - "Pure because of being a cause for purification of view through the seeing of passing away and rebirth." "Surpassing the human" means having surpassed the range of humans by the seeing of forms, or surpassing the human because of having surpassed the human physical eye. With that divine eye, which is pure and surpasses the human.

"He sees beings" means he looks at beings just as with the human physical eye. In "passing away and arising," here at the actual moment of death or the actual moment of rebirth, it is not possible to see with the divine eye; but those who are near death and will now pass away - They are "passing away." And those who have taken conception or have just been reborn - they are intended as "arising." It shows that he sees those of such kind who are passing away and arising. "Inferior" means scorned, disdained, looked down upon, and despised by reason of inferior birth, family, wealth, and so on, because of being connected with the outcome of delusion. "Superior" means the opposite of that, because of being connected with the outcome of non-delusion. "Beautiful" means endowed with desirable, pleasant, and agreeable beauty, because of being connected with the outcome of non-hate. "Ugly" means endowed with undesirable, unpleasant, and disagreeable appearance, because of being connected with the outcome of hate; the meaning is also "unhandsome and unsightly." "Fortunate" means gone to a fortunate world, or because of being connected with the outcome of non-greed, rich and of great wealth. "Unfortunate" means gone to an unfortunate realm, or because of being connected with the outcome of greed, poor, with little food and drink. "According to their actions" means having arrived at each respective destination according to whatever action was accumulated. Therein, by the former terms beginning with "passing away," the function of the divine eye has been stated, but by this term, the function of the knowledge of rebirth according to beings' actions.

And this is the order of arising of that knowledge -Here a monk, having extended the light downwards towards hell, sees hell beings experiencing great suffering. That seeing is solely the function of the divine eye. He attends thus: "Having done what action indeed are these beings experiencing this suffering?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." Likewise, having extended the light upwards towards the heavenly world, he sees beings in the Nandana Grove, the Missaka Grove, the Phārusaka Grove, and so on, experiencing great success. That seeing too is solely the function of the divine eye. He attends thus: "Having done what action indeed are these beings experiencing this success?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." This is called the knowledge of rebirth according to beings' actions. For this there is no separate preliminary work. Just as for this, so too for the knowledge of future events. For these, having the divine eye as their foundation, succeed together with the divine eye itself.

In the passage beginning with "These beings indeed, sirs," "these" is a term of illustration for those seen with the divine eye. "Vata" is an indeclinable particle in the meaning of a conforming expression. "Bhonto" means the venerable ones. Badly practised conduct, or conduct practised badly because of being putrid with mental defilements - thus it is misconduct; misconduct by body, or misconduct arisen from the body - thus it is bodily misconduct. The same method applies to the others as well. "Endowed with" means possessed of. "Revilers of the noble ones" means having become desirous of harm towards the noble ones - Buddhas, Individually Enlightened Ones, and disciples - even down to lay stream-enterers, revilers either by the final case or by the destruction of their virtues; it is said to mean abusers and blamers. Therein, one saying "There is no ascetic practice in them, they are not ascetics" blames by the final case; one saying "There is no meditative absorption in them, or deliverance, or path, or fruition" and so on should be understood as blaming by the destruction of their virtues. Whether he blames knowingly or unknowingly, in both ways it is just reviling of the noble ones. It is a weighty action, similar to a heinous action with immediate bad destination, an obstruction to heaven and an obstruction to the path, but it is curable. Therefore, whoever reviles a noble one, having gone to him, if he is senior to oneself, having sat down squatting, he should ask forgiveness saying "I said such and such things to the venerable one; forgive me for that." If he is more junior, having paid homage, having sat down squatting, having raised joined palms, he should ask forgiveness saying "I, venerable sir, said such and such things to you; forgive me for that." If he has departed to another direction, he should ask forgiveness either by going himself or by sending a co-resident pupil and so on. If it is not possible either to go or to send, having gone to the presence of whatever monks dwell in that monastery, if they are more junior, having sat down squatting, if they are more senior, having proceeded by the method stated for seniors, he should ask forgiveness by saying "I, venerable sir, said such and such things to the venerable one named so-and-so; may that venerable one forgive me." Even if he does not accept face to face, this very same thing should be done. If he is a monk who wanders alone, and neither his place of residence nor the place where he has gone is known, having gone to the presence of one wise monk, it should be said: "I, venerable sir, said such and such things to the venerable one named so-and-so; as I recall it, remorse arises in me; what should I do?" He will say: "Do not worry; the elder forgives you; calm your mind." By him too, facing the direction where the noble one has gone, having raised joined palms, it should be said: "Forgive me." If he has attained final Nibbāna, having gone to the place of the bed where he attained final Nibbāna, even having gone as far as the charnel ground, forgiveness should be asked. When this is done, there is neither an obstruction to heaven nor an obstruction to the path; it becomes merely ordinary.

"Holding wrong views" means having distorted vision. "Undertaking actions based on wrong views" means those who have undertaken various actions through the power of wrong view, and who also instigate others in bodily actions and so on that are rooted in wrong view. And here, although reviling of noble ones is already included by the inclusion of verbal misconduct, and wrong view by the inclusion of mental misconduct, it should be understood that the repetition of these two is for the purpose of showing their greatly blameworthy nature. For reviling of noble ones is greatly blameworthy, because of being similar to the heinous offences of immediate

retribution. And this too was said: "Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta: without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there." And there is nothing else more blameworthy than wrong view. As he said - "I do not, monks, perceive any other single phenomenon that is thus greatly blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among faults."

"Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means by the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means beyond the death consciousness. "Realm of misery" and so on - all this is entirely a synonym for hell. For hell is a realm of misery because of being devoid of income reckoned as merit, which is the cause of heaven and liberation, or because of the absence of income of happiness. "Unfortunate realm" means the destination and shelter of suffering; or an unfortunate realm because it is a destination produced by corrupt action through the abundance of hate. "Nether world" because doers of wrong-doing fall therein helplessly; or a nether world because those who are being destroyed fall therein with their limbs and minor limbs being broken apart. "Hell" because there is no income associated with gratification therein.

Or alternatively, by the term "realm of misery" he explains the animal realm.For the animal realm is a realm of misery because of being devoid of a fortunate destination, but not an unfortunate realm because of the existence of influential beings such as nāga kings and so on. By the term "unfortunate realm," the sphere of ghosts.For that is both a realm of misery and an unfortunate realm because of being devoid of a fortunate destination and because of being a destination of suffering, but not a nether world because of not having fallen like the titans. By the term "nether world," the class of titans. For that, in the aforesaid meaning, is both a realm of misery and an unfortunate realm, and is called a nether world because of having fallen from all accumulations. By the term "hell," hell itself of many kinds beginning with Avīci. "Arisen" means approached; the intention is that they were reborn there.The bright side should be understood by the reverse of what has been stated.

But this is the distinction - therein, by the term "fortunate realm" the human destination too is included; by the term "heaven," the destination of gods only. Therein, a beautiful destination is a fortunate destination. "Heaven" because it is well foremost in objects such as forms and so on. All that too is called "world" in the sense of crumbling and disintegrating - this is the meaning of the word. "Thus with the divine eye" and so on - all this is a concluding statement. "Thus he sees with the divine eye" - this is the meaning here in brief.

The explanation of the analytic explanation of the knowledge of the divine eye is finished.

Miscellaneous on the Five Knowledges

Among these five knowledges, the knowledge of various kinds of supernormal power proceeds in seven objects by way of limited, exalted, past, future, present, internal and external objects. The knowledge of purification of the ear-element proceeds in four objects by way of limited, present, internal and external objects. The knowledge of others' mental states proceeds in eight objects by way of limited, exalted, immeasurable, path, past, future, present and external objects. Knowledge of Recollecting Past Lives

proceeds in eight objects by way of limited, exalted, immeasurable, path, past, internal, external and indeterminate objects. The knowledge of the divine eye proceeds in four objects by way of limited, present, internal and external objects. The knowledge of rebirth according to beings' actions proceeds in five objects by way of limited, exalted, past, internal and external objects. The knowledge of future events proceeds in eight objects by way of limited, exalted, immeasurable, path, future, internal, external and indeterminate objects.

The miscellaneous on the five knowledges is finished.

55. Commentary on the Description of the Knowledge of the Elimination of Mental Corruptions

107. In the analytic explanation of the knowledge of the elimination of mental corruptions, the faculty of "I shall know the unknown" and so on have the meaning already stated. "To how many states does it go" is a question for the purpose of defining the state of arising of each one. "Goes to one state" means it is said that it arises in one state. For the place of opportunity for arising is called a "state" because "it remains here." "Six states" means at six moments of path and fruition."The faith faculty has decision as its retinue" and so on was said for the purpose of showing that among the faculties, in each of the three beginning with the faculty of "I shall know the unknown," each one is additionally present. Just as in "the meaning of decision of the faith faculty" and so on, decision and so on are stated by way of function of the faith faculty and so on, so too here "has decision as its retinue" means it is said that the faith faculty is a retinue in the meaning of decision. The same method applies in the remaining ones too. And in "parivāra" a change of gender has been made."The wisdom faculty" is said having separately distinguished the faculty of "I shall know the unknown" itself for the purpose of showing its intrinsic nature of understanding. For even in the Abhidhamma, for the purpose of showing the distinction of function of wisdom, at the moment of the path and at the moment of the fruition, one single wisdom is classified in eight ways. "Has flowing as its retinue" means it is a retinue by the function of cohesion for consciousness and mental factors, like water for bath powder. This is said only by way of the path associated with pleasure. But in the path associated with equanimity, the equanimity faculty should be seen in the place of the pleasure faculty. That, however, should be taken as the retinue of not excessively augmenting the associated states. "Authority over the continuity of occurrence as its retinue" - the continuity that has occurred is the continuity of occurrence; the meaning is the present continuum. The state of being predominant is authority; authority over the continuity of occurrence is authority over the continuity of occurrence. Because the presently occurring life faculty is a condition for further

occurrence, by way of before and after, through the state of being predominant over the continuity of occurrence, it is a retinue of the faculty of "I shall know the unknown."

"The mental states arisen at the moment of the path of stream-entry" and so on is said for the purpose of praising all the states associated with the path. Therein, "arisen at the moment of the path" means only those originated from the path, not others. But since even materiality originated from the path does not obtain the designation of wholesome and so on, therefore, removing that, he said "except for consciousness-originated materiality." For all those mental states are wholesome in the meanings of shaking off contemptible things and so on. Those, occurring having made that their object, are without mental corruptions because there are no mental corruptions of these. Cutting the root of the round of rebirths, having made Nibbāna their object, they lead out from the round of rebirths - thus they are leading to liberation. Because of being devoid of accumulation reckoned as wholesome and unwholesome, because of occurring having made Nibbāna, which is reckoned as non-accumulation, their object, they go to non-accumulation - thus they are leading to non-accumulation; also because they go diminishing and destroying the occurrence - thus they are leading to non-accumulation. Because of not being included in the world, higher than the world, crossed over - thus supramundane. Nibbāna is the object of these - thus having Nibbāna as object.

"These eight faculties" and so on is said for the purpose of explaining the previously stated state of being a retinue, the state of being accompanied and so on by that, and the modes stated at the beginning. Therein, "eight faculties" means eight together with the wisdom faculty according to the method stated above. "Retinue by conascence" means among the eight, together with each one, the other seven, being conascent, are its retinue by conascence. Likewise, one of another, one of another - thus they are retinue by mutuality. Likewise, they are mutually retinue by support and retinue by association. "Accompanied" means having gone to the state of simultaneous arising and so on together with that faculty of "I shall know the unknown." "Conascent" means born together with that very one. "Conjoined" means mixed together with that very one. "Associated" means connected equally with that very one by the modes of simultaneous arising and so on. "These" means those very eight faculty-states. "Of that" means of the faculty of "I shall know the unknown." "Modes" means the portions of the retinue.

"The mental states arisen at the moment of fruition are all indeterminate" - this was stated together with consciousness-originated materiality because materiality too is indeterminate. Because only the path is wholesome, leading to liberation, and leading to non-accumulation, at the moment of fruition "wholesome" and "leading to liberation" and "leading to non-accumulation" were not stated. "Thus" and so on is the conclusion of the manner stated. Therein, "eight sets of eight" means eight groups of eight faculties by way of a group of eight for each one among the eight paths and fruits. "Are sixty-four" means there are sixty-four modes. "Mental corruptions" and so on is of the same meaning as stated above. Here it should be understood that without mentioning only the mental corruptions to be destroyed by the path of arahantship, the statement regarding those to be destroyed by the remaining three paths as well was stated merely by the general designation of the expression

"elimination of mental corruptions." For some say that because the knowledge of the path of arahantship alone, having left no mental corruptions remaining, exhausts the mental corruptions, it is called "knowledge of elimination." And for that very reason, only a Worthy One is called "one who has eliminated the mental corruptions."

The explanation of the analytic explanation of the knowledge of the elimination of mental corruptions is finished.

56-63. Commentary on the Description of the Dyad of Tetrads of Truth-Knowledge

108-109. In the exposition of the dyad of the tetrad of truth-knowledge, "the meaning of oppression of suffering" and so on are of already stated meaning. The knowledge of one possessing the path - "this too is knowledge of suffering" and so on - is stated by way of a single full realisation, as in the immediately preceding tetrad. For truth-knowledge is twofold: mundane and supramundane. The mundane is twofold: understanding-knowledge and reviewing knowledge. Understanding-knowledge, for a beginner, operates by way of oral tradition and so on regarding cessation and the path, and by way of making an object regarding suffering and origin. Reviewing knowledge, for one who has penetrated the truths, operates by way of making an object regarding all four truths. Supramundane penetration-knowledge, having made cessation its object, penetrates the four truths by function. As he said - "Whoever, monks, sees suffering, he also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering" - all should be stated. Here too, by this turn of phrase, just this has been said.But that was said for the purpose of showing that even the supramundane obtains names beginning with "knowledge of suffering." But here, mundane knowledge alone is intended. And for that very reason, therein he said beginning with "what is knowledge of suffering?"

Therein, "referring to suffering" means having taken the truth of suffering as support, having made it an object - this is the meaning. Among "wisdom" and so on, wisdom is so called in the sense of manifestation, which is reckoned as making this and that meaning obvious; or it is also wisdom because it knows phenomena in this and that manner such as impermanence and so on. This is its term for intrinsic nature. The mode of understanding is understanding. "It investigates impermanence and so on" - thus investigation. "Thorough investigation" - the term is augmented by a prefix; the meaning is investigation by way of mode. "It investigates the phenomena of the four truths" - thus investigation of phenomena. Discernment is by way of rightly characterising impermanence and so on. That very same is called discrimination and counter-discrimination through the diversity of prefixes. The meaning is discrimination dependent on those various phenomena beginning with impermanence, by way of exceedingly characterising them. The state of being wise is erudition. The state of being wholesome is proficiency. The state of being subtle is skill. Analysis is by way of elucidating impermanence and so on.Thought is by way of thinking about impermanence and so on; or it is also thought because in whomever it arises, it causes that one to think about impermanence and so on. "It examines impermanence and so on" - thus examination. "Bhūri" means the earth. This too is called "bhūri" because it is like the earth in the sense of smoothness and in the sense of extensiveness. Or alternatively, it is called "bhūri" because wisdom itself delights in

factual meanings. Intelligence is so called because, like a thunderbolt upon a rocky mountain, it strikes and destroys the mental defilements; or intelligence is so called in the sense of quick grasping and retaining. Guidance is so called because in whomever it arises, it guides that one to the penetration of the true characteristics in the practice for one's own welfare and in the associated mental states. "It sees phenomena diversely by way of impermanence and so on" - thus insight. "One who knows impermanence and so on by right modes" - thus fully aware; the state of that is full awareness. Just as a goad is for placing on the road a Sindh horse that has gone astray, so it pierces the deceitful consciousness that runs on the wrong path for the purpose of placing it on the right road - thus it is like a goad, a goad.

It exercises the function of lordship in the characteristic of seeing - thus "faculty"; the faculty termed wisdom is the wisdom faculty. What is meant? This is not that wisdom is a faculty of wisdom like "a man's faculty is the masculinity faculty" and so on. Rather, it is meant that wisdom itself is a faculty - the wisdom faculty."Power of wisdom" means one does not waver regarding ignorance. In the meaning of cutting mental defilements, wisdom itself is a knife - the knife of wisdom. In the meaning of being exceedingly lofty, wisdom itself is a mansion - the mansion of wisdom. In the meaning of looking, wisdom itself is light - the light of wisdom. In the meaning of illuminating, wisdom itself is radiance - the radiance of wisdom. In the meaning of shining, wisdom itself is a lamp - the lamp of wisdom. For one who is wise, seated in a single cross-legged posture, the ten-thousand world system becomes a single light, a single radiance, a single lamp. Therefore this was said. But although in these three terms the meaning is established even by a single term, those which were taught by the Blessed One: "Monks, there are these four lights. Which four? The light of the moon, the light of the sun, the light of fire, the light of wisdom. These, monks, are the four lights. This is the foremost of these four lights, monks, namely the light of wisdom." Likewise, "Monks, there are these four radiances. Monks, there are these four lamps" - the discourses were taught according to the disposition of beings. In conformity with that, here too the teaching was given by the Elder. For a meaning being analysed in many ways becomes well analysed, and one person understands in one way, another in another way. But in the meaning of producing delight, in the meaning of giving delight, in the meaning of generating delight, in the meaning of being esteemed, in the meaning of rare manifestation, in the meaning of being incomparable, and in the meaning of being enjoyed by superior beings, wisdom itself is a jewel - the jewel of wisdom.

"Non-delusion" means beings do not become deluded by it, or it itself does not become deluded regarding the object. The term "investigation of phenomena" is of the meaning already stated. But why was this stated again? For the purpose of showing that non-delusion is the opponent of delusion. By this it explains: "This non-delusion is not merely a mental state other than delusion, but what is intended here is non-delusion termed investigation of phenomena, which is the opponent of delusion." "Right view" means the exact, leading to liberation, wholesome view. "Therein, what is knowledge of the origin of suffering? Therein, what is knowledge of the cessation of suffering? Therein, what is knowledge of the practice leading to the cessation of suffering?" - the questions and answers were stated in brief.

The explanation of the analytic explanation of the dyad of tetrads of truth-knowledge is finished.

64-67. Commentary on the Description of the Knowledge of Pure Analytical Knowledge

110. In the exposition of the pure analytical knowledge, because of the very absence of variety in these knowledges, without showing the variety just as below, it was stated beginning with "knowledge regarding meanings is analytical knowledge of meaning." Even though there is no variety of wisdom, because of the actual existence of diversity by way of merely the four truths penetrated by oneself, it was stated beginning with "wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning." Therein, "in diversity" means in the manifold nature of meaning and so on. "In determination" means in the ascertainment of meaning and so on. "In discernment" means in the right vision of meaning and so on."In discrimination" means in the intensive seeing of meaning and so on. "In variety" means in the various distinctions of meaning and so on. "In production" means in the arising through making obvious of meaning and so on. "In illumination" means in the explanation of meaning and so on. "In shining" means in the diverse explanation of meaning and so on. "In proclamation" means in the luminosity of meaning and so on. "In diversity" was stated by making it the root term, as being common to all."In determination" was stated by way of the stream-enterer, "in discernment, in discrimination" by way of the once-returner, "in variety, in production" by way of the non-returner, "in illumination, in shining, in proclamation" by way of the Worthy One - thus here the explanation should be made.

The explanation of the analytic explanation of the knowledge of pure analytical knowledge is finished.

Thus in the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The first part is concluded.

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

68. Commentary on the Description of the Knowledge of the Degree of Maturity of Faculties

111. In the analytic explanation of the knowledge of the diversity of faculties, even though the word "of the Truth-finder" does not appear in its own form in the synopsis, because it was said "six knowledges are not shared with disciples," it is as if "of the Truth-finder" has been said. Therefore, the inclusion of the Truth-finder's word, which is established in meaning in the synopsis, was made in the analytic explanation. "He sees beings" means beings are attached, stuck by desire and lust to matter and so on, thus they are beings; he sees, looks at those beings with the eye of the knowledge of the diversity of faculties. "With little dust in their eyes" means in the eye made of wisdom, there is little dust of lust and so on in them, thus they have little dust in their eyes; or those for whom there is little dust of lust and so on, they have little dust in their eyes. Those with little dust in their eyes. "With much dust in their eyes" means in the eye made of wisdom, there is great dust of lust and so on in them, thus they have much dust in their eyes; or those for whom there is great dust of lust and so on, they have much dust in their eyes. "With sharp faculties, with soft faculties" means those whose faculties beginning with faith are sharp, they have sharp faculties; those whose faculties beginning with faith are soft, they have soft

faculties. "Of good disposition, of poor disposition" means those for whom the dispositions, the portions, beginning with faith are beautiful, they are of good disposition; those for whom the dispositions, the portions, beginning with faith are contemptible and blameworthy, they are of poor disposition. "Easy to instruct, difficult to instruct" means those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct; those opposite to them are difficult to instruct. "Some seeing the danger in the world beyond and in fault" means even some who see the world beyond and fault of lust and so on as danger; but since in the analytic explanation of this term only the world beyond was not stated, those who habitually see exceedingly great fear in the world of aggregates and so on and in the fault of lust and so on are those who see the danger in the world beyond and in fault. "Those seeing the danger in the world beyond and in fault" - the meaning should be understood thus. "Some not seeing the danger in the world beyond and in fault" means those opposite to them. "World" is in the sense of crumbling and disintegrating. And "fault" is in the sense of what should be avoided.By this much, the analytic explanation of the synopsis has been made.

Again, making a counter-explanation of the analytic explanation, he said beginning with "with little dust in their eyes, with much dust in their eyes." Therein, "faithful" means faith, which is reckoned as confidence in the three jewels, exists for him. That person accomplished in faith has little dust in his eyes because of the smallness of the dust of faithlessness and of the remaining unwholesome dust rooted in faithlessness. "There is no faith for this one" - thus faithless.He has much dust in his eyes because of the greatness of the dust of the aforesaid type. "Energy has been aroused by this one" - thus one putting forth strenuous energy. He has little dust in his eyes because of the smallness of the dust of idleness and of the remaining unwholesome dust rooted in idleness. "Lazy" means one who sinks in a contemptible manner because of inferior energy; "kusīdo" is indeed "kusīto." He has much dust in his eyes because of the greatness of the dust of the aforesaid type. "Mindfulness having approached the object is established for him" - thus mindful. He has little dust in his eyes because of the smallness of the dust of unmindfulness and of the remaining unwholesome dust rooted in unmindfulness. "Mindfulness is lost and perished for him" - thus unmindful. He has much dust in his eyes because of the greatness of the dust of the aforesaid type. "Concentrated" means by absorption concentration or by access concentration, evenly placed upon the object, or rightly placed and established; or one whose mind is concentrated - thus concentrated. He has little dust in his eyes because of the smallness of the dust of restlessness and of the remaining unwholesome dust rooted in restlessness. Not concentrated is unconcentrated. He has much dust in his eyes because of the greatness of the dust of the aforesaid type. "Wisdom that goes to rise and fall exists for him" - thus wise.He has little dust in his eyes because of the smallness of the dust of delusion and of the remaining unwholesome dust rooted in delusion. "Because of being deluded by delusion, wisdom is corrupted for him" - thus unwise. He has much dust in his eyes because of the greatness of the dust of the aforesaid type. "A person with faith has sharp faculties" means faithful because of faith that is frequently arising and powerful; he has sharp faculties by that very faith faculty. "A person without faith has soft faculties" means faithless because of faithlessness that is frequently arising; he has soft faculties because of the faith faculty that arises only now and then and is

weak. The same method applies in the remaining ones too."A person with faith is of good disposition" means of beautiful disposition by that very faith. "A person without faith is of poor disposition" means of ugly disposition by that very faithlessness. The same method applies in the remaining ones too. "Easy to instruct" means able to be instructed with ease. "Difficult to instruct" means able to be instructed only with difficulty. "One who sees the danger in the world beyond and in fault" - here, since only for one accomplished in wisdom are faith and so on thoroughly pure, therefore one accomplished in thoroughly pure faith and so on sees the danger in the world beyond and in fault by the wisdom associated with them, or one accomplished in thoroughly pure faith and so on sees the danger in the world beyond and in fault by the wisdom conditioned by them. Therefore indeed the four beginning with faith too were said to be "one who sees the danger in the world beyond and in fault."

112. Now, in order to show the world and the fault stated in "one who sees the danger in the world beyond and in fault," he said beginning with "world." Here, the aggregates themselves are "the world" in the sense of crumbling and disintegrating - thus the world of aggregates. In the remaining two as well, the same method applies. "The world of failed existence" means the world of the realms of misery.For because of its undesirable result, the deformed gain is failure; it comes to be, thus it is becoming; failure itself is becoming - failed becoming; failed becoming itself is the world - the world of failed existence. "The world of failed origination" means action leading to the realms of misery. For that originates, from this comes the result - thus it is origination; the origination of failure is failed origination; failed origination itself is the world - the world of failed origination. "The world of successful existence" means the world of fortunate destinations. For because of its desirable result, the beautiful gain is success; it comes to be, thus it is becoming; success itself is becoming - successful becoming; successful becoming itself is the world - the world of successful existence. "The world of successful origination" means action leading to a good destination. For that originates, from this comes the result - thus it is origination; the origination of success is successful origination; successful origination itself is the world - the world of successful origination. "One world" and so on are of already stated meaning below.

"Faults" - the neuter form is made because it is unspecified as "such and such." "Mental defilements" means lust and so on."Misconducts" means killing living beings and so on. "Volitional activities" means meritorious volitional activities and so on. "Actions leading to existence" means they go to existence by way of giving their own result - thus leading to existence; among volitional activities too, only the actions that are productive of result are stated. "Thus" is an indication of the aforementioned kind. "In this world and in this fault" means in the world and in the fault of the aforementioned kind. "A sharp perception of fear" means a powerful perception of fear. "Sharp" - the meaning of the preceding word is stated; "perception of fear" - of the word "fear"; for the dyad of world and fault, because of being a basis of fear and because of being itself fearful, is fear; the perception that "it is fear" is the perception of fear. "Is present" means it is established having approached dependent on this and that. "Just as towards a murderer with drawn sword" means just as towards an enemy with sword raised to strike, a sharp perception of fear is present, just so towards the world and the fault a sharp perception of fear is present. "By these fifty ways" means by fifty ways by way of five aspects each in each of the ten pentads beginning with

the pentad of those with little dust. "These five faculties" means the five faculties beginning with the faith faculty. "Knows" means the Truth-finder understands with wisdom. "Sees" means he makes it as if seen with the divine eye."Directly knows" means he knows by all the boundaries of aspects. "Penetrates" means without leaving out any portion, by way of seeing without remainder, he breaks through with wisdom.

The explanation of the analytic explanation of the knowledge of the degree of maturity of faculties is finished.

69. Commentary on the Description of the Knowledge of Inclinations and Underlying Tendencies

113. In the analytical explanation of the knowledge of inclinations and underlying tendencies, the analytical explanation beginning with "here the Truth-finder" is set out in five ways. Therein, inclinations and underlying tendencies have the meaning already stated. "Temperament" means wholesome and unwholesome action done in the past. "Inclination" means the surrender of consciousness just now to the wholesome or unwholesome. "Capable and incapable" means the capable and the incapable. "Capable" means they come into being, they are born with a noble birth. This is a present tense expression in proximity to the present.Or "capable" means they will come to be, they will be born; the meaning is that they are vessels for it. Those who are suitable for the penetration of the noble path, accomplished in decisive support, they are capable. Those opposite to what has been stated are incapable.

"What is beings' inclination" and so on is the counter-explanation of the analytical explanation. Therein, "eternal" means permanent. "The world" means the self. They imagine: "Here only the body perishes, but the self is the same both here and in the hereafter." Because he himself looks about, having made it thus, they imagine it is "the world." "Non-eternal" means impermanent. They imagine: "The self perishes together with the body itself." "Finite" means having produced meditative absorption on a limited circular meditation object, they imagine that consciousness with that limited circular meditation object as its object to be "the self has a boundary." "Infinite" means not finite; having produced meditative absorption on an immeasurable circular meditation object, they imagine that consciousness with that immeasurable circular meditation object as its object to be "the self is without boundary." "The soul is the same as the body" means the soul and the body are the same. "Soul" means the self; the neuter form is made by a change of gender."Body" means the five aggregates in the sense of a heap. "The soul is one thing and the body another" means the soul is one thing and the five aggregates are another. "The Truth-finder exists after death" means the aggregates perish right here, but the being exists after death, is found, does not perish. And "Truth-finder" here, they say, is a designation for a being. Some, however, say "Truth-finder means a Worthy One." Having seen a fault in the side "he does not exist," they grasp thus."The Truth-finder does not exist after death" means the aggregates too perish right here, and the Truth-finder does not exist after death, is annihilated, perishes. Having seen a fault in the side "he exists," they grasp thus. "Both exists and does not exist" means these, having seen a fault in grasping each single side, grasp both sides. "Neither exists nor does not exist" means these, having seen the incurring of both faults in grasping both sides, grasp the side of eel-wriggling as "he exists - that is not so, he neither exists -

that is not so."

But here this is the method of the commentary - Only the variety of views is stated in ten ways beginning with "the world is eternal" and so on. Therein, "the world is eternal" means having taken the five aggregates as "the world," for one who grasps "this world is permanent, stable, everlasting," it is a view proceeding in the manner of grasping as eternal. "Non-eternal" means for one who grasps that very world as "it is annihilated, it perishes," it is a view proceeding in the manner of grasping as annihilation. "Finite" means for one who has obtained a limited circular meditation object, having attained a circular meditation object the size of a winnowing basket or the size of a saucer, grasping the material and immaterial phenomena occurring within the attainment as "the world" and by the limit of the circular meditation object's boundary as "finite," it is a view proceeding in the manner of grasping "the world is finite." That is both an eternalist view and an annihilationist view. But for one who has obtained an extensive circular meditation object, having attained that circular meditation object, grasping the material and immaterial phenomena occurring within the attainment as "the world" and by the limit of the circular meditation object's boundary as "not finite," it is a view proceeding in the manner of grasping "the world is infinite." That is both an eternalist view and an annihilationist view. "The soul is the same as the body" means because of having grasped the body itself, which is subject to breaking up, as "the soul," it is a view proceeding in the manner of grasping as annihilation, thinking "when the body is being annihilated, the soul too is annihilated." In the second term, because of having grasped the soul as different from the body, it is a view proceeding in the manner of grasping as eternal, thinking "even when the body is being annihilated, the soul is not annihilated." In such passages as "the Truth-finder exists" and so on, for one who grasps "the being named Truth-finder, he exists after death," it is the first eternalist view. For one who grasps "does not exist," it is the second annihilationist view. For one who grasps "both exists and does not exist," it is the third partial-eternalist view. For one who grasps "neither exists nor does not exist," it is the fourth eel-wriggling view.

"Thus" is an indication of dependence on the views of the aforementioned kind. "Beings are either based upon the view of existence or based upon the view of non-existence" means "existence" is called the eternal; a view arising by way of eternalism is the view of existence; it has been said that "existence" is a view. "Non-existence" is called annihilation; a view arising by way of annihilation is the view of non-existence; it has been said that "non-existence" is a view. The tenfold view of the aforementioned kind is only twofold as view of existence and view of non-existence. Beings are dependent on, leaning against, clinging to each one of those two.

"Or else, not approaching these two extremes" - here the word "or" has the meaning of conjunction, as in "from fire or from water or from the breaking of alliance" and so on. The meaning is: not approaching, not clinging to, having abandoned these two sides by way of eternalism and annihilation of the aforementioned kind. "Or acquiescence in conformity" is only in the sense of alternative. "In phenomena dependently arisen through specific conditionality" means the conditions of these, ageing and death and so on, are specific conditions; specific conditions themselves are specific conditionality; or the collection of specific conditions is specific conditionality. But the grammatical rule here should be sought from the science of

grammar. "Dependently arisen" means arisen dependent on this and that condition, together and rightly. In that specific conditionality and in those dependently arisen phenomena. "In conformity" means in conformity by way of conformity with supramundane phenomena. "Acquiescence" means knowledge. For knowledge is acquiescence because of enduring. "Is attained" means is achieved by beings. Through acquiescence in specific conditionality, there is non-approach to the extreme of annihilation, because of seeing the non-cessation of the result through seeing the non-cessation of conditions, since conditionally arisen phenomena have their occurrence dependent on the conjunction of conditions. Through acquiescence in dependently arisen phenomena, there is non-approach to the extreme of eternalism, because of seeing the arising of ever new conditionally arisen phenomena in the conjunction of conditions. Thus, not approaching these two extremes, the right vision that proceeds as "neither annihilation nor eternalism" through the seeing of dependent origination and dependently arisen phenomena should be understood as "acquiescence in conformity." For thus right view, which is the opponent of both those views, is stated. "Or knowledge as it really is" means what is to be understood as it really is, according to its inherent nature. Therein, even knowledge that has occurred is called "knowledge as it really is" by the conventional expression of its domain. But that insight knowledge culminating in equanimity towards activities is intended here. But below, "knowledge and vision as it really is" was stated as the knowledge of the appearance as fear. The connection is: or knowledge as it really is is attained by beings.

Now, having shown the continuity of beings cultivated by wrong view through "the world is eternal" and so on, and cultivated by right view through "or else these" and so on, he shows the continuity of beings cultivated by the remaining unwholesome and remaining wholesome states through "even while one is pursuing sensual pleasure" and so on. Therein, the explanation should be made as "the Truth-finder knows the very person who is pursuing sensual pleasure." And "pursuing" means engaging in by way of frequent occurrence. "Inclined towards sensual pleasure" means the defilement of sensuality would be weighty by way of having been previously cultivated. Likewise, "has sensual pleasure as their inclination" means sensual pleasure would be in the disposition, in the continuity. "Intent upon sensual pleasure" means one who is inclined towards and attached to sensual pleasures by way of continuity itself. The same method applies in the remaining ones too. Renunciation and so on are of already stated meaning. It should be understood that by the three beginning with sensual pleasure, the remaining unwholesome states are included, and by the three beginning with renunciation, the remaining wholesome states are included. "This is beings' inclination" - what is stated in three ways shows the continuity itself.

But here this is the method of the commentary - "Thus based upon the view of existence or" means thus based upon the eternalist view or. For here the eternalist view is called the view of existence, and the annihilationist view is called the view of non-existence. Because all views are included by the eternalist and annihilationist views, all these beings who hold wrong views are based upon these very two views. And this too was said: "This world, Kaccāna, for the most part depends upon a duality - upon existence and non-existence." Here indeed "existence" means eternalism. "Non-existence" means annihilation. This, so far, is the inclination of worldlings who

are dependent on the round of rebirths. Now, in order to show the inclination of pure beings who are dependent on the end of the round of rebirths, "or else, not approaching these two extremes" and so on was stated. Therein, "or else these" means these very ones. "Both extremes" means the two extremes reckoned as eternalism and annihilationism. "Not approaching" means not clinging to. "Regarding phenomena that are dependently arisen through specific conditionality" means regarding specific conditionality and regarding dependently arisen phenomena. "Acquiescence in conformity" means insight knowledge. "Knowledge as it really is" means path knowledge. This is what is meant - Whatever insight that is attained regarding dependent origination and regarding dependently arisen phenomena, not approaching these two extremes of eternalism and annihilationism, and whatever path knowledge beyond that - this is beings' inclination. This is the inclination of all beings, both those dependent on the round of rebirths and those dependent on the end of the round of rebirths; this is their dwelling place. This is the common commentary of the teachers.

But a sophist says: "The path by its very nature goes along demolishing its dwelling; yet you say the path is a dwelling?" He should be told: "Are you or are you not one who recites the noble residences?" If he says "I am not," he should be told: "You do not know because of not being a reciter." If he says "I am a reciter," he should be told: "Bring a discourse." If he brings one, that is wholesome. If he does not bring one, one should oneself bring: "Monks, there are these ten noble residences, in which the noble ones have dwelt, are dwelling, or will dwell." For this discourse explains the dwelling nature of the path. Therefore it is indeed well stated. But the Blessed One, knowing this inclination of beings, knows even at the moment of non-occurrence of these wrong views and of these insight knowledge and path knowledge. And for that very reason "even while one is pursuing sensual pleasure, he knows" and so on was stated.

In the analytic explanation of underlying tendencies, "underlying tendencies" - in what sense are they underlying tendencies? In the sense of lying latent. What is this meaning of lying latent? The meaning of not being abandoned. For these, in the sense of not being abandoned, underlie in the continuity of this and that being. Therefore they are called "underlying tendencies." "They underlie" means the meaning is that, having obtained a suitable cause, they arise. And furthermore, there might be -the meaning of lying latent is the mode of not being abandoned, and it is not fitting to say that it "arises"; therefore underlying tendencies do not arise. Herein this is the reply - it is not the mode of not being abandoned; but "underlying tendency" means a mental defilement that has become strong in the sense of not being abandoned. It is associated with consciousness, has a sense-object, in the sense of having a condition it has a root, is exclusively unwholesome, and exists in the past, the future, and the present; therefore it is fitting to say "it arises." Herein this is the measure - right here, first, in the treatise on full realisation, having posed the question "does one abandon mental defilements in the present?" because of the existence of the present state of underlying tendencies, it is said "one become strong abandons the underlying tendency." In the Dhammasaṅgaṇī, in the word-by-word analysis of delusion, "the underlying tendency to ignorance, the prepossession by ignorance, the bar of ignorance, delusion, the unwholesome root - this is delusion at that time" - thus the arisen state of delusion together with unwholesome consciousness is stated. In the

Kathāvatthu, all the theories that "underlying tendencies are indeterminate, underlying tendencies are rootless, underlying tendencies are dissociated from consciousness" are refuted. In the Anusaya Yamaka, in one of the seven great sections, in the arising section, it is said "for whom the underlying tendency to sensual lust arises, does the underlying tendency to aversion arise for that one?" and so on. Therefore, what was said as "they underlie means having obtained a suitable cause, they arise" - that should be understood as fitting by this measure of the canonical texts. What was also said as "associated with consciousness, with sense-object" and so on, that too is well said indeed. The conclusion should be reached here that the underlying tendency is indeed a predetermined, consciousness-associated, unwholesome mental state.

Among "the underlying tendency to sensual lust" and so on, it is sensual lust and that, in the sense of not being abandoned, is also an underlying tendency - thus it is "the underlying tendency to sensual lust." The same method applies to the remaining terms as well. And here, the underlying tendency to sensual lust is in the consciousnesses accompanied by greed by way of conascence and by way of object, and greed arising only by way of object in the remaining sensual-sphere phenomena that are agreeable. And the underlying tendency to aversion is in the consciousnesses accompanied by displeasure by way of conascence and by way of object, and hate arising only by way of object in the remaining sensual-sphere phenomena that are disagreeable. The underlying tendency to conceit is in the consciousnesses accompanied by greed dissociated from wrong view by way of conascence and by way of object, and conceit arising only by way of object in the remaining sensual-sphere phenomena excluding unpleasant feeling, and in the fine-material-sphere and immaterial-sphere phenomena. The underlying tendency to wrong view is in the four consciousnesses associated with wrong view. The underlying tendency to sceptical doubt is in the consciousness accompanied by sceptical doubt. The underlying tendency to ignorance is in the twelve unwholesome consciousnesses by way of conascence and by way of object. Those three too - wrong view, sceptical doubt, and delusion - arising only by way of object in the remaining phenomena of the three planes. The underlying tendency to lust for existence, even though arising in the four consciousnesses dissociated from wrong view, is not stated by way of conascence; but greed arising only by way of object in the fine-material-sphere and immaterial-sphere phenomena is stated.

114. Now, showing the place of underlying of the aforesaid underlying tendencies, he said beginning with "whatever in the world." Therein, "whatever in the world has a dear nature" means whatever in this world is of a dear kind, of a dear intrinsic nature. "Has a pleasant nature" means of a pleasant kind, a desirable object having gratification as its proximate cause. "Here beings' underlying tendency to sensual lust underlies" means in this desirable object, beings' underlying tendency to sensual lust underlies in the sense of not being abandoned. And "what has a dear nature and a pleasant nature" - here only sensual-sphere phenomena are intended. Just as for one submerged in water, below and above and all around there is only water, just so the arising of lust regarding a desirable object is habitual for beings. Likewise the arising of aversion regarding an undesirable object. "Thus in these two states" means thus in these two states of desirable and undesirable objects. "Ignorance is involved" means having become associated with sensual lust and aversion, ignorance is involved, is

followed along, by way of making an object. There is also a reading making a separation. "Co-existent with that" means standing together with that ignorance by way of co-existence by conascence. "Conceit and wrong view and sceptical doubt" means the ninefold conceit, the sixty-two kinds of wrong view, sceptical doubt with eight bases; the construction is: conceit co-existent with that, and wrong view co-existent with that, and sceptical doubt co-existent with that. "Should be seen" means should be perceived, should be understood. Having made the three together, the plural was used. But here the underlying tendency to lust for existence should be known as included by the underlying tendency to sensual lust itself.

In the description of temperament, thirteen volitions are meritorious volitional activity. Twelve are demeritorious volitional activity. Four are imperturbable volitional activity. Therein, the sensual-sphere is of limited plane. The other is of great plane. Or among these three, whichever has small result is of limited plane, and whichever has great result is of great plane - thus it should be known.

115. In the analytic explanation of disposition, "there are" means they exist. "Of inferior disposition" means of inferior inclination. "Of superior disposition" means of good inclination. "Associate with" means they rely on, they cling to. "Keep company with" means they approach. "Attend upon" means they approach again and again. For if the teachers and preceptors are not virtuous, but the pupils and co-residents are virtuous, they do not approach even their own teachers and preceptors, but approach only monks similar to themselves and suitable. Even if the teachers and preceptors are suitable monks, and the others are unsuitable, they too do not approach their teachers and preceptors, but approach only those of inferior disposition similar to themselves. But such approaching is not only at present; in order to show that it is also in the past and future, he said beginning with "in the past too, the period of time." Therein, "in the past too, the period of time" means in the past time; or it is an accusative expression used in the sense of absolute connection. The remainder is of clear meaning. But what determines this - that the immoral associate only with the immoral, the virtuous associate only with the virtuous, the unwise associate only with the unwise, and the wise associate only with the wise? The element of disposition determines it.

In the analytic explanation of the capable and incapable, having first explained those to be rejected, in order to explain those to be accepted afterwards, by the irregular order of the synopsis, the incapable were explained first. But in the synopsis, in the collective compound, by the characteristic of the prior placement of the word with a long vowel and with few syllables, the word "capable" was employed first. "By obstruction by kamma" means by the fivefold heinous action with immediate bad destination. "Endowed with" means possessed of. "By obstruction by mental defilements" means by wrong view with fixed bad destination. These two are obstructions because they obstruct the path to heaven and the path. Actions such as seducing nuns and so on are also included under obstruction by kamma itself. "By obstruction by kamma results" means by rootless rebirth-linking. But since for those with two roots too there is no penetration of the noble path, therefore rebirth-linking with two roots should also be understood as obstruction by kamma results itself. "Faithless" means devoid of faith in the Buddha and so on. "Without desire" means devoid of wholesome desire consisting of the wish to act. The human beings of

Uttarakuru have entered the state of being without desire. "Lacking wisdom" means declined from life-continuum wisdom. But even when life-continuum wisdom is complete, for one whose life-continuum does not serve as a foundation for the supramundane, he too is indeed called lacking wisdom. "Incapable of entering upon the fixed course, the right path, in wholesome mental states" means incapable of entering upon the noble path reckoned as the fixed course of the right path in wholesome mental states. For the noble path, being of right intrinsic nature, is the right path; that itself, in giving its fruit without interval, or because of its own unshakeable nature, is the fixed course; they are incapable of entering upon, of going into, that. "Not possessed of obstruction by kamma" and so on should be understood by the reverse of what has been stated.

The explanation of the analytic explanation of the knowledge of inclinations and underlying tendencies is finished.

70. Commentary on the Description of the Knowledge of the Twin Miracle

116. In the analytic explanation of the knowledge of the twin miracle, "not shared with disciples" - it should be understood that in the analytic explanation of the remaining knowledges not shared, it was not stated because of the absence of opportunity for other expressions, but here it was stated because of the absence of other expressions. "From the upper body" means from the body above the navel. "A great mass of fire proceeds" means having attained the basic meditative absorption with the fire kasiṇa as object and having emerged, having reflected "Let flames of fire emerge from the upper body," having done the preliminary work, immediately after, when it is determined by the knowledge of direct knowledge "Let flames of fire emerge from the upper body," together with the determination, flames of fire emerge from the upper body. For that is here called a "mass" (khandha) in the meaning of a heap. "From the lower body" means from the body below the navel. "A torrent of water proceeds" means having attained the basic meditative absorption with the water kasiṇa as object and having emerged, having reflected "Let a torrent of water emerge from the lower body," having done the preliminary work, immediately after, when it is determined by the knowledge of direct knowledge "Let a torrent of water emerge from the lower body," together with the determination, a torrent of water emerges from the lower body. In both cases, it is said that it proceeds by way of non-interruption. Between the determination and the adverting, two life-continuum consciousnesses occur. For that very reason, the great mass of fire and the torrent of water proceed as pairs, and no interval is evident. But for others there is no delimitation of the life-continuum. "From the eastern side of the body" means from the side facing forward. "From the western side of the body" means from the back side. "From the right eye, from the left eye" and so on is just a compound reading, not anything else. "From the right nostril, from the left nostril" is the good reading. Some also read it making it short. "From the shoulder" - here, "peak" (kūṭa) because it is like a peak in the meaning of being raised up; the shoulder itself is the peak, thus "shoulder-peak." "From each finger" means from finger to finger. "From the spaces between the fingers" means from the interstices of the fingers. "From each hair a great mass of fire proceeds, from each hair a torrent of water proceeds" - in both cases, by the repeated expression, because all the hairs are included, the meaning stated is that from each hair itself the great mass of fire and the torrent of water

proceed as pairs and pairs. "From each pore a great mass of fire proceeds, from each pore a torrent of water proceeds" - here too the same method applies. In certain manuscripts, "from each hair a great mass of fire proceeds. From each pore a torrent of water proceeds, from each pore a great mass of fire proceeds, from each hair a torrent of water proceeds" is written. That too is fitting indeed. But because of the illustration of the extreme subtlety of the miracle, the former reading alone is more beautiful.

Now, "of six colours" - what is the connection? Below, by the many expressions beginning with "from the upper body," many bodily parts were stated. Because the connection with bodily parts proceeds thus, by the verbal connection and by the subject matter of the twin miracle, the meaning stated is that the rays of the six colours, being those of the bodily parts, proceed as twins. And by the connection of the genitive case, inevitably "rays" should be desired as the remainder of the reading. "Blue" means of the colour of flax flowers. "Yellow" means of the colour of kaṇikāra flowers. "Red" means of the colour of indagopaka insects. "White" means of the colour of the morning star. "Crimson" means of the colour of a mild red. "Luminous" means of luminous colour, having luminosity as their nature. Although the luminous colour does not exist separately, among the five colours stated, whatever radiances are resplendent, those are luminous. For thus indeed, when the Truth-finder is performing the twin miracle, by the very power of the knowledge of the twin miracle, blue rays go forth from the blue places of the hair and beard and of the eyes, by whose influence the surface of the sky becomes as if sprinkled with collyrium powder, as if covered with flax flowers and blue water-lily petals, as if with waving sapphire fans, and as if with a spread dark cloth. From the skin and from the yellow places of the eyes, yellow rays go forth, by whose influence the directions shine as if being sprinkled with streams of golden liquid, as if spread with golden cloth, and as if scattered with saffron powder and kaṇikāra flowers. From the flesh and blood and from the red places of the eyes, red rays go forth, by whose influence the directions shine as if dyed with red lead powder, as if being sprinkled with streams of well-ripened lac dye, as if encircled with red woollen blankets, and as if scattered with jayasumana, pāḷibhaddaka, and bandhujīvaka flowers. From the bones and teeth and from the white places of the eyes, white rays go forth, by whose influence the directions shine as if scattered with streams of milk being poured from silver pots, as if with spread silver-plate canopies, as if with waving silver fans, and as if covered with kunda, kumuda, sinduvāra, jasmine, mallikā, and other flowers. From the palms of the hands, the soles of the feet, and other places of mild red, crimson rays go forth, by whose influence the directions shine as if encircled with a net of coral, and as if strewn with red kuravaka flowers. From the hair between the eyebrows, the nails, and other luminous places, luminous rays go forth, by whose influence the directions shine as if full of heaps of the morning star and stars, and as if filled with sheets of lightning and so on.

"The Blessed One walks up and down" and so on was said for the purpose of showing that "the performing of different postures by the Blessed One and the created ones is by the twin miracle itself." For the postures of those created ones proceed only as pairs. If the created ones are many, why was the singular used beginning with "the created one"? For the purpose of showing the state of different postures of each one even among the created ones. For when the plural is used, all the created ones

appear as if each having only one posture at a time. But when the singular is used, it is known that each one among the created ones has different postures. Therefore the description was made in the singular. Even the Elder Cūḷapanthaka created a thousand monks with different postures; how then would the Blessed One not make many created ones in the twin miracle? Except for the Elder Cūḷapanthaka, for other disciples the creation of those with different postures and different forms does not succeed by a single adverting. For without specifying, the created ones are just like the one possessing supernormal power. In standing, sitting, and so on, or in speaking, remaining silent, and so on, whatever the one possessing supernormal power does, that very thing they do; but the making of dissimilar actions and the making of various actions succeeds by determining after reflecting separately thus: "Let so many be of such a kind, let so many do this." But for the Truth-finder, the creation of various kinds succeeds by a single adverting and determination alone. Just so should it be understood regarding the creation of masses of fire and torrents of water, and the creation of various colours. Therein, "the Blessed One walks up and down" means he walks up and down either in space or on the earth. "The created one" means a Buddha-form produced by supernormal power. "Stands or" and so on also either in space or on the earth. "Lies down" (kappeti) means does. In "the Blessed One stands" and so on too, the same method applies.

The explanation of the analytic explanation of the knowledge of the twin miracle is finished.

71. Commentary on the Description of the Knowledge of Great Compassion

117. In the exposition of the knowledge of great compassion, "in many ways" means by the eighty-nine modes now being stated. "Seeing" means looking with the eye of knowledge and with the Buddha-eye. "Enters" means descends, goes into. "Ablaze" means set aflame in the sense of tormenting, due to the connection with oppression by way of the characteristic of suffering. Because it was said "What is impermanent, that is suffering," and because all that is conditioned is oppressed by way of the characteristic of suffering, and because suffering is the root of compassion, it should be understood that "ablaze" was stated first by way of the characteristic of suffering. But the state of being ablaze with lust and so on he will state further on.Or alternatively, "ablaze" means ablaze with lust and so on only. But it should be understood that further on it is stated again by way of looking at the meaning "for it there is no other one to extinguish it." "World community" means the five aggregates are the world in the sense of crumbling and disintegrating; beings dwell here by way of craving and wrong view - thus it is a community; the world itself is the community - thus the world community. With reference to the afflicted continuity of aggregates, because of the existence of the conventional expression "being," by connection with the world community, the multitude of beings too is the world community. And that too is together with the aggregates only. "Energetic" means having made exertion and effort through constant occupation in many tasks; the meaning is zealous in continual duties. Or "energetic" means engaged in striking. "Set out" means like a mountain river, having begun to go towards death with an unsteady movement. "Entered upon a wrong path" means having entered upon a contemptible wrong path. But further on, it is stated having distinguished with different terms as "plunged into the wrong path."

"Is carried away" means is carried away, is taken towards death by way of ageing.For ageing has been called "deterioration of life span." "Unstable" means not firm, does not always remain the same. Because unstable, therefore it is carried away - this is a statement of reason for the former. By this, the suffering of ageing together with its cause is stated. Having seen that suffering of ageing, even those wise ones who are without the loss of youth go forth. "Without shelter" means deprived of one able to protect and guard; it means without protection. "Without a lord" means deprived of one able to come to, to approach, and to comfort by speech; or the meaning is without a companion. Because without a lord, therefore without shelter - this is a statement of reason for the former. By this, the suffering of separation from the beloved together with its cause is stated. Having seen that suffering of separation from the beloved, even those wise ones who are without the loss of relatives go forth. "Without ownership" means deprived of one's own goods. "One must go having abandoned all" means having abandoned all that is considered one's own goods, it must be gone by the world. Because one must go having abandoned all, therefore without ownership - this is a statement of reason for the former. By this, the suffering of death together with its cause is stated. Having seen that, even those wise ones who are without the loss of wealth go forth. Elsewhere it is said "beings are owners of their actions, young man," and here and in the Raṭṭhapāla Sutta it is said "the world is without ownership" - if one asks how that is fitting? "Without ownership" is said with reference to having to go having abandoned; but action is not something to be gone having abandoned. Therefore "owners of their actions" is said. And in the Raṭṭhapāla Sutta itself this too is said: "But you will go according to your actions." "Deficient" means deprived of fulfilment. "Unsatisfied" means not contented even by aspiring more and more. This is a statement of reason for the state of deficiency."A slave of craving" means having become a slave of craving because of functioning under the control of craving. This is a statement of reason for the state of being unsatisfied.By this, through the indication of the disease of desire, the suffering of illness together with its cause is stated. Having seen that suffering of illness, even those wise ones who are without the loss through illness go forth. "Without protection" means without protection, unguarded, because of the absence of sheltering even by sons and so on; or an unobtainable security. "Without shelter" means unworthy of clinging to and depending upon, and even for those who have clung to it, it does not perform the function of a shelter. "Without refuge" means for those who have resorted to it, it does not remove fear, does not destroy fear. "Become without refuge" means without refuge precisely because of its own non-existence prior to arising; the meaning is that at the very time of arising it has become without refuge.

"Agitated" means the world possessing unwholesome states is agitated by that restlessness, since restlessness arises in all unwholesome states and because of the abundance of the arising of unwholesome states in the continuity of beings. "Not calmed" means not calmed through the bond of restlessness itself, which has the characteristic of non-appeasement, resembling a frenzied deer. In the four passages beginning with "The world is being carried away" and in "The world is agitated," in these five states the word "world" is used, while in the rest "world community" is used. In both ways it is just the world itself. "With darts" means co-existing with the darts of lust and so on, which have come to the reckoning of "darts" because of producing oppression, because of piercing within, and because of being difficult to

extract. "Pierced" means deer and so on are sometimes pierced by others, but this world is always pierced by itself. "By many darts" means by the seven darts stated as "seven darts - the dart of lust, the dart of hate, the dart of delusion, the dart of conceit, the dart of wrong view, the dart of mental defilement, the dart of misconduct" - by these seven darts. "For it" means for that world community. "One to extract the darts" means a person who extracts those darts from the continuity of beings. "Except for me" means setting me aside. Even those disciples of the Blessed One who extract darts, since they extract by the very word of the Blessed One, it is the Blessed One himself who extracts. "Obstructed by the darkness of ignorance" means ignorance itself, by concealing the seeing of intrinsic nature, makes as if blind - thus "the darkness of ignorance"; that itself, by preventing the understanding of intrinsic nature, is an obstruction for this one - thus "obstructed by the darkness of ignorance." "Thrown into the cage of defilements" means the mental defilements themselves, in the sense of obstructing the going towards the wholesome, are a cage - thus "the cage of defilements"; thrown, cast into the cage of defilements that has ignorance as its origin. "One to show the light" means one whose nature is to show the light of wisdom; or the meaning is one who shows the light of wisdom. "Gone to ignorance" means gone to, entered into ignorance. Not merely an obstruction by ignorance alone, but rather, like one gone into a thicket, having entered inside the sheath of ignorance - this is the distinction from the former. "Egg-like" and so on are also just for the purpose of distinction. "Egg-like" means come to be, born in an egg. For just as certain beings born in an egg are called "egg-born," so this world, because of being born in the egg-sheath of ignorance, is called "egg-like." "Enveloped" means by that egg-sheath of ignorance, covered all around, bound, wrapped.

"Become like a tangled ball of thread" means become entangled like thread. Just as thread of weavers that has been badly placed and gnawed by mice becomes entangled here and there, and it is difficult to bring together end with end or beginning with beginning, thinking "this is the end, this is the beginning"; just so beings, having stumbled in the mode of dependent conditions, become entangled and confused, and are unable to straighten out the mode of dependent conditions. Therein, the thread, by standing in the position of individual effort, might be possible to straighten out; but except for the two Bodhisattas, no other being is able to straighten out the mode of dependent conditions by their own nature. But just as tangled thread, when given rice-gruel and beaten with a comb, becomes knotted here and there, forming into balls and bound with knots, just so this world, having stumbled among the conditions, being unable to straighten out the conditions, becomes formed into balls and bound with knots by way of the sixty-two wrong views. For whoever are dependent upon wrong views, all are simply unable to straighten out the conditions. "Like a matted ball of string" means become like a kulāgaṇṭhika. A kulāgaṇṭhika is called the gruel-thread of a weaver. Some say "kulā is a name for a bird, and its nest is called kulāvaka." Just as both of those are entangled and it is difficult to bring together end with end or beginning with beginning - this should be construed by the former method itself. "Like muñja grass and pabbaja reeds" means become like muñja grass and like pabbaja grass, born similar to muñja grass and pabbaja grass. Just as those grasses, having been pounded and pounded and made into rope, when in a worn-out state, having taken it up wherever it has fallen, it is difficult to bring together end with end or beginning with beginning of

those grasses, thinking "this is the end, this is the beginning"; that too, by standing in the position of individual effort, might be possible to straighten out; but except for the two Bodhisattas, no other being is able to straighten out the mode of dependent conditions by their own nature. Thus this world, being unable to straighten out the mode of dependent conditions, having become knotted by way of the sixty-two wrong views, does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths.

Therein, "realm of misery" means hell, the animal realm, the sphere of ghosts, and the host of titans. For all of those, because of the absence of income reckoned as growth, they are called "realm of misery." Likewise, "unfortunate realm" because of being the destination of suffering. "Nether world" because of having fallen from the accumulation of happiness. The other, however -

> "The succession of aggregates, and of elements and sense bases;
> Continuing uninterrupted, is called the round of rebirths."

It does not pass beyond all of that, does not go beyond it.Then, from death to conception, from conception to death - thus, again and again taking up death and conception, in the three existences, in the four modes of generation, in the five destinations, in the seven stations of consciousness, in the nine abodes of beings, like a boat tossed by the wind in the great ocean, and like an ox yoked to a machine, it simply wanders about. "Smeared with the poison-fault of ignorance" means ignorance itself, because of producing the unwholesome and destroying the wholesome life, is poison - thus "the poison of ignorance"; that very thing, because of corrupting the continuity, is the poison-fault of ignorance; by that, which has become underlying tendency, prepossession, and misconduct, exceedingly smeared, stained - thus "smeared with the poison-fault of ignorance." "Become mired in the mud of defilements" means the mental defilements themselves, rooted in ignorance and so on, are mud, mire, in the sense of sinking - thus "the mud of defilements"; one who has that is "mired in the defilements"; become thus. "Entangled by the tangle of lust, hate, and delusion" means lust, hate, and delusion, reckoned as greed, aversion, and ignorance, are themselves a tangle - because they arise again and again among objects such as matter and so on, from below and above, in the sense of interweaving, like the tangle reckoned as the network of branches of bamboo thickets and so on - thus they are a tangle; by that tangle of lust, hate, and delusion, entangled. Just as bamboos and so on are entangled by bamboo tangles and so on, so by that tangle this world is entangled, entwined, interwoven - this is the meaning. "One who untangles the tangle" means one who untangles, cuts through, and bursts apart the tangle that has remained having entangled this world of three realms thus.

"Fastened to the yoke of craving" means craving itself, in the sense of being joined together through uninterrupted occurrence, is a yoke - thus "the yoke of craving"; fastened to that yoke of craving means having entered into it, gone inside - thus "fastened to the yoke of craving." "Spread over by the net of craving" means craving itself, in the sense of interweaving by the method stated above, is a net - thus "the net of craving"; by that net of craving, spread over, covered on all sides, enveloped. "Carried away by the stream of craving" means craving itself, in the sense of dragging along in the round of rebirths, is a stream - thus "the stream of craving"; by that

stream of craving, one is carried away, dragged along. "Connected by the mental fetter of craving" means craving itself, because of fettering, because of binding the world in the round of rebirths, is a mental fetter - thus "the mental fetter of craving"; by that mental fetter of craving, connected, bound. "Followed by the underlying tendency of craving" means craving itself, in the sense of lying latent, is an underlying tendency - thus "the underlying tendency of craving"; by that underlying tendency of craving, followed, accompanied, become strong. "Tormented by the torment of craving" means craving itself torments the world at the time of occurrence and at the time of fruition - thus it is torment; by that torment of craving, one is tormented, one is heated. "Burnt by the fever of craving" means craving itself, having become powerful, in the sense of burning all around at the time of occurrence and at the time of fruition, is a great fever - thus "the fever of craving"; by that fever of craving, one is burnt, one is consumed all around. The yoke of wrong view and so on should be applied by this very method.

"Accompanied by" means having entered into. "Followed by" means pursued after. "Overcome by" means oppressed. "Afflicted by" means struck against, struck exceedingly face to face. "Established in suffering" means established, attached to the fivefold aggregates, which are suffering, through the illusion of happiness.

"Ensnared by craving" means jumped over by craving. For the eye, having been strung upon the rope of craving, is ensnared on the ivory peg of forms; the ear and so on, having been strung upon the rope of craving, are ensnared on the ivory pegs of sounds and so on. The world possessing that too is indeed called ensnared. "Fenced in by the wall of ageing" means surrounded by ageing, which has become a wall in the sense of being insurmountable. "Fenced in by the snare of death" means bound by death, which has become a snare in the sense of being difficult to escape from. "Bound by great bondage" means bound by great bonds because of their firmness and difficulty of cutting. "By the bondage of lust" means lust itself binds, does not allow one to move from the round of rebirths - thus "the bondage of lust." By that bondage of lust. The same method applies in the remaining ones too. "By the bondage of mental defilements" means by the bondage of mental defilements apart from those already mentioned. "By the bondage of misconduct" means by the threefold misconduct. Good conduct, however, is both a cause for release from bondage and itself a release from bondage. Therefore that should not be taken.

"Releases from bondage" means one who releases it from bondage. "Releases from bondage" is also a reading; the meaning is one who releases it from bondage. "Has entered upon great confinement" means one who has entered upon the thicket of lust, hate, delusion, conceit, wrong view, mental defilement, and misconduct, which is reckoned as great confinement through the oppression of wholesome movement. "One who shows an opening" means one who shows the opening of mundane and supramundane concentration and wisdom. "Obstructed by a great impediment" means hindered by a great obstruction. Or smeared by a great coating. And "impediment" is indeed sevenfold, beginning with lust and so on. "The impediment of craving and wrong view" - so say some. "One who cuts through the impediment" means one who cuts off that impediment. "In a great precipice" means in the precipice of the five destinations, or in the precipice of birth, ageing, and death. All that is a precipice in the sense of being difficult to cross over. "Raised from the

precipice" means one who raises from that precipice. "Has entered upon a great wilderness" means one who has entered upon the wilderness of birth, ageing, illness, death, sorrow, lamentation, suffering, displeasure, and anguish. All that too is a wilderness in the sense of being difficult to pass beyond; one who helps across that wilderness. "One who helps across the wilderness" is also a reading."Has entered upon the great round of rebirths" means one who has entered upon the uninterrupted continuity of aggregates. "Releases from the round of rebirths" means one who releases from the round of rebirths. "Releases from the round of rebirths" is also a reading. "In a great difficult passage" means in the difficult passage of the round of rebirths. For the round of rebirths itself is a difficult passage in the sense of being difficult to traverse. "Rolls about" means having turned back exceedingly, one wanders. "In a great marsh" means in the great mud of sensual pleasure.For sensual pleasure is a marsh in the sense of sinking. "Sunk into" means stuck. "Sunk into a great marsh" is also a reading.

"Afflicted" means afflicted by all misfortunes. "With the fire of lust" means lust and so on are themselves fire in the sense of burning; by that fire of lust. The same method applies in the remaining ones too. "Taken up" means having been taken up and led away; the meaning is taken up by birth and led away to the misfortune of ageing and so on. But the syllable "ka" here should be seen as expressing compassion."Is destroyed, always without shelter" means deprived of a protector, one is constantly oppressed. "Who has received the rod" means one who has received punishment from kings and others. "A thief" means a criminal. "Bound by the bondage of faults" means bound by the bondage of faults such as lust and so on. "Standing before the place of execution" means having approached and standing at the place of the knot of the nature of death. Someone who releases from bondage. "Someone who releases from bondage" is also a reading. "Without a protector" means there is no protector or lord for this one, or he himself is not a protector, not a lord - thus without a protector; or the meaning is without refuge. "Having reached the highest state of wretchedness" means having reached an exceedingly wretched state through the insufficiency of warding off ageing and so on. "One who protects" means a guardian. Or the reading "tāyitā" is better. "Overwhelmed by suffering" means overwhelmed, exceedingly afflicted, and exceedingly shaken by many sufferings such as the suffering of birth and so on. "Oppressed for a long time" means oppressed and struck for a long course by sufferings alone. "Bound" means greedy through greed, or tied by the bodily knot of covetousness. "Constantly thirsty" means the desire to drink and to eat is thirst; that is craving itself; one is constantly thirsty with the thirst of craving.

"Blind" means one-eyed due to the absence of wisdom that has come under the term "eye" in the meaning of seeing. For wisdom sees the intrinsic nature of phenomena. "Without eyes" distinguishes that very blindness thus: that blindness, however, has not arisen afterwards, but by its very nature is without existing eyes - thus it distinguishes that very blindness. "With destroyed eye" means one whose eye has perished, due to the very absence of wisdom that has come under the term "eye" in the meaning of leading. For it has been said: "That which leads one's individual existence, showing what is even and uneven, is the eye." By wisdom one leads to a fortunate destination and to an unfortunate destination. Showing the absence of a leader due to the very state of having the eye destroyed, he said "without a guide," the meaning being "one without an existing eye." It is said that no other leader of it is

found. "Plunged into the wrong path" means the reversed or uneven path is the wrong path; having plunged into, entered, and practised that wrong path is "one plunged into the wrong path"; the meaning is having practised wrong view reckoned as the wrong path. "Having failed on the straight road" means having failed, having missed, the middle practice on the straight road, the direct path. "One who brings to the noble path" means one who leads to and provides the noble eightfold path. "Plunged into the great flood" means for whomever they are found, they strike him down in the round of rebirths, causing him to sink - thus they are "mental floods"; mental floods that are great compared to ordinary mental floods - thus "great floods." They are of four divisions: the mental flood of sensuality, the mental flood of existence, the mental flood of views, and the mental flood of ignorance. Having plunged into and entered those great floods is "one plunged into the great flood," or one plunges into the great flood reckoned as the round of rebirths.

118. Now the method of ascending numerical enumeration by one. Therein, "by two wrong views" means by the eternalist and annihilationist views. Therein, view itself is wrong view, like "a heap of dung, a heap of urine" and so on. Or because there is nothing to be gone to, it is merely gone to by view - thus wrong view; also this seeing that has gone among views is wrong view because of being included within the sixty-two views - thus also wrong view. For even the sixty-two or sixty-three views are just two views, namely the eternalist view and the annihilationist view. Therefore, including all views within, in brief, it is said "by two wrong views." "Obsessed" means having reached prepossession, having reached occurrence; the meaning is having reached the grasping of wholesome conduct by not allowing it to arise. For this was said by the Blessed One - "Monks, obsessed by two wrong views, some gods and humans lag behind, some run beyond, and those with vision see" and so on.

"By three kinds of misconduct" means by the threefold bodily misconduct, the fourfold verbal misconduct, and the threefold mental misconduct. "Gone wrong" means having practised wrongly; the meaning is wrongly practised. "Bound by the mental bonds" means they yoke beings in the round of rebirths - thus they are mental bonds; or mental bonds in the sense of calamity; bound by those mental bonds means endowed with them. "Yoked to the four mental bonds" means by these four mental bonds - the mental bond of sensuality, the mental bond of existence, the mental bond of views, and the mental bond of ignorance - yoked in the round of rebirths, like a yoke on a cart. Lust for the five strands of sensual pleasure is the mental bond of sensuality. Desire and lust in fine-material and immaterial existences, and attachment to meditative absorbtion, and lust conascent with the eternalist view, longing by way of existence, is the mental bond of existence. The sixty-two views are the mental bond of views. Not knowing regarding the eight states is the mental bond of ignorance. Those same four, when powerful, are mental floods; when weak, they are mental bonds.

"By four mental knots" means in whomever they are found, they knot and join that person in the round of rebirths by way of death and rebirth-linking - thus they are knots. They are of four divisions: covetousness is a bodily knot, anger is a bodily knot, adherence to moral rules and austerities is a bodily knot, dogmatic belief that "This alone is the truth" is a bodily knot. They covet by means of it, or it itself covets, or it is merely the act of coveting - thus covetousness; it is just greed. It knots the mental

body, joins it in the round of rebirths by way of death and rebirth-linking - thus it is a bodily knot. "Is repelled" means by that the mind reaches a state of corruption; or "it destroys" monastic discipline, good conduct, beauty, success, welfare, happiness, and so on - thus it is anger. The adhering thus "Among ascetics and brahmins outside of this, by morality there is purification, by ascetic practice there is purification, by moral rules and austerities there is purification" is adherence to moral rules and austerities. Having rejected even what was spoken by the Omniscient One, one adheres in the manner beginning with "The world is eternal, only this is the truth, anything else is vain" - thus it is dogmatic belief that "This alone is the truth." Tied by those four mental knots; the meaning is bound.

"By four kinds of clinging" means they take up exceedingly, they grasp with a firm grip - thus they are forms of clinging. They are of four divisions: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, and clinging to the doctrine of self. One clings to sensual pleasure reckoned as objective - thus clinging to sensual pleasures; or it is sensual pleasure and that is also clinging - thus also clinging to sensual pleasures. It is a view and that is also clinging - thus clinging to views; or one clings to a view - thus also clinging to views. For in such passages as "The self and the world are eternal," a subsequent view clings to a former view. One clings to moral rules and austerities - thus clinging to moral rules and austerities; or it is moral rules and austerities and that is also clinging - thus also 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." "Doctrine" means they speak by means of this; "clinging" 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, they cling to the mere doctrine of self as "self" by means of this - thus clinging to the doctrine of self. Setting aside these two views, all other views are clinging to views. By those four kinds of clinging. "Clings" means is grasped exceedingly. Or the reading is "clings"; the meaning is the world grasps this and that object exceedingly through the kinds of clinging.

"Has ascended to the five destinations" means destination is that which is gone to, approached by means of well-done and wrongly-done actions; the aggregates together with their space. Hell, the animal realm, the sphere of ghosts, human beings, gods - he has exceedingly ascended to these five destinations by way of descending into them. "With the five types of sensual pleasure" means with the five portions of objective sensual pleasure, namely those termed forms, sounds, odours, flavours, and tangible objects. "Finds pleasure" means dependent on unwise attention, through the arising of lust, one is delighted by them; the meaning is one is made filled with lust. "With the five mental hindrances" means they hinder and envelop the mind - thus they are mental hindrances. With the five mental hindrances termed sensual desire, anger, sloth and torpor, restlessness and remorse, and sceptical doubt. "Spread over" means covered from above.

"With the six sources of contention" means with the six roots of contention. As he said -

> "There are, monks, these six sources of contention. What are the six? Here, monks, a monk is prone to wrath and bears grudges. Monks, a monk who is prone to wrath and bears grudges. He dwells disrespectful towards the

> Teacher, not deferential, towards the Teaching also, towards the Community also, and is not one who fulfils the training. Monks, a monk who dwells disrespectful towards the Teacher, not deferential, towards the Teaching also, towards the Community also, is not one who fulfils the training, he generates contention in the Community. Which contention is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. If you, monks, should perceive such a source of contention internally or externally, there you, monks, should strive for the abandoning of that very evil source of contention. If you, monks, should not perceive such a source of contention internally or externally. There you, monks, should proceed for the non-flowing in the future of that very evil source of contention. Thus there is the abandoning of this evil source of contention. Thus there is the non-flowing in the future of this evil source of contention.
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> "Furthermore, monks, a monk is one who depreciates another's worth and is spiteful. He is envious and stingy. He is fraudulent and deceitful. He has evil desires and has wrong views. He is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. Monks, a monk who is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty, he towards the Teacher also, etc. There is the non-flowing in the future."

Therein, "prone to wrath" means possessed of wrath having the characteristic of anger. "Bears grudges" means possessed of hostility having the characteristic of not giving up enmity. "For the detriment and suffering of gods and humans" means how does the contention of two monks lead to the detriment and suffering of gods and humans? Just as in the Kosambaka Chapter, when two monks have entered into contention, their pupils in that monastery quarrel; the community of nuns, taking their exhortation, quarrels; thereupon their attendants also quarrel. Then the guardian deities of the humans become two factions. The guardian deities of those who speak what is the Teaching become speakers of what is the Teaching, and those of the speakers of what is not according to the Teaching become speakers of what is not according to the Teaching. Thereupon the terrestrial deities who are friends of the guardian deities become divided. Thus in succession, up to the Brahmā world, except for the noble disciples, all gods and humans become two factions. But those who speak what is not according to the Teaching are more numerous than those who speak what is the Teaching. Thereupon, thinking "what is taken by many, all that is true," having given up the Teaching, the more numerous ones take up what is not the Teaching. They, having put what is not the Teaching in front and dwelling thus, are reborn in the realms of misery. Thus the contention of two monks is for the detriment and suffering of gods and humans. "Internally or" means in your own inner assembly. "Or externally" means in the assembly of others."One who depreciates another's worth" means possessed of contempt having the characteristic of smearing over the virtues of others. "Spiteful" means possessed of insolence having the characteristic of rivalry. "Envious" means possessed of envy having the characteristic of being jealous towards the honours and so on received by others. "Stingy" means possessed of the five kinds of stinginess beginning with stinginess regarding residence. "Fraudulent"

means deceitful. "Deceitful" means one who conceals the evil one has done. "Having evil desires" means one who is immoral and wishes to be esteemed for qualities one does not possess. "Having wrong views" means one who holds the doctrine of nihilism, the doctrine of non-causality, and the doctrine of non-efficacy of action. "Adhering to his own views" means he adheres to his own view itself."Holding on to them tenaciously" means holding on firmly. "Relinquishing them with difficulty" means it is not possible to make him give up what he has grasped. But in the Khuddakavatthuvibhaṅga, "therein, what are the six sources of contention? Wrath, contempt, envy, fraudulence, evil desire, adhering to one's own views - these are the six sources of contention" - thus by way of pre-eminence, each single mental state was stated.

"By the six classes of craving" means by the six cravings stated as "craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects." Therein, since each individual craving, because of the multiplicity of objects, is manifold even in each single object due to arising again and again, therefore by combining with the word "class" in the sense of a collection, it is said "classes of craving." Even though "classes of craving" is said, it is just craving. "Finds pleasure" means one oneself finds pleasure in the object, one becomes filled with lust.

"By six wrong views" means by those stated in the Discourse on All Mental Corruptions. For it is said there -

> "For one thus attending unwisely, one of six views arises. Either the view arises in him as true and reliable: 'There is a self for me'; or the view arises in him as true and reliable: 'There is no self for me'; or the view arises in him as true and reliable: 'I perceive self by means of self'; or the view arises in him as true and reliable: 'I perceive non-self by means of self'; or the view arises in him as true and reliable: 'I perceive self by means of non-self.' Or else he has such a view: 'This self of mine that speaks and experiences, that experiences here and there the result of good and bad actions - this self of mine is permanent, stable, eternal, not subject to change, and will remain the same for eternity.'"

Therein, "there is a self for me" 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" - well, with firm conviction. "There is no self for me" 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 oblations end in ashes." One who grasps "it does not exist only in the past" holds the eternalist view, like 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 perceives them by means of perception, it is thus. "By means of non-self, self" - having grasped the aggregate of perception as non-self, and having grasped the other four as self, for one who perceives 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.

In the Khuddakavatthuvibhaṅga, however, the six views were spoken of as thus distinguished: "He experiences here and there for a long time the result of good and bad actions; that self, being born, did not not exist; that self, being born, will not not exist; it is permanent, stable, eternal, not subject to change - or else the view arises in him as true and reliable."

Therein, "that self, being born, did not not exist" means that self, being of the nature of not being born, is not born, is always existing - this is the meaning. For that very reason, it did not exist in the past, and will not exist in the future. For whoever is born, he existed. And whoever will be born, he will exist - so it is said. Or else, "that self, being born, did not not exist" means that because of always existing, even in the past it never did not exist, and even in the future it will never not exist. The underlying tendencies have the meaning already stated.

"By seven mental fetters" means by those stated in the Book of Sevens. For it is said there -

> "There are, monks, these seven mental fetters. What are the seven? The mental fetter of friendliness, the mental fetter of aversion, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of conceit, the mental fetter of lust for existence, the mental fetter of ignorance. These, monks, are the seven mental fetters."

Therein, "the mental fetter of friendliness" means the mental fetter of sensual lust. All of these are mental fetters in the sense of binding.

"By seven kinds of conceit" means by those stated in the Khuddakavatthuvibhaṅga. For it is said there -

> "Conceit, arrogance, conceit and arrogance, inferiority complex, overestimation, the conceit 'I am,' wrong conceit."

Therein, "conceit" means elevation by way of the subject matter of birth and so on alone, without reference to a person, by way of superiority and so on. "Arrogance" means elevation having surpassed by birth and so on, thinking "There is none equal to me." "Conceit and arrogance" means conceit arisen thus: "This one was formerly equal to me, now I am the foremost, this one is more inferior." "Inferiority complex" means conceit that occurs by placing oneself below by birth and so on; it is conceit itself as "I am inferior." "Overestimation" means the conceit of having attained the phenomena of the four truths when they have not been attained at all. But this overestimation arises for a worldling of pure morality who is diligent in the meditation subject, who, having defined mentality-materiality, has crossed over uncertainty through the discernment of conditions, and having applied the three characteristics, is meditating on activities, who has begun insight practice; not for others. "The conceit 'I am'" means the conceit "I am" regarding the aggregates beginning with matter; it is said to be conceit arisen by way of "I am matter" and so on. "Wrong conceit" means conceit arisen through evil fields of action and so on.

The worldly adversities have the meaning already stated. "Rolls about" means by the worldly adversities as causes, by way of compliance regarding the four beginning with material gain, and by way of opposition regarding the four beginning with loss, one turns back exceedingly, abandons one's natural state - this is the meaning. The wrong courses also have the meaning already stated. "Gone out" means gone, plunged into; the meaning is overpowered.

"By the eight faults of a person" means by those stated in the Book of Eights together with similes, and in the Khuddakavatthuvibhaṅga without similes. For it is said there -

> "What are the eight faults of a person?Here monks accuse a monk of an offence. That monk, being accused of an offence by the monks, wriggles out by unmindfulness saying 'I do not remember, I do not remember.' This is the first fault of a person.
>
> "Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, opposes the accuser himself saying 'What indeed is the use of your speaking, you fool, you inexperienced one, you too imagine you should speak!' This is the second fault of a person.
>
> "Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, makes a counter-accusation against the accuser himself saying 'You too have committed such and such an offence; you first make amends.' This is the third fault of a person.
>
> "Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure. This is the fourth fault of a person.
>
> "Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, speaks while gesticulating with the arms in the midst of the Community. This is the fifth fault of a person.

"Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, not heeding the Community, not heeding the accuser, still with offence, departs wherever he wishes. This is the sixth fault of a person.

"Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, saying 'I have indeed not committed an offence, nor have I not committed an offence,' remained silent and vexes the Community. This is the seventh fault of a person.

"Furthermore, monks accuse a monk of an offence.That monk, being accused of an offence by the monks, said thus - 'Why indeed are you venerable ones so excessively occupied with me? I shall now reject the training and return to the lower life.' He, having rejected the training, having returned to the lower life, said thus 'Now are you venerable ones satisfied?' This is the eighth fault of a person. These are the eight faults of a person."

Therein, "faults of a person" means faults of persons; but they corrupt the continuity of persons - thus "faults." "I do not remember, I do not remember" means he wriggles out and frees himself by way of unmindfulness thus: "I do not remember the occasion when this action was done by me, I do not observe it." "Opposes the accuser himself" means having become opposed, he pervades; he stands as a counter-obstacle. "What indeed is the use of yours" explains: what indeed is the use of your speaking, you fool, you inexperienced one, you who know neither the subject matter, nor the offence, nor the accusation. "You too indeed, not knowing anything thus, imagine you should speak" - he overpowers. "Makes a counter-accusation" means saying such things as "you too have" and so on, he makes a counter-charge. "Make amends" explains: confess that which requires confession, emerge from that which requires rehabilitation, then established in the pure end, you may accuse another. "Evades one issue with another" means he conceals one reason or statement with another reason or statement. When told "You have committed an offence," he says "Who has committed? What has been committed? In what has it been committed? How has it been committed? Whom are you speaking about? What are you speaking about?" When it is said "Has anything of this sort been seen by you?" he brings forward his ear, saying "I cannot hear." "Diverts the discussion outside" means when asked "You have committed such and such an offence," having said "I went to Pāṭaliputta," and when it is again said "We are not asking about your going to Pāṭaliputta," he says "From there I went to Rājagaha." "Go to Rājagaha or to a brahmin's house; you have committed an offence." Saying such things as "There I obtained pork" and so on, he scatters the discussion outside. "Irritation" means the state of being angered; "hate" means the state of being corrupted. Both of these are merely names for wrath. "Displeasure" means the appearance of dissatisfaction; this is a name for displeasure. "Manifests" means shows, makes known. "Speaks while gesticulating with the arms" means having flung his arms about again and again, he utters shameless words. "Not heeding" means not accepting with respect, despising; the meaning is having become disrespectful. "Vexes" means harasses, afflicts. "Too much" means excessively firm, beyond measure. "Occupied with me" means having engaged in business with me. "Having returned to the lower life" means having turned back for the purpose of the

inferior state of being a householder; the meaning is having become a householder. "Be delighted" means be of gladdened mind; he speaks with the intention: "You obtain what should be obtained by me, you dwell in the place where I should dwell, comfortable dwelling has been made for you by me." "Is corrupted" means becomes corrupted.

"By the nine grounds of resentment" means they are spoken of only by way of their arising in beings. As he said -

> "Monks, there are these nine grounds of resentment. What nine? 'He has done harm to me' - one binds resentment; 'he is doing harm to me' - one binds resentment; 'he will do harm to me' - one binds resentment; 'he has done harm to one who is dear and agreeable to me, he is doing harm, he will do harm' - one binds resentment; 'he has done good to one who is disagreeable and unpleasant to me, he is doing good, he will do good' - one binds resentment. These, monks, are the nine grounds of resentment."

Therein, "grounds of resentment" means causes of resentment. "Resentment" here means irritation; that very same irritation, being the basis of irritation again and again, is a ground of resentment. "Binds resentment" means binds, makes, gives rise to irritation. "He did not act for my benefit, does not act for my benefit, will not act for my benefit. He did not act for the benefit of one who is dear and agreeable to me, does not act for his benefit, will not act for his benefit. He did not do harm to one who is disagreeable and unpleasant to me, does not do harm, will not do harm" - the other nine grounds of resentment stated in the exposition are included in these very nine. "Struck" means offended.

"By the nine kinds of conceit" means what are the nine kinds of conceit? The conceit "I am superior" towards a superior, the conceit "I am equal" towards a superior, the conceit "I am inferior" towards a superior. The conceit "I am superior" towards an equal, the conceit "I am equal" towards an equal, the conceit "I am inferior" towards an equal. The conceit "I am superior" towards an inferior, the conceit "I am equal" towards an inferior, the conceit "I am inferior" towards an inferior. These are the nine kinds of conceit.

Here, however, the conceit "I am superior" towards a superior arises in kings and in those gone forth. For a king, by reason of his country or his wealth or his vehicles, produces this conceit thinking "Who is there equal to me?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "Who is there equal to me?"

The conceit "I am equal" towards a superior also arises in those very same persons. For a king, by reason of his country or his wealth or his vehicles, produces this conceit thinking "What difference is there between me and other kings?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "What difference is there between me and another monk?"

The conceit "I am inferior" towards a superior also arises in those very same persons. For a king whose country or wealth or vehicles and so on are not very well accomplished, he produces this conceit thinking "Being called a king is merely a conventional expression for me; what kind of king am I?" One gone forth too, of little

material gain and honour, produces this conceit thinking "That I am a speaker of the Teaching, very learned, a great elder - this is mere talk; what kind of speaker of the Teaching am I, what kind of learned person am I, what kind of great elder am I, when I have no material gain and honour?"

The conceit "I am superior" towards an equal and so on arise in ministers and the like. For a minister or a provincial official, by reason of his wealth, vehicles, and conveyances and so on, produces this conceit thinking either "What other royal servant is there equal to me?" or "What difference is there between me and others?" or "Minister is merely a name for me; I do not even have enough for food and clothing; what kind of minister am I?"

The conceit "I am superior" towards an inferior and so on arise in slaves and the like. For a slave, through his mother's side or his father's side, produces this conceit thinking either "What other slave is there equal to me? Others, being unable to make a living, became slaves on account of their bellies, but I am superior because I have come by lineage," or "By the state of being a slave of pure lineage on both sides, what difference is there between me and such-and-such a slave?" or "I have come to slavery by reason of my belly, but on the side of my mother and father, there is no ground for my being a slave; what kind of slave am I?" And just as a slave, so too refuse-removers, outcasts, and the like produce this very conceit. And here, only the conceit arisen as "I am superior" towards a superior is a conceit in accordance with reality; the other two are conceits not in accordance with reality. Likewise, only the conceit arisen as "I am equal" towards an equal and "I am inferior" towards an inferior is a conceit in accordance with reality; the other two are conceits not in accordance with reality. Therein, conceits in accordance with reality are to be destroyed by the path of arahantship; conceits not in accordance with reality are to be destroyed by the path of stream-entry.

The states rooted in craving have been stated already. "Finds pleasure" means one does not find pleasure merely through lust alone, but rather, since the quest and so on rooted in craving also come into being, one finds pleasure in, is yoked to, is bound by all unwholesome mental states rooted in craving - this is the intention.

"By the ten bases of mental defilements" means what are the ten bases of mental defilements? Greed, hate, delusion, conceit, wrong view, sceptical doubt, sloth, restlessness, shamelessness, and moral fearlessness - these are the ten bases of mental defilements.

Therein, the mental defilements themselves are the bases of mental defilements; or beings who have not eliminated the mental corruptions dwell here, established in greed and so on - thus they are bases; and the mental defilements are the bases for those beings who are established in them - thus they are bases of mental defilements. Because even mental defilements arising here by way of the proximity condition and so on do indeed dwell, therefore they are also called bases of mental defilements in the sense of being bases for the mental defilements. They are greedy (lubbhanti) by means of it, or it itself is greedy (lubbhati), or it is merely the act of being greedy (lubbhana) - thus greed (lobha). They become corrupted (dussanti) by means of it, or it itself becomes corrupted (dussati), or it is merely the act of becoming corrupted (dussana) - thus hate (dosa). They become deluded (muyhanti)

by means of it, or it itself becomes deluded (muyhati), or it is merely the act of becoming deluded (muyhana) - thus delusion (moha). One imagines (maññati) - thus conceit (māna). Wrong view and so on have their meaning already stated. One who does not feel shame (na hirīyati) is shameless (ahirika); the state of that is shamelessness (ahirika). One who does not have moral fear (na ottappati) is one without moral fear (anottappī); the state of that is moral fearlessness (anottappa). Among those, shamelessness has the characteristic of not feeling disgust towards bodily misconduct and so on; moral fearlessness has the characteristic of not feeling dread towards those very same things. "Is defiled" (kilissati) means is tormented, is afflicted.

"By ten grounds of resentment" means by the nine stated previously and by the one stated as "or else resentment arises without reason" - thus by ten. For even without discriminating regarding "he has done harm to me" and so on, resentment arises even towards stumps, thorns and so on, which are without reason.

"By ten unwholesome courses of action" means: what are the ten unwholesome courses of action? Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view. These are the ten unwholesome courses of action. Therein, they are unwholesome actions and they are paths to unfortunate realms - thus unwholesome courses of action. "Endowed with" (samannāgata) means possessed of (samaṅgībhūta).

"By ten mental fetters" means: what are the ten mental fetters? The mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of adherence to moral rules and austerities, the mental fetter of lust for existence, the mental fetter of envy, the mental fetter of stinginess, the mental fetter of ignorance - these are the ten mental fetters. The wrong courses have their meaning already stated.

"With wrong view of ten bases" means: what is wrong view with ten bases? There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves. This is wrong view with ten bases.

Therein, "with ten bases" means it has ten bases - thus "with ten bases.""There is not what is given" - he knows that what is given indeed exists, that it is possible to give something to someone. But he takes it that there is no result and consequence of what is given. "There is not what is sacrificed" - what is sacrificed is called a great sacrifice; he knows that it is possible to perform that sacrifice. But he takes it that there is no result and consequence of what is sacrificed. "What is offered" means the performance of hospitality, gifts to guests, and auspicious ceremonies; he knows that it is possible to do that. But he takes it that there is no result and consequence of that. "Of good and bad actions" - here the ten wholesome courses of action are called good actions, and the ten unwholesome courses of action are called bad actions. He

knows the existence of those. But he takes it that there is no result and consequence. "There is not this world" - standing in the other world, he takes it that this world does not exist. "There is not the other world" - standing in this world, he takes it that the other world does not exist. "There is not mother, there is not father" - he knows the existence of mother and father. He takes it that there is no result and consequence of anything done towards them. "There are no spontaneously reborn beings" - he takes it that there are no beings who pass away and are reborn. "Who have gone the right way, who have rightly practised" - he takes it that righteous ascetics and brahmins who have practised the conforming practice do not exist in the world. "Who this world and" etc. "Proclaim" - he takes it that there is no omniscient Buddha who, having known this world and the other world by himself through most excellent knowledge, is able to proclaim them.

"Extreme-grasping view" means it grasps each single extreme, each portion, beginning with "the world is eternal" and so on - thus "extreme-grasping." Or, the grasping of an extreme is extreme-grasping; that which possesses extreme-grasping - thus "extreme-grasping." By that extreme-grasping view. But that has already been stated.

"By the one hundred and eight obsessions of craving" means eight over a hundred is one hundred and eight. It obsesses in the round of rebirths, meaning it causes one to dwell for a long time - thus "obsession"; craving itself is the obsession - thus "obsession of craving"; because of the multiplicity of cravings by way of the distinction of objects and by way of arising again and again, having made it plural, a hundred of obsessions of craving is "a hundred obsessions of craving." Therefore, where "by a hundred obsessions of craving" should be said, by way of a grammatical inversion, the description in the plural "by the hundreds of obsessions of craving" was made. "One hundred and eight" should be seen as meaning by the hundred obsessions of craving reckoned thus. It should be understood that the eight were made negligible and only a hundred was taken. But in the Khuddakavatthuvibhaṅga, "thoughts of craving" is what has come. As he said -

> "Eighteen thoughts of craving with reference to the internal, eighteen thoughts of craving with reference to the external, having collected them together, having summarised them, there are thirty-six thoughts of craving. Thus thirty-six thoughts of craving relating to the past, thirty-six thoughts of craving relating to the future, thirty-six thoughts of craving relating to the present, having collected them together, having summarised them, there are one hundred and eight thoughts of craving."

But here the obsessions of craving themselves are called "thoughts of craving."The meaning is the occurrence of craving, the proceeding of craving. "With reference to the internal" means with reference to the internal fivefold aggregate. For here this is the genitive case used in the accusative sense. But the detail of this should be understood by the very method stated in its analytic explanation. But this is another method - With visible form as object alone there are three cravings - sensual craving, craving for existence, and craving for non-existence; likewise with sound and so on as objects, in the six objects there are eighteen cravings; eighteen with internal objects and eighteen with external objects - making thirty-six. Those very same, thirty-six

with past objects, thirty-six with future objects, thirty-six with present objects - there are one hundred and eight thoughts of craving. "Obsessed" means obsessed in the object, or obsessed in the round of rebirths, made to dwell for a long time.

"By sixty-two wrong views" means "What are the sixty-two wrong views spoken of by the Blessed One in the explanation of the Brahmajāla? Four doctrines of eternalism, four doctrines of partial eternalism, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists, sixteen doctrines of perception, eight doctrines of non-perception, eight doctrines of neither-perception-nor-non-perception, seven doctrines of annihilationism, five doctrines of Nibbāna in this present life - these are the sixty-two wrong views spoken of by the Blessed One in the explanation of the Brahmajāla." But the detail here should be understood by the very method stated in the Brahmajāla Sutta.

"I have crossed over" means I have crossed over, I am one who has crossed over the fourfold flood, or the ocean of the round of rebirths. "Released" means released from the bonds of lust and so on. "Tamed" means one who has ceased associating with defilements, one who is without agitation. "Peaceful" means one who has become cool. "Comforted" means one who has gained relief through the seeing of Nibbāna. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. "I am able" means I am capable. "Indeed" (kho) is an indeclinable particle used in a definitive sense. "To lead others to final Nibbāna" - here the word "others" (pare ca) should be connected also with "to help others cross over" and so on.

The explanation of the analytic explanation of the knowledge of great compassion is finished.

72-73. Commentary on the Description of the Knowledge of Omniscience

119. In the description of the knowledge of omniscience, having asked "What is the Truth-finder's knowledge of omniscience?" because of its being of the same nature as that, together with that itself the unobstructed knowledge was described. For the unobstructed knowledge does not exist separately as a phenomenon; this is indeed one and the same knowledge, which is spoken of in two ways by the distinction of aspect, like the faith faculty and the power of faith and so on. For the knowledge of omniscience itself - "there is no obstruction for this" - because of the impossibility of creating an obstruction by any phenomenon or by any person, it is called "unobstructed," because all phenomena are dependent upon adverting. But others, even having adverted, do not know. Some, however, say: "The knowledge of omniscience is like mind-consciousness, because of having all objects. That very knowledge is the unobstructed knowledge, like Indra's thunderbolt, because of being unimpeded in its domains. The knowledge of omniscience is the rejecting of gradual omniscience; the unobstructed knowledge is the rejecting of simultaneous omniscience. The Blessed One is called omniscient even by the attainment of the knowledge of omniscience, but not gradually omniscient. Even by the attainment of the unobstructed knowledge he is called omniscient, but not simultaneously omniscient."

In "He knows all that is conditioned and unconditioned without remainder," here "all" means the exhaustive inclusion without remainder of all phenomena by way of type. "Without remainder" means the exhaustive inclusion without remainder of each and every phenomenon by way of all aspects. "Conditioned and unconditioned" is the showing of the twofold classification. For the conditioned is one classification, and the unconditioned is one classification. "Conditioned" means produced by conditions having come together. The five aggregates. "Unconditioned" means not so conditioned. Nibbāna. He knows the conditioned without remainder by the aspects of impermanence, suffering, non-self and so on; he knows the unconditioned without remainder by the aspects of emptiness, the signless, the desireless and so on. "Without remainder" means there is no remainder of this conditioned and unconditioned. The conditioned and the unconditioned. Concept too, though of many varieties, belongs to the side of the unconditioned because of not being produced by conditions. For the knowledge of omniscience knows all concepts in their many varieties. Or alternatively, "all" is the inclusion of all phenomena."Without remainder" is the all-embracing inclusion. "There is no obstruction therein" means therein, in that conditioned and unconditioned without remainder, because of the unattached nature of the knowledge of omniscience, there is no obstruction - the meaning is that that very knowledge of omniscience is called the unobstructed knowledge.

120. Now, in order to show by way of the various distinctions of domain, he said beginning with "the past." Therein, "the past, the future, the present" is shown by way of the distinction of time; "eye and forms" and so on is by way of the distinction of sense-base and object. "Thus he knows all that" means the complete exhaustion without remainder of those eye and forms. Thus in the remaining ones. "As far as" means complete exhaustion without remainder. "The meaning of impermanent" and so on is shown by way of the distinction of general characteristics. And "the meaning of impermanent" means the characteristic of impermanence. Or the accusative expression is used in the individual sense. The same method applies to such cases. "Of matter" and so on is shown by way of the distinction of aggregates.Of the eye, etc. "of ageing and death" should be construed by the method of abbreviation stated above. In "for direct knowledge" and so on, these are just the knowledges stated above. "The meaning of direct knowledge" means the intrinsic nature of directly knowing. The same method applies to such cases. "The meaning of aggregate of the aggregates" and so on should be understood by the method already stated above. "Wholesome mental states" and so on is the distinction by way of the triad of wholesome. "Sensual-sphere mental states" and so on is by way of the four planes.In both cases, the plural reading "he knows all" is preferable. But because it fell into the stream of the singular, in the manuscripts it was written in the singular. "Of suffering" and so on is the distinction of domain of the fourteen Buddha-knowledges. If one asks: having stated the four knowledges beginning with "the knowledge of the diversity of faculties," why was the knowledge of omniscience not stated? Because what is being stated is itself the knowledge of omniscience. For when the knowledge of omniscience is being stated by way of the distinction of domain, that knowledge need not be stated separately; but the knowledge of omniscience is indeed the domain of the knowledge of omniscience itself.

Again, showing the ground of the knowledge of omniscience by the method stated in the Kāḷakārāma Suttanta and so on, he said beginning with "as far as the world with

its gods." Therein, "including the gods" means together with the gods. "Including Māra" means together with Māra. "Including Brahmā, of the world" means together with Brahmā. "Including ascetics and brahmins" means together with ascetics and brahmins. "Of the generation including gods and humans" means together with gods and humans. "Generation" (pajā) because of being born (pajātattā) - this is a synonymous expression for the world of beings. Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods; by the expression "including Māra," the inclusion of the sixth sensual-sphere god; by the expression "including Brahmā," the inclusion of the Brahmā gods beginning with the Brahmakāyika and so on; by the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil; by the expression "generation," the inclusion of the world of beings; by the expression "including gods and humans," the inclusion of conventional gods and the remaining humans should be understood. Thus here it should be understood that by three terms, the world of space, and by two, by way of generation, the world of beings is included.

Another method - By the inclusion of "including the gods," the immaterial-sphere world is included; by the inclusion of "including Māra," the six sensual-sphere heavenly worlds; by the inclusion of "including Brahmā," the fine-material-sphere Brahmā world; by the inclusion of "including ascetics and brahmins" and so on, by way of the fourfold assembly, the human world together with conventional gods, or the remaining world of beings.

But furthermore, here by the expression "including the gods," by way of the superior delimitation, he establishes the nature of knowing what has been seen and so on of the entire world. Thereupon, for those to whom it might occur: "Māra is of great might, the lord of the six sensual spheres, the wielder of power - does he too know what has been seen and so on by him?" - dispelling their doubt, he said "including Māra." For those to whom it might occur: "Brahmā is of great might, with one finger he pervades light in one thousand world-systems, with two, etc. with ten fingers he pervades light in ten thousand world-systems, and he experiences the unsurpassed happiness of meditative absorption and attainment - does he too know what has been seen and so on by him?" - dispelling their doubt, he said "including Brahmā." Thereupon, for those to whom it might occur: "Many ascetics and brahmins are opponents of the Dispensation - does he know what has been seen and so on even of them?" - dispelling their doubt, he said "among the generation including ascetics and brahmins." Thus, having made known the nature of knowing what has been seen and so on of the superior ones, then, taking the conventional gods and the remaining humans, he makes known the nature of knowing what has been seen and so on of the remaining world of beings by way of the superior delimitation. This is the sequence of connection here. But the ancients said - "With its gods" means of the remaining world together with the deities. "Including Māra" means of the remaining world together with Māra. "Including Brahmā" means of the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms by three ways, in order to encompass them again by two ways, it was said "among the generation including ascetics and brahmins, with its gods and humans." Thus, by five terms, in this and that way, the three-element world alone has been encompassed.

"Seen" means the visible form sense base. "Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having reached them. "Cognised" means the mind-object beginning with pleasure, pain, and so on. "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness. "He knows all" - by this, this is shown: Whatever visual object beginning with "blue, yellow" and so on, of this world including its gods in immeasurable world systems, comes into the range of the eye-door - this being, at this moment, having seen this particular visual object, has become glad or unhappy or neutral - all that the Truth-finder's knowledge of omniscience knows. Likewise, whatever sound object beginning with "the sound of a drum, the sound of a small drum" and so on, of this world including its gods in immeasurable world systems, comes into the range of the ear-door; whatever odour object beginning with "root odour, bark odour" and so on comes into the range of the nose-door; whatever flavour object beginning with "root flavour, trunk flavour" and so on comes into the range of the tongue-door; whatever tangible object classified as the solid element, the heat element, and the air element, beginning with "hard, soft" and so on, comes into the range of the body-door - this being, at this moment, having touched this particular tangible object, has become glad or unhappy or neutral - all that the Truth-finder's knowledge of omniscience knows. Likewise, whatever mind-object classified as happiness, suffering, and so on, of this world including its gods in immeasurable world systems, comes into the range of the mind-door - this being, at this moment, having cognised this particular mind-object, has become glad or unhappy or neutral - all that the Truth-finder's knowledge of omniscience knows. But for this public, there is what has not been attained after having sought, and there is what has been attained after having sought. There is what has not been attained without having sought, and there is what has been attained without having sought. There is nothing called unattained by the Truth-finder's knowledge of omniscience.

121. Again, by another method of exposition, for the purpose of establishing the existence of the knowledge of omniscience, he spoke the verse beginning with "not of that." Therein, "there is nothing unseen by him here" means for that Truth-finder, here in this world of three elements, or in this present time, there is not, there does not exist, even a trifle that is called unseen by the eye of wisdom. "There is" (atthi) is a verb in the present tense. By this he shows the state of being known of all phenomena belonging to the present time. But here the letter "da" is connected for the ease of verse composition. "And also unknown" (atho aviññāta) - here "atho" is an indeclinable particle used in connecting words. "Unknown" means any phenomenon whatsoever called unknown belonging to past time. "Did not exist" (nāhosi) is the remainder of the reading. When taking the word "atthi" as an indeclinable, it is fitting even without the remainder of the reading. By this he shows the state of being known of all phenomena belonging to past time. "To be unknown" (ajānitabba) means there will not be, or there does not exist, any phenomenon whatsoever called to be unknown belonging to future time. By this he shows the state of being known of all phenomena belonging to future time. Or here the prefix "a" is merely a specification of the act of knowing. "He directly knew all that is to be understood" (sabbaṃ abhiññāsi yadatthi neyya) - here whatever phenomenon belonging to the three times

or independent of time that is to be understood, to be known, exists, all that the Truth-finder directly knew, knew through superior knowledge of omniscience, penetrated. Here, because the word "atthi" encompasses what belongs to the three times and what is independent of time, the word "atthi" should be seen as indeed an indeclinable. "The Truth-finder is thereby the all-seeing one" (tathāgato tena samantacakkhu) means because of being without exception by way of time and by way of location, the eye of knowledge that proceeds all around, from every side, is the all-seeing eye. By that aforesaid reason, it is said that the Truth-finder is the all-seeing one, the omniscient one. By this verse, through a teaching based on the standpoint of the person, the knowledge of omniscience has been established.

Again, wishing to show the knowledge of omniscience by way of the domain of the Buddha-knowledges, he stated the passage beginning with "the all-seeing one - in what sense is he the all-seeing one?" Therein, regarding the term "the all-seeing one" stated in the verse, whatever that all-seeing eye is, in what sense is it the all-seeing one - this is the meaning. But its meaning is already stated by the passages beginning with "as far as the meaning of suffering of suffering" and so on. For the knowledge of omniscience is the all-seeing eye. As he said - "The all-seeing eye is called the knowledge of omniscience." When the meaning of the knowledge of omniscience is stated, the meaning of the all-seeing eye is just as if stated. "The knowledges of the Buddha alone" means the Buddha-knowledges. For knowledge of suffering and so on operate in every way only for the Buddha, the Blessed One, but for others they operate only in a partial manner. But "common to disciples" was said with reference to their existence even in a partial manner. "All is known" means all is known by knowledge. "There is no meaning of suffering that is unknown" makes clear by negation the very meaning already stated. "All is seen" means not merely known alone, but rather made as if seen with the eye. "All is understood" means not merely seen alone, but rather made obvious. "All is realised" means not merely understood alone, but rather made directly visible therein by way of the attainment of knowledge. "All is touched" means not merely realised alone, but rather touched by way of occurrence again and again according to preference. Or, known by way of intrinsic nature characteristic. Seen by way of the characteristic of similarity. Understood by way of function. realised by way of manifestation. Touched by way of proximate cause. Or, known by way of the arising of knowledge. Seen by way of the arising of the eye. Understood by way of the arising of wisdom. realised by way of the arising of true knowledge. Touched by way of the arising of light. By the method beginning with "as far as the meaning of suffering of suffering, all is seen, there is no meaning of suffering unseen" and by the method beginning with "as far as in the world with its gods, etc. pondered over by the mind, all is known, there is nothing unknown" - the elaboration should be understood. The verse stated at the beginning was stated again by way of conclusion. For when that conclusion is made, the conclusion of the knowledge is also just as if made.

The explanation of the analytic explanation of the knowledge of omniscience is finished.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The explanation of the treatise on knowledge is finished.

2. Treatise on Views

1. Commentary on the Description of the View of Gratification

122. Now the progressive explanation of the treatise on views, which was spoken after the treatise on knowledge, has been reached. For this treatise on views was spoken after the treatise on knowledge because for one who has gained familiarity with knowledge through the treatise on knowledge and has attained right view, the purification from the stain of wrong view is easily done, and right view becomes well purified. Therein, "What is view?" and so on is the question. "What is view? Adherence and clinging is view" and so on is the answer to the question asked. "How is adherence and clinging view?" and so on is the detailed explanation of the answer answered; "All of those views are views of gratification" and so on is the comparison with the Sutta on Views - thus these are the four divisions. Therein, in the division of questions first, "What is view?" is a question about the phenomenon, a question about the intrinsic nature. "How many standpoints for views are there?" is a question about the cause, a question about the condition; the meaning is "how many are the causes of views?" "How many prepossessions by views are there?" is a question about occurrence, a question about alteration. For views themselves, arising by way of occurrence while enveloping consciousness, are called prepossessions by views. "How many views are there?" is a question about the reckoning of views, a question about the counting. "How many adherences to views are there?" is a question about the classification of views by way of the classification of subject matter and by way of the diversity of objects. For views themselves cling to and adhere to this and that subject matter and this and that object - thus they are called adherences to views. "What is the uprooting of standpoints for views?" is a question about the opposite of views, a question about the means of abandoning. For the causes of views, namely the aggregates and so on, through the uprooting of views, are no longer their causes - thus those causes are said to be uprooted. Therefore, "the standpoints for views are rightly and exceedingly destroyed by this" - thus it is called the uprooting of standpoints for views.

Now there are six answers beginning with "What is view?" to those six questions. Therein, "What is view?" is the question to be answered. "Adherence and clinging is view" is the answer. But that, regarding a subject matter that is impermanent and so on, clings to, becomes established in, and firmly grasps it by way of permanent and so on - thus adherence. Having gone beyond the mode of impermanent and so on, occurring by way of "permanent" and so on, it touches from outside and grasps - thus clinging. Or, it touches and grasps "permanent" and so on as the other, the highest, the truth - thus clinging; adherence and that clinging - thus adherence and clinging. "Of such a kind is view" - thus it answers the intrinsic nature of view by way of function. "Three hundred" means three hundreds; a change of expression has been made. Without even extracting the question "What is the uprooting of standpoints for views?", the answer "The path of stream-entry is the uprooting of standpoints for views" was given.

123. Now the detailed explanation beginning with "how is adherence and clinging" and so on. Therein, "materiality" is in the accusative case. The connection is: "materiality - adherence and clinging." And "materiality" here means the aggregate of

clinging to matter and also kasiṇa matter. "'This is mine' - adherence and clinging is view," "'this I am' - adherence and clinging is view," "'this is my self' - adherence and clinging is view" - should be construed individually. "This" is a general term. For that very reason, the neuter form and singular were used in "feeling - this is mine," "activities - this is mine." But "this" was made in the masculine singular having regard to what is to be said. "This is mine" is view rooted in imagination due to craving. "This I am" is view rooted in imagination due to conceit. "This is my self" is just imagination due to view. Some, however, explain the meaning of these three statements thus: "'this is mine' is the fashioning of mine-making; 'this I am' is the fashioning of I-making; 'this is my self' is adherence to self fashioned by I-making and mine-making"; and likewise, "in that very order, settling rooted in craving is the grasping of conceit, settled through the root of craving and grasped by conceit is adherence to self"; and "non-seeing of the characteristic of suffering of activities, non-seeing of the characteristic of impermanence of activities, adherence to self caused by non-seeing of the three characteristics of activities"; and "for one gone to the illusion of happiness and beauty in what is suffering and unattractive, for one gone to the illusion of permanence in what is impermanent, adherence to self of one gone to the fourfold illusion"; and "the fashioning of the mode of the knowledge of past lives, the fashioning of the future attainment of the knowledge of the divine eye, adherence to self of one dependent on fashioning regarding phenomena dependently arisen through specific conditionality of the past and the future"; and "through delight one follows after the past, through delight one longs for the future, one is drawn away regarding present phenomena - adherence to self"; and "view caused by not knowing regarding the past, view caused by not knowing regarding the future, adherence to self caused by not knowing regarding phenomena dependently arisen through specific conditionality of both the past and the future."

Now the views here are first based on the five aggregates. Then views based on the six internal and external sense bases, classes of consciousness, classes of contact, classes of feeling, classes of perception, classes of volition, classes of craving, applied thought, sustained thought, elements, ten kasiṇas, and the thirty-two aspects were stated. And among the thirty-two aspects, where separate adherence is not fitting, it should be understood that separate adherence was made as if by way of adherence to the whole body. Then the explanation was made by way of twelve sense bases, eighteen elements, and nineteen faculties. The three exclusively supramundane faculties were not included. For there are no views based on the supramundane. And everywhere, among phenomena that are mixed mundane and supramundane, setting aside the supramundane, only the mundane should be taken. And matter not bound to the faculties should not be taken at all. Then the explanation was made by way of the three realms, the nine kinds of existence, meditative absorptions, divine abidings, and attainments, and by way of the factors of dependent origination. Regarding the separate taking of birth, ageing and death, the resolution follows the method already stated. And all these terms beginning with materiality and ending with ageing and death amount to one hundred and ninety-eight terms.

124. Among the standpoints for views, "the aggregates are also a standpoint for views" means because even for the identity view with twenty bases, the five aggregates alone are the basis, and because it was said "Whatever ascetics or brahmins, monks, who regarding self in various ways, all of them regard only the five

aggregates of clinging, or one or other of them" - the five aggregates of clinging are the cause of views. "Ignorance is also a standpoint for views" means because of the arising of views in those blinded by ignorance - "This view, venerable sir, 'They are Perfectly Enlightened Ones among those who are not Perfectly Enlightened Ones' - dependent on what, venerable sir, is this view discerned?" "This is indeed a great element, Kaccāna, that is to say, the ignorance element. Dependent on an inferior element, Kaccāna, inferior perception arises, inferior view" - and from this statement, ignorance is the cause of views. "Contact is also a standpoint for views" means because of the arising of views for one touched by that contact - "Whatever ascetics and brahmins, monks, who theorise about the past, hold views about the past, and referring to the past, assert various doctrinal positions - that too is conditioned by contact" - and from this statement, contact is the cause of views. "Perception is also a standpoint for views" means because perception, by grasping merely the appearance, is the cause of grasping what is not the true intrinsic nature -

> "The three and the sixty, dependent on the doctrines of ascetics, O one of extensive wisdom;
> Dependent on the perception of conventional terms and perception, having removed the entries, he went beyond the darkness of the flood."

From this statement, and from the statement "for the terms of obsession have perception as their source," perception is the cause of views. "Applied thought is also a standpoint for views" means because of the arising of views through reflection on appearances -

> "There are indeed not many different truths, permanent in the world, apart from perception;
> Having fashioned reasoning in views, they speak of the twofold principle: 'truth' and 'falsehood'."

And from this statement, applied thought is the cause of views."Unwise attention is also a standpoint for views" means because unwise attention is the cause not shared with unwholesome states - and from the statement "For one thus attending unwisely, one of six views arises," unwise attention is the cause of views. "An evil friend is also a standpoint for views" means because of the arising of views through following the example of the evil friend's views - "Taking an external factor into account, monks, I do not perceive any other single factor that thus leads to great harm. As does, monks, evil friendship" - and from this statement, an evil friend is the cause of views. "The sound from others is also a standpoint for views" means because of the arising of views through hearing badly proclaimed teachings - and from the statement "There are these two causes, monks, two conditions for the arising of wrong view: the utterance of another and unwise attention," the sound from others - that is, talk connected with wrong view from one of wrong view - is the cause of views.

Now, making clear the meaning of the term "standpoint for views," he said beginning with "the aggregates are the cause, the aggregates are the condition." The aggregates alone, with reference to views, are both the productive cause and the supportive condition - this is the meaning. "In the meaning of origination" means origination is that by which they originate, they arise - thus "origination"; the meaning is cause. By that meaning of origination, by being the cause of views - this is the

meaning.

125. Now, showing the classification of views by way of the classification of function, he said beginning with "What are the eighteen prepossessions by views?" Therein, "whatever view" is the common root term for the eighteen terms now being stated. "Whatever is view, that itself is wrong view; whatever is view, that itself is the thicket of views" - the connection should be made with all of them. It is view in the sense of seeing not as it really is; that itself is seeing gone among views, because of being included within the sixty-two views - thus it is wrong view. The meaning of what is below has already been stated. Because of having gone to one extreme of the two extremes - thus too it is wrong view. That very view, in the sense of being difficult to pass through, is the thicket of views, like thickets of grass, thickets of forest, and thickets of mountains. In the sense of being dangerous and frightful, it is the wilderness of views, like the wilderness of thieves, the wilderness of wild beasts, the waterless wilderness, and the famine wilderness. In the Dhammasaṅgaṇī, it has come in its own form as "wilderness of views." In the sense of piercing through right view and in the sense of being contrary, it is the wriggling of views. For wrong seeing, when arising, pierces through right seeing and opposes it. In the Dhammasaṅgaṇī, it has come as "wriggling of views." Because of sometimes grasping eternalism and sometimes annihilationism, it is a deformed writhing of view - thus the writhing of views. For one gone to wrong views is unable to become established in one position; sometimes he recollects eternalism, sometimes annihilationism. View itself binds to harm - thus the mental fetter of wrong view. View itself, in the sense of piercing within and in the sense of being difficult to extract, is a dart - thus the dart of views. View itself, in the sense of causing oppression, is confinement - thus the confinement of views. View itself, in the sense of obstructing liberation, is an impediment - thus the impediment of views. View itself, in the sense of being difficult to escape from, is bondage - thus the bondage of views. View itself, in the sense of being difficult to climb out of, is a precipice - thus the precipice of views. View itself, in the sense of having become firmly established, is an underlying tendency - thus the underlying tendency to wrong view. View itself torments oneself - thus the torment of views. View itself burns oneself - thus the fever of views.View itself ties together the collection of mental defilements - thus the mental knot of views. View itself is taken up exceedingly - thus the clinging to views. View itself adheres by way of "truth" and so on - thus the adherence to views. View itself touches this as other, or touches from outside - thus the adherence to views.

126. Now, reciting the sixteen views by way of categories, he said beginning with "What are the sixteen views?" Therein, a view regarding gratification termed as happiness and pleasure is the view of gratification. A view that has accompanied the self is the view of self. A view that is wrong because it occurs as "there is not" is wrong view. A view regarding the existing body, or alternatively a view existing in the body, is identity view. "Body" here means the five aggregates; the identity termed as the five aggregates is the foundation and support of this - thus "founded on identity." A view that has arisen as "eternal" is the eternalist view.A view that has arisen as "annihilation" is the annihilationist view. It grasps an extreme such as eternalism and so on - thus "extreme-grasping"; or that which possesses extreme-grasping - thus "extreme-grasping." A view that has accompanied the past termed as what is gone by is the view about the past. A view that has accompanied the future termed as what

has not yet come is the view about the future. It binds to harm - thus "fettering." By the force of I-making, a view shackled, connected, and produced by conceit arisen as "I," which is the root of the view, is the view shackled by conceit as "I." Likewise, a view shackled by conceit arisen as "mine" by the force of mine-making is the view shackled by conceit as "mine." The speaking, the saying of a self is the doctrine of self; a view connected with and bound by that is the view connected with the doctrine of self. The speaking, the saying of the self as the world is the doctrine of the world; a view connected with that is the view connected with the doctrine of the world. Existence is called the eternal; a view arising by way of eternalism is the view of existence. Non-existence is called annihilation; a view arising by way of annihilation is the view of non-existence.

127-128. Now, wishing to explain the three hundred adherences to views, having asked "What are the three hundred adherences to views?" and without answering them, wishing to answer them by answering each adherence separately, having asked the counting of the modes of adherence of the sixteen views by the method beginning with "In how many ways is there adherence to the view of gratification?" and again having answered the counting of the modes of adherence of those sixteen views as "There is adherence to the view of gratification in thirty-five ways," again answering those countings, he said beginning with "In which thirty-five ways is there adherence to the view of gratification?" Therein, "dependent on matter" means dependent on the aggregate of matter. "There arises happiness and pleasure" means in dependence on the accomplishment of matter, thinking "This body of mine is like this," happiness and pleasure connected with the household life and associated with lust arises. Happiness and pleasure are in the meaning stated below."That itself is the gratification in matter" means the gratification dependent on matter. For that happiness is relished and enjoyed by the power of craving - thus it is gratification. "Adherence and clinging is view" means that gratification becomes adherence and clinging as "It is eternal," or "It will be annihilated," or "It makes the self that is eternal or being annihilated happy." Therefore, "whatever view and whatever gratification" means even though gratification is not of the nature of view, since without gratification that view does not arise, both are conjoined together. "View of gratification" means it has been said that it is a view that has occurred regarding gratification.

Now, wishing to censure wrong view and one of wrong view by comparing with various discourses, he said beginning with "The view of gratification is wrong view." Therein, "failure in view" means the failure of the view reckoned as wrong view that destroys right view. "Failing in view" means one whose right view has failed and been destroyed is one failing in view; it has been said that he is one with wrong views. Or one who has failed and been destroyed through wrong view is one failing in view. He should not be associated with by approaching. He should not be kept company with in mind. He should not be attended upon by approaching and sitting down."What is the reason for this" is a question about the reason: "For what reason should that association and so on not be done?" "Because his view is evil" is the answer giving the reason. Because this person's view is evil, therefore that association and so on should not be done - this is the meaning. "Lust for view" means lust arising regarding the view, referring to the view, thinking "My view is beautiful." "Dyed with lust for views" means dyed like a cloth dyed with dye, by that lust for views. "Not rich in

result" means by way of resultant fruit. "Not of great benefit" means by way of outcome fruit.

"Of a person" means of a person reckoned as an individual.For in mundane conventional expression, "puri" is called the body; one who lies in, that is, proceeds in that body is a "person" (puriso); "puṃ" is called hell; one who goes to, that is, proceeds to that hell is an "individual" (puggalo). For mostly beings, having passed away from a fortunate realm, are reborn only in an unfortunate realm. "What is the reason for this" means for what reason does that state of not being rich in result occur. "Because his view is evil" means because this person's view is evil, therefore it is not rich in result - this is the meaning. "Only two destinations" means among the five destinations, only two destinations. When the view fails, hell. When the view succeeds, the animal realm. "And whatever bodily action" means bodily action such as wearing one's own religious insignia, pursuit of one's own practice, paying respect, rising up in respect, salutation with joined palms, and so on. "And whatever verbal action" means verbal action such as learning one's own doctrine, recitation, teaching, urging, and so on. "And whatever mental action" means mental action connected with reflection about this world, and connected with reflection about the world beyond, and connected with reflection about what is done and not done. Regarding grass, wood, grain, and seeds, for one holding the view of a living being, bodily, verbal, and mental actions in giving, not giving, accepting, and using. "According to view" means in conformity with whatever this view is. "Complete" means full. "Taken upon oneself" means grasped.

In the commentary, however, it is said - That very same is threefold: bodily action established according to the view, bodily action conascent with the view, and bodily action conforming to the view. Therein, "For one who kills a living being, for one who takes what is not given, for one who commits misconduct, there is no evil on that account, there is no coming of evil" - whatever bodily action reckoned as killing living beings, taking what is not given, and misconduct is performed by one holding such a view, this is called bodily action established according to the view. "For one who kills a living being, for one who takes what is not given, for one who commits misconduct, there is no evil on that account, there is no coming of evil" - whatever bodily action is conascent with this view, with this seeing, this is called bodily action conascent with the view. But that very same, when complete, taken upon oneself, grasped, and adhered to, is called bodily action conforming to the view. The same method applies in the case of verbal action and mental action too. But here the explanation should be made thus: for one who speaks falsely, for one who speaks divisively, for one who speaks harshly, for one who chatters idly, for one who is covetous, for one with an angry mind, for one holding wrong view, there is no evil on that account, there is no coming of evil. And here the method stated by way of bearing the mark and so on, learning and so on, and speculation about the world and so on is fitting.

Among volition and so on, volition conascent with the view is called volition. Aspiration conascent with the view is called aspiration. The establishing of consciousness by the influence of volition and aspiration is called wish. But contact and so on, which are associated with those volition and so on, being phenomena included in the aggregate of mental activities, are called activities. By the terms beginning with "undesirable," suffering only is spoken of. For suffering is undesirable

because it is not sought by beings who desire happiness. It is unpleasant because of being disagreeable. It is disagreeable because of not increasing the mind and because of not spreading in the mind. It is harmful because of misfortune in the future. It is suffering because of oppression. "What is the reason for this" means what is the reason by which that leading to such a result occurs - this is the meaning. Now the reason for this is "because his view is evil." Because the view of that person is evil, inferior, therefore it leads to such a result - this is the meaning. "Planted in moist earth" means planted in ground moistened with water. "Earth-essence and water-essence" means the accomplishment of earth and the accomplishment of water in each respective place. For in the place where the seed is planted, not all the earth and not all the water causes the seed to bear fruit. But whatever portion of them touches the seed, that very portion causes the seed to bear fruit. Therefore that portion, being itself a condition for the nourishment of the seed, should be understood as the earth-essence and the water-essence. For the word "rasa" also has the meaning of accomplishment. As it is said: "In the sense of functional achievement, it is called function." And in the world, when it is said "a gandhabba of good flavour," the meaning is understood as an accomplished gandhabba. "Clings" means grasps. For whatever portion is a condition, the seed receiving that condition is said to grasp it. "All that" means all that kind of flavour. "For bitterness" means that earth-essence and water-essence, though not themselves bitter, in dependence on a bitter seed, leads to the bitterness of neem trees and so on and of their fruits. "For pungency" - this is merely a synonym for the former.

> "Endowed with beauty, fragrance, and flavour, this mango was in former times;
> Receiving that very same honour, why is the mango now bitter-fruited?"

For just as in the passage where it occurs, here too "bitter" itself should be understood as "pungent" in the sense of disagreeable. "Disagreeableness" means the state of being unsweet. "Asāduttāya" is also a reading; the meaning is "the state of being unpleasant." For "sādu" indeed means sweet. "Because the seed is its" means the seed of this margosa tree and so on. "Just so" means exactly in the same way. Because pleasant feeling is the supreme gratification, therefore the danger of wrong view has been shown by way of unpleasant feeling. Again, in order to show the danger of view by the eighteen-fold classification, he said beginning with "the view of gratification is wrong view." The meaning of that has already been stated. "By these eighteen aspects there is the fetter of one whose mind is obsessed" shows that view itself is bondage in the round of rebirths.

129. But since there are mental fetters that are of the nature of views and also those that are not of the nature of views, therefore, showing that classification, he said beginning with "there are mental fetters that are also views." Therein, since there is also a passage where the mental fetter of sensual lust itself has come as "the mental fetter of attachment," therefore "the mental fetter of attachment" was said. It should be understood that this was said with reference to greed that occurs without reaching the state of sensual lust. In the sections based on the remaining aggregates, sense bases, and so on too, the meaning should be understood by this very method. And since gratification has feeling as its ultimate extent, the teaching was given concluding only with feeling. Perception and so on were not included. "In these thirty-

five ways" means the five aggregates and the five sets of six beginning with the internal sense bases - in dependence on these thirty-five bases, in thirty-five ways by way of the object of gratification that has arisen.

The explanation of the analytic explanation of the view of gratification is finished.

2. Commentary on the Description of the View of Self

130. In the view of self, "an ignorant worldling" - 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, the mode of dependent conditions, the establishments of mindfulness, and so on, has indeed no scriptural learning that could counteract the view of self, and due to not having attained what is to be attained through practice, has no achievement - he, due to the absence of scriptural learning and achievement, should be understood as "ignorant." For "heard" means both the scriptural learning of the Buddha's word and, because it is the fruit of learning, achievement by way of conventional expression through cause; one for whom that learning exists is "learned," one who is not learned is "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."

Here indeed "grateful and thankful, wise" refers to the Individually Enlightened One, "a good friend and of firm devotion" refers to a disciple of the Buddha, "attentively does the function for one who is suffering" refers to the Perfectly Enlightened One. 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; 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 cessation, 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, 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 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 knowledge, 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 cessation. 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 he 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 Elder, having asked "In which twenty ways is there adherence to the view of self?" without answering that, describe the worldling thus: "Here an ignorant worldling"? It should be understood that in order to make clear that meaning through a teaching based on the standpoint of the person, he first described the worldling.

131. Having thus indicated the worldling, now showing the synopsis of adherence, he said beginning with "regards matter as self." Therein, "regards matter as self" means he regards the aggregate of matter and kasiṇa matter as "self" by the seeing that is wrong view. But in the exposition, it should be understood that since adherence to the aggregate of matter is obvious because of the subject being the five aggregates, without speaking of that, only kasiṇa matter was stated as "matter" by way of similarity. "Or self as possessing matter" means having grasped the immaterial as "self," he regards that self as possessing matter. "Or matter as in self" means having grasped the exclusively immaterial as "self," he regards matter as in that self. "Or self as in matter" means having grasped the exclusively immaterial as "self," he regards that self as in matter.

Therein, "regards matter as self" - pure matter alone as "self" has been spoken of."Or self as possessing matter, or matter as in self, or self as in matter, regards feeling as self, perception, activities, regards consciousness as self" - in these seven instances, the immaterial as "self" has been spoken of. "Or self as possessing feeling, or feeling as in self, or self as in feeling" - thus in the four aggregates, by way of three each, in twelve instances, a self mixed of material and immaterial has been spoken of. But those twenty views too are obstructions to the path, not obstructions to heaven, and are to be destroyed by the path of stream-entry.

Now, explaining that, he said beginning with "How does one regard matter."Therein, "the earth kasiṇa" means the earth kasiṇa reckoned as the counterpart sign produced in dependence on the earth circle, by way of entire pervading. "I" means he takes it with reference to himself alone. "Atta" means oneself. "Non-dual" means one and the

same. "Of an oil lamp" means of a lamp supplied with oil."Burning" means blazing. "Whatever is the flame, that is the colour" and so on is said because of the absence of colour apart from the flame. "Whatever view and whatever subject matter" - the meaning is that, having combined both together, it is called the view of self founded on matter.

The water kasiṇa and so on are just the kasiṇa signs produced in dependence on water and so on. But although the limited-space kasiṇa is an object of fine-material meditative absorption, it should be understood that when it is called "space kasiṇa," it would become confused with the space left by the removal of the kasiṇa, which is the object of immaterial meditative absorption, and therefore it was not included. Because the subject is matter, the consciousness kasiṇa should not be included at all. "Here a certain one regards feeling, perception, activities, consciousness as self" is said by way of taking the four aggregates together without dividing them. For he, being unable to separate consciousness and mental factors individually, takes them all together and grasps them as "self." "Possesses matter through this matter" - here both bodily matter and kasiṇa matter are applicable. "Accomplished in shade" means accomplished with shade, dense. "Tamenaṃ" - here the word "ena" is merely a particle; or the meaning is "tametaṃ." "Possessing shade" means having existing shade. Although matter is not grasped as "self," because the view has arisen without releasing matter, it is said to be "founded on matter."

"He regards matter as in self" means that because bodily matter and kasiṇa matter are dependent on consciousness, he regards that matter as in that self which is the immaterial collection. "This odour" refers to the smell that has been smelt."In this flower" - he spoke thus because of the odour being dependent on the flower.

"He regards self as in matter" means wherever matter goes, there consciousness goes. Therefore, having taken consciousness as dependent on matter, he regards that self which is the immaterial collection as in that matter. Because of the grossness of matter, he spoke of the casket as a gross receptacle.

132. In "here a certain one regards feeling born of eye-contact" and so on, even though there is no grasping of view separately for each feeling, when it is grasped by a single grasping as "feeling," because all feelings are included therein, they are indeed grasped separately - thus it should be understood that the separate explanation has been made. For he, because of the grossness of feeling by way of experiencing, grasps just feeling as "self." "Regards perception, activities, consciousness, matter as self" means he takes perception and so on, the immaterial phenomena, together with matter, and regards them as "self." For the worldling is like a mad man; in whatever way it presents itself, in that way he grasps it.

133. In "perception born of eye-contact" and so on, because perception is obvious by way of perceiving, one grasps perception as "self." The remainder should be understood according to the method stated regarding feeling.

134. In "volition born of eye-contact" and so on, among the phenomena included in the aggregate of mental activities, volition alone is explained because of the predominance and obviousness of volition. By that, the others too are indeed explained. He, however, because of its obviousness by way of being a mental factor, grasps volition as "self." The remainder is according to the method already stated.

135. In the passage beginning with "eye-consciousness," because consciousness is obvious by way of cognition, one grasps consciousness as "self." The remainder here too is the same as the method already stated.

The explanation of the analytic explanation of the view of self is finished.

3. Explanation of the Analytic Explanation of Wrong View

136. Wrong view is of the meaning already stated below. But this is another method - "There is not what is given" - because of being an annihilationist view, it rejects the fruit of giving. "There is not what is sacrificed" - here "what is sacrificed" means a minor sacrifice. "What is offered" means a great sacrifice. It rejects the fruit of both. "There is no fruit and result of good and bad actions" - because the fruit of giving has been rejected, it rejects the fruit of meritorious deeds such as morality and so on, and of evil deeds such as killing living beings and so on. "There is not this world" - by action done formerly. "There is not the other world" - by action done here. "There is not mother, there is not father" - it rejects the fruit of deeds done towards them. "There are no spontaneously born beings" - it rejects rebirth caused by action. "There are not in the world ascetics and brahmins" etc. "Proclaim" - it rejects the practice for the attainment of direct knowledge in order to see this world and the world beyond. In this Pāḷi passage, however, "there is not what is given" is the subject matter means the giving that is spoken of as "there is not what is given" is the subject matter of that view - this is the meaning. "Such a doctrine is wrong" means such a doctrine, the utterance "there is not what is given," is wrong, perverted - this is the meaning.

The explanation of the analytic explanation of wrong view is finished.

4. Explanation of the Analytic Explanation of Identity View

137. Identity view, however, is just the view of self; it should be understood that it is stated for the purpose of showing the synonymous expression found elsewhere.

The explanation of the analytic explanation of identity view is finished.

5. Explanation of the Analytic Explanation of the Eternalist View

138. "The eternalist view founded on identity" is an adjectival compound. The connection should be made, or the reading should be, that "regards" comes at the end of the fifteen statements beginning with "or self as possessing matter." For otherwise it is not connected. Thus, having shown only one, "regards self as possessing matter," the remaining fourteen are abbreviated.

The explanation of the analytic explanation of the eternalist view is finished.

6. Explanation of the Analytic Explanation of the Annihilationist View

139. Regarding the annihilationist view founded on identity, thus, having shown only one, "regards matter as self," the remaining four are abbreviated.

The explanation of the analytic explanation of the annihilationist view is finished.

7. Explanation of the Analytic Explanation of the Extreme-Grasping View

140. In the first section on the extreme-grasping view, there is a question about the manner. In the second, there is the taking up of the manner. In the third, there is the answering of the manner. Therein, "the world" means the self. "That extreme" means: among the mutually opposed extremes of eternalism and annihilationism, in the grasping of eternalism it is the eternalist extreme; in the grasping of non-eternalism it is the annihilationist extreme. "A limited space" means a small place the size of a winnowing basket or the size of a bowl. "Pervades with blue" means he makes blue his object. "This world" is said with reference to the self. "Round" means having delimitation all around. "Perceiving an end" means perceiving "it is finite." "End" should be taken as "there is an end for it." "What he pervades" means what circular meditation object form he pervades. "That is both the subject matter and the world" means that circular meditation object form is both the object and the world in the sense of looking. "By what he pervades" means by whatever consciousness he pervades. "That is both the self and the world" - the masculine gender is used with reference to the self; what is meant is that consciousness is both the self and the world in the sense of looking. "Finite" means end. "Pervades with space" means he pervades with light by means of the light kasiṇa, the fire kasiṇa, or the white kasiṇa. It should be taken that because only the five luminous kasiṇas beginning with blue are taken, there is no adherence to self by means of the earth, water, or air kasiṇa.

"An extensive space" means a great place by way of the size of a threshing floor and so on. "Infinite" means greatly infinite. "Boundless" means greatly boundless. "Perceiving infinity" means perceiving "it is infinite." "That soul" means "he is the soul." A change of gender has been made. And "soul" means self itself. All five beginning with materiality are the body in the sense of being round. "The soul is not the body" means the soul reckoned as self is not the body reckoned as materiality. The same method applies to feeling and so on. "Truth-finder" means a being. Some say a Worthy One. "After death" means beyond death; the meaning is the world beyond. "Materiality is subject to death right here" - by the heading of one's own obvious aggregate, the five aggregates are taken up; the meaning is that it has the nature of perishing in this very world. The same method applies to the remaining aggregates as well. "Upon the collapse of the body" means after the collapse of the body reckoned as the five aggregates. By this statement, the meaning of the synopsis "after death" is stated. In "exists and" and so on, "exists" is the root term. In all four, the word "and" has the meaning of conjunction. "Remains" means remains because of being eternal; the meaning is does not pass away. Or it should be understood that the term "remains" is stated for the purpose of qualifying the meaning of the term "exists." "Arises" is called arising by way of entering the egg-born and womb-born modes of generation; "is reborn" is called being reborn by way of entering the moisture-born and spontaneously-born modes of generation - this interpretation of meaning should be understood. "Is annihilated" means by way of the absence of continuity. "Perishes" means by way of dissolution. "Does not exist after death" is the explanation of the meaning of the preceding terms; the meaning is that from the passing away onwards one is not found. "Both exists and does not exist" is the view of the partial eternalists; the meaning is that by one method of exposition he exists, by one method of exposition he does not exist. What is meant is that he exists by way of the state of being a soul, and does not exist by way of the absence of the former soul. "Neither exists nor does not exist" is the view of the eel-wrigglers; the meaning is

that "he exists" is indeed not so, and "he does not exist" is also not so. From fear of censure, from fear of lying, and due to dullness and sheer delusion, he merely makes a rejection of the previously stated method. "By these fifty ways" means by fifty ways by way of the ten pentads as stated above.

The explanation of the analytic explanation of the extreme-grasping view is finished.

8. Explanation of the Analytic Explanation of the View about the Past

141. Among the views about the past and the future, "they speak of eternal" thus they are "eternalists" (sassatavādā). Or, "they speak by means of this" thus "doctrine" (vādo); this is a designation for wrong view (diṭṭhigata). The doctrine too that speaks of "eternal" is eternal by its connection with the eternal; "the eternal doctrine is theirs" thus "eternalists" (sassatavādā). Likewise, the doctrine that speaks of "partly eternal" is partly eternal; that is present in them, thus they are "partial eternalists" (ekaccasassatikā). Likewise, the doctrine that has proceeded as finite, infinite, both finite and infinite, neither finite nor infinite is "finitist and infinitist" (antānanto); that is present in them, thus they are "finitists and infinitists" (antānantikā). "Does not die" (na marati) means "eel" (amarā). What is that? The view and speech of one gone to wrong views, without limit, by the method beginning with "Thus indeed it is not so for me." "Manifold throwing" (vividho khepo) means "evasion" (vikkhepo); evasion by means of the eel-like view, or by speech, is "eel-wriggling" (amarāvikkhepo); that is present in them, thus they are "eel-wrigglers" (amarāvikkhepikā). Another method - "Eel" (amarā) is a species of fish; as it, running about in the water by means of emerging and diving and so on, cannot be caught, just so this doctrine too runs here and there and does not submit to being grasped - thus it is called "eel-wriggling" (amarāvikkhepo); that is present in them, thus they are "eel-wrigglers" (amarāvikkhepikā). "Fortuitously arisen" (adhiccasamuppanno) means arisen without cause; the view that "the self and the world arose fortuitously" is "fortuitously arisen" (adhiccasamuppannaṃ); those who have that are "fortuitous originationists" (adhiccasamuppannikā).

The explanation of the analytic explanation of the view about the past is finished.

9. Explanation of the Analytic Explanation of the View about the Future

142. "They speak of perception" thus they are "proponents of the doctrine of percipient existence" (saññīvādā). "They speak of non-perception" thus they are "proponents of the doctrine of non-percipient existence" (asaññīvādā). "They speak of neither-perception-nor-non-perception" thus they are "proponents of the doctrine of neither-perception-nor-non-perception" (nevasaññīnāsaññīvādā). Or, the doctrine that has proceeded as "percipient" is the "doctrine of percipient existence" (saññīvādo); that is present in whom, they are "proponents of the doctrine of percipient existence" (saññīvādā); likewise "proponents of the doctrine of non-percipient existence" (asaññīvādā) and "proponents of the doctrine of neither-perception-nor-non-perception" (nevasaññīnāsaññīvādā). "They speak of annihilation" thus they are "proponents of the doctrine of annihilationism" (ucchedavādā). "Present life" (diṭṭhadhammo) means a directly evident phenomenon; this is a designation for the individual existence attained here and there. Nibbāna in the present life is "Nibbāna in this present life" (diṭṭhadhammanibbānaṃ); the meaning is the appeasement of

suffering in this very individual existence; "those who speak of that" thus they are "proponents of the doctrine of Nibbāna in this present life" (diṭṭhadhammanibbānavādā). But when this matter is elaborated upon, the entire Brahmajāla Sutta together with its commentary would have to be stated. And this being so, there would be excessive prolixity; therefore it was not elaborated upon. It should be accepted by those who desire it, having looked into that.

The explanation of the analytic explanation of the view about the future is finished.

10-12. Explanation of the Analytic Explanation of the Fettering View and So On

143. Since the fettering view is common to all views, therefore, because of its being a fetter of all views, the meaning common to all views is indicated. That is the same as the prepossession by views stated above.

144. Regarding the views shackled by conceit, "the eye is I - adherence and clinging" means adherence and clinging preceded by conceit. For view is not associated with conceit. And for that very reason "shackled by conceit" has been said; the meaning is obstructed by conceit, having conceit as its root.

145. "The eye is mine - adherence and clinging" - here too the same method applies. Here, however, where "mamā" should be said, "mama" is used - the insertion of a nasal should be understood. With "I" shackled by conceit, even material form and so on are only internal. For without the circular meditation object form, one does not grasp external things as "I." With "mine" shackled by conceit, however, external things are also obtained. For one also grasps external things as "mine." But since unpleasant feeling, being undesirable, is not a subject matter of conceit, therefore the six feelings and the six contacts that are their root conditions are not included. But perception and so on should be understood as not included here because they are cut off.

The explanation of the analytic explanation of the view subject to mental fetters and so on is finished.

13. Explanation of the Analytic Explanation of the View Connected with the Doctrine of Self

146. The view connected with the doctrine of self is just the view of self.It is stated thus again because of being connected with the doctrine "self."

The explanation of the analytic explanation of the view connected with the doctrine of self is finished.

14. Explanation of the Analytic Explanation of the View Connected with the Doctrine of the World

147. "The self and the world" means that very thing is both the self and the world in the sense of looking - this is the meaning. "Eternal" is the view of the eternalists. "Non-eternal" is of the annihilationists. "Both eternal and non-eternal" is of the partial eternalists. "Neither eternal nor non-eternal" is of the eel-wrigglers. "Finite" is of those who have obtained a limited circular meditation object, and of the rationalists, and of the Jains and Ājīvikas. Or else, the annihilationists say "a being has a former end by birth, and a latter end by death." The fortuitous originationists say "a being has a former end by birth." "Infinite" is of those who have obtained an immeasurable

circular meditation object. But the eternalists say "there is no former end or latter end, therefore it is infinite." The fortuitous originationists say "it is infinite by reason of the latter end."

"Both finite and infinite" is of those whose circular meditation object has grown across without having grown upward and downward. "Neither finite nor infinite" is of the eel-wrigglers.

The explanation of the analytic explanation of the view connected with the doctrine of the world is finished.

15-16. Explanation of the Analytic Explanation of the View of Existence and Non-Existence

148. Since the views of existence and non-existence do not have adherence separately from the aforesaid views, without making a separate description and without making a question to describe each way as "sluggishness" and "running beyond" separately, he said: adherence to sluggishness is the view of existence, adherence to running beyond is the view of non-existence. Therein, the adherence to sluggishness stated as "when the Teaching for the cessation of existence is being taught, the mind does not spring forward" means the adherence of contraction from Nibbāna due to the perception of eternalism. The adherence to running beyond stated as "but some, being troubled, ashamed, and disgusted by existence itself, delight in non-existence" means the adherence of overstepping the practice leading to cessation due to the perception of annihilation.

Now, in order to show the views of existence and non-existence combined with all views, he said the passage beginning with "of the view of gratification." Therein, because those holding the view of gratification, in dependence on either eternalism or annihilation, grasp "there is no fault in sensual pleasures," therefore the views of gratification in thirty-five ways too are said to be possibly views of existence, possibly views of non-existence. Therein, the meaning is that because each view could be a view of existence by way of the grasping of eternalism, and could be a view of non-existence by way of the grasping of annihilation. Regarding the view of self, one regards matter as self, feeling... perception... activities... one regards consciousness as self - because of the non-difference of self from matter and so on in the five cases, from the grasping that "when those are annihilated, the self is annihilated," it is said that five are views of non-existence. In the remaining fifteen instances, because of the difference of self from matter and so on, from the grasping that "even when those are annihilated, the self is eternal," it is said that fifteen are views of existence.

Regarding wrong view, "all those are views of non-existence" because they operate by way of annihilation. In the views of finiteness and infiniteness, those who have attained meditative absorption with limited object or limitless object, having seen with the divine eye beings who have passed away from the material element and been reborn elsewhere, not seeing the view of existence, grasp the view of non-existence. Therefore it is said there "may be views of existence, may be views of non-existence." In "both exists and does not exist," here "exists" is the view of existence, "does not exist" is the view of non-existence. In "neither exists nor does not exist," here "neither exists" is the view of non-existence, "nor does not exist" is the view of existence. Therefore it is said there "may be."

Regarding the view about the past, the partial eternalists declare both the eternal and the non-eternal. Therefore that is both a view of existence and a view of non-existence. The four finitists and infinitists declare the self as finite and infinite. Therefore that, similar to the view of self, is both a view of existence and a view of non-existence. The four eel-wrigglers, in dependence on either the view of existence or the view of non-existence, resort to verbal evasion; but the remaining are only views of existence. Therefore, with reference to those respective ones, it is said "may be." Regarding the view about the future, the seven doctrines of annihilationism are views of non-existence; the remaining are views of existence. Therefore, with reference to those respective ones, it is said "may be." Regarding the fettering view, by way of all views, it is said "may be." Regarding the view shackled by conceit as "I," because the eye and so on are grasped as "I," upon their destruction the self would be destroyed - thus it is said that all those are views of non-existence. Like the views of self, regarding the view shackled by conceit as "mine," because of the difference of self from the eye and so on, even upon their destruction the self does not perish - thus it is said that all those are views of existence. Regarding the view connected with the doctrine of the world, because it is stated by the method beginning with "the self and the world are eternal," the view of existence and non-existence is obvious indeed. By this much, the sixteen views beginning with the view of gratification and ending with the view of non-existence, and three hundred adherences to views, are described. The view of self, identity view, and the view connected with the doctrine of self are one in meaning, stated as threefold by way of exposition. But the fettering view, by the distinction of conditions, comprises all views.

Now, "all of those views are views of gratification" and so on is the comparison of views as appropriate by another method of exposition. Therein, "all of those views" means the aforesaid views without remainder. They are views of gratification because of being dyed with lust for views and because of being based upon the gratification of craving; views of self because of being accompanied by affection for self; wrong views because of distorted vision; identity views because of having the aggregates as their basis; extreme-grasping views because of grasping each single extreme; fettering views because of binding to harm; views connected with the doctrine of self because of being connected with the doctrine of self - these seven views are inclusive of all views, but the remaining nine views are not inclusive of all views.

Now, having abridged all those views stated in detail into just two views, showing beings' dependence on the dyad of views, he spoke the verse beginning with "the view of existence and the view of non-existence." For all those views are either views of existence or views of non-existence. In "the view of existence and the view of non-existence," here the word "and" conjoins the views only, not the dependence. For one person does not depend on the dyad of the view of existence and the view of non-existence. As he said - "Thus beings are either based upon the view of existence or based upon the view of non-existence." "Rationalists" means those who speak by reasoning - thus "rationalists." For they, being holders of wrong views, due to the absence of wisdom that penetrates intrinsic nature, operate merely by reasoning. And even those who are attainers of meditative absorption or attainers of direct knowledge and grasp a view, they too are indeed rationalists because of grasping through reasoning. "Nissitāse" means the meaning is "nissitā" (dependent). It is one

single term, or "se" is merely a particle. "They have no knowledge regarding the cessation" - this is a statement of reason for the dependence on views. Because they have no knowledge regarding the cessation of identity view, which is Nibbāna, therefore they are dependent on this dyad of views - this is the meaning. In "na hi atthi ñāṇa" (for there is indeed no knowledge), here the particle "hi" is an indeclinable in the indication of reason. "Wherein this world has distorted perception" means where regarding the pleasant cessation this world including its gods has distorted perception as "suffering" - the connection is: regarding that cessation they have no knowledge. Regarding the distorted perception as "suffering," this is the discourse -

> "Forms, sounds, flavours, odours, contacts and mental phenomena, all these;
> Desirable, lovely, and agreeable, as far as they exist, it is said.
>
> For the world with its gods, these are deemed happiness;
> Where these cease, that is deemed suffering by them.
>
> "Happiness," is seen by the noble ones, the cessation of identity;
> This is contrary to what all the world sees.
>
> What others call happiness, the noble ones call suffering;
> What others call suffering, the noble ones know as happiness.
>
> "See the teaching difficult to understand, the fools are deluded here;
> For those who are hindered there is darkness, blindness for those who do not see.
>
> "But for the virtuous it is opened, light as if for those who see;
> Those near do not understand, unskilled in the teaching of the path.
>
> "By those overcome by lust for existence, by those following the stream of existence,
> By those who have entered Māra's realm, this Teaching is not easily understood.
>
> "Who indeed apart from the noble ones, deserves to understand that state;
> Which state, having perfectly understood, the taintless ones attain final Nibbāna."

149. Now, wishing to show from the discourse the twofold nature of all views and the right view that uproots views, he brought forth the discourse beginning with "By two, monks." Therein, "gods" includes also brahmā gods. "Lag behind" means they shrink back. "Run beyond" means they go past, having overstepped. "Those with vision" means those endowed with wisdom. The word "and" has the meaning of addition. "Delight in existence" means existence is their park, their place of enjoyment - thus "those who delight in existence." "Devoted to existence" means delighting in existence. "Rejoice in existence" means contented with existence. "When being taught" means when being taught by the Truth-finder or by a disciple of the Truth-finder. "Does not spring forward" means it does not enter into the proclamation of the Teaching or into the cessation of existence. "Does not become clear" means does not

attain confidence therein. "Does not become settled" means does not become established therein. "Does not become resolved" means does not attain compactness therein. By this much, the eternalist view is stated.

"Being troubled" means experiencing suffering. "Being ashamed" means experiencing shame. "Being disgusted" means experiencing disgust. "Delight in non-existence" means they are pleased dependent on annihilation, or the meaning is they aspire to annihilation. "Kira" is an indeclinable particle in the sense of oral tradition. "Bho" is a form of address. "Peaceful" means quenched. "Sublime" means sublime because of the absence of suffering, or sublime because it is led to the state of pre-eminence. "Exact" means according to its inherent nature. By this much, the annihilationist view is stated.

"Here" means in this Dispensation. "What has come to be" means suffering that has arisen from causes, termed the fivefold group of aggregates. "Sees as what has come to be" means one sees "this that has come to be is suffering." "To disenchantment" means for the purpose of insight. "To dispassion" means for the purpose of the noble path. "To cessation" means for the purpose of Nibbāna. "Is practising" means one is practising the practice conforming with that. "Thus see" means they see in this manner: in the preliminary stage with mundane knowledge, and at the time of penetration with supramundane knowledge. By this much, right view is stated.

Now he shows the benefit of that right view by means of two verses.Therein, "he who, having seen what has come to be as what has come to be" means having fully realised suffering through full realisation of full understanding - this is the meaning. "And the overcoming of what has come to be" means having fully realised cessation through full realisation of realisation - this is the meaning. "Becomes resolved in what is as it really is" means by the power of full realisation of path development, he becomes resolved upon cessation according to its inherent nature, thinking "this is peaceful, this is sublime." "With the utter elimination of craving for existence" means through the abandoning of the origin - this is the meaning. Even though there is no separate full realisation of the truths here, it should be understood that "having seen," the expression denoting prior time, together with the preliminary practice, is said by way of conventional expression. For one does not first see and afterwards become resolved. The full realisation of the four truths occurs at the same time only. Or even at the same time, terms denoting prior time can occur - thus there is no fault. "He indeed" means definitely he is a Worthy One. "With full understanding of what has come to be" means one who has fully understood suffering. "Free from craving" means with disappearance of craving. "Existence after existence" means in small and great existences. For since the prefix "a" can occur in the sense of growth, "abhava" means great existence. That state of being small and great, however, should be understood with reference to each successive one. Or alternatively, "existence" means in eternalism. "Non-existence" means in annihilationism. In both of those too, he is free from craving through the absence of lust for wrong views. "Through the non-existence of what has come to be" means through the eradication of the suffering of the round of rebirths. "Does not come to rebirth" refers to the final Nibbāna of the Worthy One.

150. "Three persons" and so on was said for the purpose of censuring those who hold wrong views and for the purpose of praising those who hold right views. Therein,

"those who have wrong views" (vipannadiṭṭhī) means those whose view has fallen into, gone to, a deformed state. "Those who have right views" (sampannadiṭṭhī) means those whose view has fallen into, gone to, a beautiful state. "A heretical teacher" (titthiya) means "belief" (titthaṃ) is called view; because of practising that, one is good at the belief; or one who has a belief - thus a heretical teacher. One who has gone forth outside of here. "A disciple of a heretical teacher" (titthiyasāvaka) means a householder who has attained the imitation of their views. "And whoever holds wrong views" means without approaching the state of either of those two, one who holds wrong views by whatever view whatsoever.

"The Truth-finder" means the Perfectly Enlightened One. The Individually Enlightened One too is included right here. "A disciple of the Truth-finder" means one who has attained the path and one who has attained the fruit. "And whoever holds right views" means one who is freed from both of those, one who holds right views through mundane right view.

In the verses, "prone to wrath" means whoever becomes angry repeatedly, he. "Bears grudges" means one who is disposed to bearing resentment, having increased that very wrath. "Evil and depreciating others' worth" means one who has inferior, base contempt. "Deceitful" means one who has the concealing of evil that has been done. "An outcast" means one of low birth. "Pure" means pure through purification by knowledge and vision. "Gone to purity" means gone to the state of purity reckoned as path and fruit. "The wise one" means one endowed with wisdom. By this verse, only one accomplished in supramundane right view is praised.

"Wrong views, right views" - having abandoned the conventional expression of persons, he spoke censuring and praising only the phenomena. "This is mine" is view by way of imagination due to craving. "This I am" is view rooted in imagination due to conceit. "This is my self" is just imagination due to view.

By "This is mine - what view?" and so on, having asked about the classification, the counting, and the inclusion by time of the three wrong views, the answer was given. Therein, "what view?" means among the many views, which view? - this is the meaning. "Grasped by which end?" means in the pair of times reckoned as the past and the future, grasped by which time, connected with - this is the meaning. Because one who adheres thus "this is mine," having cited a past subject matter as "this was mine, thus it was mine, this much was mine," adheres, therefore it is a view about the past. And those views are grasped by the past. Because one who adheres thus "this I am," adheres with reference to a future result as "by this morality or by this ascetic practice or by this austerity or by this holy life, this I am, I shall become pure," therefore it is a view about the future. And those views are grasped by the future. Because one who adheres thus "this is my self," with reference to the grasped continuity of the past and future, adheres as "this is my self," and adheres by way of identity view, therefore it is identity view. And those views are grasped by the past and the future. But because the sixty-two views arise with identity view as chief, and by the uprooting of identity view itself the sixty-two views go to uprooting, therefore it is said "sixty-two wrong views with identity view as chief"; the meaning is that the sixty-two wrong views exist with identity view as chief, through the door of identity view. "With identity view as chief" (sakkāyadiṭṭhippamukhāni) is the more fitting reading. "Identity view is the chief, the beginning of these" - thus "with identity view

as chief." What are they? The sixty-two wrong views.

To the question "What view is it?" the answer is: view of self with twenty bases, identity view with twenty bases. To the question "How many views are there?" the answer is: sixty-two wrong views with identity view as chief. But that very identity view is stated as "view of self" by the similarity of the expression "this is my self." When that is stated, the view connected with the doctrine of self is also as if stated.

151. The bringing of the discourse beginning with "Whoever, monks" was done in connection with persons accomplished in right view for the purpose of showing the classification of persons accomplished in right view. Therein, "have come to a conclusion" means they have come to the determination "The Blessed One is the Perfectly Enlightened One" by way of path knowledge; the meaning is free from doubt. "Niṭṭhāgatā" is a reading that is a compound term, but the meaning is the same. "Accomplished in right view" means those whose view has gone to a beautiful state. "The goal is here" means final nibbāna in this sensual element."The goal is having left here" means final nibbāna in the Pure Abode Brahma world, having abandoned this sensual existence. "For one with seven rebirths at the utmost" means one whose rebirth in existence, the taking up of individual existence, is seven times at the utmost, seven occasions at the utmost; he does not take up an eighth existence beyond that - thus he is one with seven rebirths at the utmost. Of that stream-enterer who is one with seven rebirths at the utmost. "For a family-to-family goer" means one who goes from family to family - thus a family-to-family goer. For beginning from the realisation of the fruition of stream-entry, there is no rebirth in a low family; the meaning is that one is reborn only in families of great wealth. Of that stream-enterer who is a family-to-family goer. "For one who has sown the seed of rebirth one last time" means what is called the aggregate-seed is spoken of. For whatever stream-enterer has just one aggregate-seed, one taking up of individual existence, he is called one who has sown the seed of rebirth one last time. Of that stream-enterer who is one who has sown the seed of rebirth one last time. These are their names by way of the names taken by the Blessed One. For one who has gone to this much of a state is called one with seven rebirths at the utmost, to this much a family-to-family goer, to this much one who has sown the seed of rebirth one last time - thus the name was taken for them by the Blessed One. For the Blessed One, having known "this one will go to this much of a state, this one will go to this much of a state," took those respective names for them. For a stream-enterer of soft wisdom, being reborn in seven existences, is called one with seven rebirths at the utmost; one of middling wisdom, being reborn in at most a sixth existence, is called a family-to-family goer; one of sharp wisdom, being reborn in one existence, is called one who has sown the seed of rebirth one last time. But this soft, middling, and sharp quality of wisdom of theirs is determined by prior causes. These three too are stream-enterers spoken of by way of sensual existence, but in fine-material and immaterial existence they take even many conceptions. "For a once-returner" means one who comes to sensual existence once by way of conception - thus a once-returner. Of that once-returner. "A Worthy One in this very life" means a Worthy One in this very individual existence. "Arahant" is also a reading. "The goal is here" was said with reference to those wandering in sensual existence only. But noble ones who have arisen in fine-material and immaterial existence do not arise in sensual existence; they attain final nibbāna right there.

"An attainer of final nibbāna in the interval" means an attainer of final nibbāna in the interval because he attains final nibbāna through the final extinguishment of the mental defilements within the interval of the middle of the life span. He, however, is of three kinds: one who attains final nibbāna immediately after arising, one who attains final nibbāna without reaching the middle of the life span, and one who attains final nibbāna having reached the middle of the life span. Of that non-returner who is an attainer of final nibbāna in the interval. "An attainer of final nibbāna after the interval" means of the non-returner who attains final nibbāna through the final extinguishment of the mental defilements, having passed beyond the middle of the life span or having approached death. "An attainer of final nibbāna without exertion" means of the non-returner who has the nature of attaining final nibbāna through the final extinguishment of the mental defilements without exertion, without effort, without making excessive effort. "An attainer of final nibbāna through exertion" means of the non-returner who has the nature of attaining final nibbāna through the final extinguishment of the mental defilements with exertion, with suffering, with difficulty, having made excessive effort. "An upstream-goer heading toward the Akaniṭṭha realm" means an upstream-goer because, by the state of being carried upward, his stream of craving or stream of the round of rebirths is upward - thus an upstream-goer; or an upstream-goer because, having gone upward, his stream of the path is upward since it is to be obtained by going upward - thus an upstream-goer; one who goes to Akaniṭṭha - thus heading toward the Akaniṭṭha realm. Of that non-returner who is an upstream-goer heading toward the Akaniṭṭha realm. This non-returner, however, is of four kinds - Whoever, beginning from Aviha, having passed through the four Brahma worlds, having gone to Akaniṭṭha, attains final nibbāna, he is called an upstream-goer heading toward the Akaniṭṭha realm. Whoever, having passed through the three Brahma worlds below, having stayed in the Sudassī Brahma world, attains final nibbāna, he is called an upstream-goer not heading toward the Akaniṭṭha realm. Whoever, from here, having gone directly to Akaniṭṭha, attains final nibbāna, he is called not an upstream-goer but heading toward the Akaniṭṭha realm. Whoever, in the four Brahma worlds below, attains final nibbāna in each of those very places, he is called neither an upstream-goer nor heading toward the Akaniṭṭha realm. These five non-returners are spoken of having taken the Pure Abodes.But non-returners, because lust for fine-material existence and lust for immaterial existence have not been abandoned, if they wish, are reborn even in the remaining fine-material and immaterial existences. But those reborn in the Pure Abodes are not reborn elsewhere. "With unwavering confidence" means having known and awakened by way of the noble path, confident with unshakeable confidence. "Stream-enterers" means those who have entered upon the stream of the noble path. By this, all persons established in the noble fruitions are included.

The explanation of the analytic explanation of the view of existence and non-existence is finished.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The commentary on the Treatise on Views is finished.

3. Treatise on Mindfulness of Breathing

1. Commentary on the Counting Section

152. Now the explanation of unprecedented meanings of the Treatise on Mindfulness of Breathing, which was spoken after the treatise on views, has been reached. For this Treatise on Mindfulness of Breathing was spoken after the treatise on views because for one whose danger of views has been well understood through the treatise on views, and whose mind is well purified through the purification from the stain of wrong view, the development of concentration for awakening to things as they really are is easily done; and because among all developments of concentration, since all omniscient bodhisattas at the foot of the Bodhi tree had their minds concentrated by this very concentration for their awakening to things as they really are, this very development of concentration is the foremost. Therein, "For one developing the concentration of mindfulness of breathing with sixteen bases, more than two hundred knowledges arise" is the synopsis of the enumeration of knowledges; "eight knowledges concerning obstacles" and so on is the analytic explanation of the enumeration of knowledges; "What are the eight knowledges concerning obstacles" and so on. Up to "These are the twenty-one knowledges concerning the bliss of liberation" is the detailed explanation of all knowledges; at the end, "For one developing the concentration of mindfulness of breathing with sixteen bases" and so on is the conclusion. Thus, for now, the determination of the canonical text should be understood.

Therein, in the synopsis, in the enumeration section, first "with sixteen bases" means: long, short, experiencing the whole body, calming bodily activity - this is the tetrad of observation of the body; experiencing rapture, experiencing happiness, experiencing mental activity, calming mental activity - this is the tetrad of observation of feeling; experiencing the mind, gladdening the mind, concentrating the mind, releasing the mind - this is the tetrad of observation of mind; observing impermanence, observing dispassion, observing cessation, observing relinquishment - this is the tetrad of observation of mental phenomena. By way of these four tetrads, sixteen bases are the supports, the objects of it - thus "with sixteen bases." That is "with sixteen bases." But here the elision of the inflection has been made by way of compound."Āna" means the wind entering inside. "Apāna" means the wind going out externally. Some, however, say it in the reverse way. For "apāna" is called thus because it is breath (āna) that has gone away (apeta); but in the analytic explanation, disregarding the lengthening of the syllable "nā," it is "āpāna." Mindfulness regarding that breathing is mindfulness of breathing; this is a designation for mindfulness that comprehends the in-breath and out-breath. Concentration connected with mindfulness of breathing, or concentration in mindfulness of breathing, is the concentration of mindfulness of breathing. "Developing" means for one who is developing what is conducive to penetration. "Samadhikāni" means proceeding together with an excess - thus "samadhikāni"; the meaning is "with a surplus." But the syllable "ma" here serves as a word-connector. Some, however, say "saṃadhikāni." If so, it would result that only two hundred knowledges are in excess; that is not fitting. For these are two hundred knowledges with twenty in excess.

"Knowledges concerning obstacles" means knowledges that operate having made obstacles their object. Likewise, knowledges concerning supports and concerning impurities. "Knowledges concerning cleansing" means it cleanses, by that consciousness becomes pure - thus "cleansing." What is that? Knowledge. Where

"knowledges of cleansing" should be said, it is stated as "knowledges concerning cleansing," just as in "knowledge based on learning" and so on. One who acts having become mindful and fully aware is "one acting mindfully"; the knowledges of that one acting mindfully. "Knowledges of disenchantment" means knowledges that have become disenchantment. "Knowledges in conformity with disenchantment" means knowledges favourable to disenchantment. "Nibbidānulomiñāṇāni" is also a reading; the meaning is "nibbidānulomī" because conformity with disenchantment exists in them. "Knowledges of the cessation of disenchantment" means knowledges regarding the cessation of disenchantment. "Knowledges concerning the bliss of liberation" means knowledges associated with the bliss of liberation.

By "What are the eight" and so on, because obstacles and supports are pairs of opposites and counterparts, the knowledges concerning them are explained together. Sensual desire, renunciation, and so on - these have the meaning already stated below. "Support" - the neuter form is made by way of change of gender."All unwholesome mental states" means the remaining whatever unwholesome mental states already stated. Likewise, all wholesome mental states partaking of penetration. "Obstacle, support" - the singular is used having regard to that very thing. And here, having asked about knowledges concerning obstacles and knowledges concerning supports, having answered only with their objects, since by those very objects those knowledges are answered, he concluded and showed the knowledges having those as objects. In the case of knowledges concerning impurities and so on too, the same method applies.

The commentary on the counting section is finished.

2. Commentary on the Exposition of the Sixteen Knowledges

153. "By sixteen aspects" means by sixteen portions of knowledge stated by way of both sides. "The uplifted mind, the well-uplifted mind" means the mind on the plane of access is raised upward, rightly raised upward, practised again and again, rightly practised again and again - this is the meaning. "Udujitaṃ cittaṃ samudujitaṃ" is also a reading. Conquered for the sake of a higher state, or conquered by knowledges that produce a higher state - this is "udujitaṃ." "Samudujitaṃ" means evenly conquered for the sake of a higher state, or conquered by knowledges that produce a higher state. "Samā" here is the rejecting of the state of unevenness. In this reading, "u" and "du" are two prefixes each. "Urūjitaṃ cittaṃ sammārūjitaṃ" is also a reading. Here too the meaning is just "conquered." "Urū" and "arū" - they say this, however, is merely an indeclinable particle. In the commentary on the Simile of the Lute, the meaning was stated as "tajjitaṃ sutajjitaṃ" (frightened, well-frightened); that is not fitting here. "Remains settled in unity" means on the plane of access, to begin with, it becomes established in unity through the absence of distraction to various objects. "They are mental hindrances in the sense of obstructing deliverance" - here discontent too and all unwholesome mental states are called mental hindrances in the sense of obstruction. "In the sense of obstructing deliverance" means in the sense of blocking the path of approach of the deliverances. "In the sense of warding off deliverance" is also a reading; the meaning is in the sense of rejecting the deliverances. "Renunciation is the deliverance of the noble ones" means it is the deliverance of the noble ones by a figurative usage of the result, because it is the

cause of the noble path reckoned as the deliverance of the noble ones established on the path. And by that which is the cause, at the moment of the path the noble ones are led out, they go forth. Some, however, say "deliverance means the path." Since here access is intended, and because of the absence of perception of light and all wholesome mental states at the moment of the path, that is not fitting. "Because of being hindered" means because of being concealed. "Does not understand" is stated by way of person.

"Of one whose mind is purified" means on the plane of access itself."Momentary combinations" means because they arise at each mind-moment, they have moments - thus they are momentary, the impurities; the combination, the meeting, the continuity of the momentary ones is the momentary combination. Therefore "momentary combinations" means it is said that the impurities that are arising arise by way of momentary continuity, by way of momentary succession, not by way of a single mind-moment.

The commentary on the exposition of the sixteen knowledges is finished.

3. Commentary on the Exposition of the Knowledge of Impurities

First Set of Six

154. In the first set of six, "the beginning, middle and end of the in-breath" means: for the wind entering internally, the tip of the nose or the upper lip is the beginning, the heart is the middle, the navel is the end. For the meditator following with mindfulness that beginning, middle and end, through following the diversity of locations, the mind goes to internal distraction; that mind gone to internal distraction, because of not settling into unity, is an obstacle to concentration. "The beginning, middle and end of the out-breath" means: for the wind going out externally, the navel is the beginning, the heart is the middle, the tip of the nose or the upper lip or the external space is the end. The explanation here, however, should be understood by the method already stated. "Expectation of the in-breath, attachment, the conduct of craving" means: having observed "this meditation subject is dependent on the nasal breath," the desiring that is termed longing for an increasingly gross in-breath is itself the occurrence of craving. When there is the occurrence of craving, because of not settling into unity, it is an obstacle to concentration. "Expectation of the out-breath, attachment" means again the attachment that is termed longing for the out-breath preceded by the in-breath. The remainder should be construed by the method already stated. "For one overwhelmed by the in-breath" means: for one making the in-breath excessively long or excessively short, because of the existence of bodily and mental fatigue rooted in the in-breath, one who is pierced and oppressed by that in-breath. "Infatuation upon obtaining the out-breath" means: precisely because of being oppressed by the in-breath, for one perceiving gratification in the out-breath and desiring the out-breath, the defilement upon that obtaining of the out-breath. In the case of that rooted in the out-breath too, the same method applies.

In the verse compositions stated for the purpose of elucidating the meaning already stated, "following" means following along. "Mindfulness" means the mindfulness that has become the cause of internal and external distraction. "It distracts the mind by this" - thus distraction. What is that? The in-breath. Internal distraction is internal

distraction; the expectation of that is expectation of internal distraction; the meaning stated is the expectation of the in-breath that causes internal distraction through unwise attention. By this very method, the longing for external distraction should be understood. "By which" means by which impurities. "For one being distracted" means for one being distracted, for one undergoing distraction. "The mind is not liberated" means the mind neither resolves upon the object of the in-breath and out-breath, nor becomes liberated from opposing states. The connection is: "the mind is not liberated and they are dependent on others." "Not knowing deliverance" means he or another, thus not knowing both the deliverance of resolution upon the object and the deliverance of liberation from opposing states. "Dependent on others" means they deserve dependence on others, believing others, not self-witnessed knowledge; where "dependent on others" (parapaccayikā) should be said, "dependent on others" (parapattiyā) is said. But the meaning is the same.

Second Set of Six

155. In the second set of six, "sign" means the place where the in-breath and out-breath touch. For the in-breath and out-breath proceed striking against the tip of the nose for one with a long nose, and the upper lip for one with a short nose. If indeed this meditator reflects upon that sign only, for him reflecting upon the sign only, the mind wavers regarding the in-breath, does not become established - this is the meaning. When his mind is unestablished therein, due to the absence of concentration, that wavering is an obstacle to concentration. If he reflects upon the in-breath only, his mind brings about distraction by way of entering inside, does not become established on the sign, therefore it wavers regarding the sign. By this method the explanation in the remaining ones too should be made. In the verses, "vikkhippate" means is distracted, undergoes distraction.

Third Set of Six

156. In the third set of six, "the mind running after the past" means the mind that follows after the in-breath or out-breath that has gone beyond the place of touching. "Affected with distraction" means accompanied by distraction, or itself having fallen into distraction, accompanied by it. "The mind anticipating the future" means the mind that anticipates, that expects, the in-breath or out-breath that has not yet reached the place of touching. "Agitated" means agitated by distraction precisely through non-establishment therein. "Sluggish" means contracted through excessively slack energy and so on. "Affected with idleness" means accompanied by the state of laziness. "Over-exerted" means excessively incited through excessively aroused energy and so on. "Affected with restlessness" means accompanied by distraction. "Bent towards" means exceedingly inclined towards and clinging to objects of gratification. "Bent away" means repelled by objects without gratification, or gone away from them, or with inclination gone away, meaning not gone away from them. "Affected with lust" means here, for one attending to the sign of the in-breath and out-breath, lust befalls either regarding arisen rapture and happiness, or regarding objects formerly laughed about, chatted about, and played with. "Affected with anger" means here, for one whose mind has gone to finding no gratification in the attention, anger befalls either by the force of arisen displeasure, or regarding grounds of resentment formerly indulged in. In the verses, "does not become concentrated" means it is not concentrated. "Higher consciousness" means the

superior concentration indicated under the heading of "mind."

157. Having thus indicated the eighteen impurities by means of three sets of six, now showing the danger by establishing the obstructive nature of those impurities to concentration, he again said beginning with "the beginning, middle and end of the in-breath." Therein, "both body and mind are passionate" means by way of material phenomena originating from distraction, the material body too, and by way of the continuity of distraction, the mind too are agitated with great shock and are with disturbance. With a milder degree than that, they are perturbable, shaken; with a milder degree than that, they are agitated, moved. Whether strong, middling, or mild, there is indeed agitation; it is said that it is not possible to be without agitation. "The mind wavering" means due to the wavering of the mind. In the verses, "complete but undeveloped" means in whatever way it is complete, in that way it is undeveloped. "Perturbable" means shaken. "Agitated" means mildly shaken. Below, because of the proximity of the mental hindrances, "and with these mental hindrances" was made as an expression indicating extreme closeness. Here, however, in the conclusion, because of the distance of the mental hindrances, "and from those mental hindrances" was made as an expression indicating what is turned away.

The commentary on the exposition of the knowledge of impurities is finished.

4. Commentary on the Exposition of the Knowledge of Cleansing

158. "Knowledges concerning cleansing" means pure knowledges. "Having avoided that" should be connected as: that which was previously stated - the mind running after the past, affected with distraction - having avoided that. "Concentrates in one place" means one evenly places and establishes at the place where the in-breath and out-breath touch. "Resolves right there" means when "in one place" is said, one determines and reaches the conclusion at the very place where the in-breath and out-breath touch. "Having exerted" means having exerted through the development of the enlightenment factors of investigation of phenomena and rapture. "Having restrained" means having restrained through the development of the enlightenment factors of tranquillity, concentration, and equanimity. Some also say "having exerted by means of the mindfulness faculty and the energy faculty, having restrained by means of the mindfulness faculty and the concentration faculty." "Having become fully aware" means by the development of foulness and so on. "Again having become fully aware" means by the development of friendliness and so on. The connection is: by whatever lust it is affected, by whatever anger it is affected, that one abandons. Or the meaning is: being fully aware that "such is that mind," one abandons lust by its opposite, one abandons anger. "Pure" means free from impurity. "Bright" means luminous. "Has come to unity" means for one who has attained this or that distinction, it has gone to this or that unity.

"What are those unities" - here, even regarding unities that are applicable and not applicable, he combines them together and asks. "Unity through establishing giving and relinquishment" means the relinquishment of giving reckoned as the object of giving is the relinquishment of giving, the volition of relinquishing the object of giving. Its establishing is the establishing of giving and relinquishment, the state of having approached and stood by way of making it an object; that itself is unity, or by that the state of one-pointedness is the unity through establishing giving and relinquishment.

"Unity through establishing giving and relinquishment" is the more fitting reading; the meaning is the same. By this, the concentration of recollection of generosity is stated by way of term extraction. Although stated by way of term extraction, this is a decisive support condition for the other three unities as well; therefore they say it is set forth here. For Visākhā the great female lay follower also said: "Here, venerable sir, monks who have completed the rains retreat in various directions will come to Sāvatthī to see the Blessed One. They, having approached the Blessed One, will ask 'Venerable sir, the monk of such and such a name has died; what is his destination, what is his future life?' The Blessed One will declare him in the fruition of stream-entry or in the fruition of once-returning or in the fruition of non-returning or in arahantship. Having approached them, I will ask 'Has that noble one previously come to Sāvatthī, venerable sir?' If they tell me 'That monk has previously come to Sāvatthī.' I will reach this conclusion - without doubt the cloth for the rains or meal for visitors or meal for travellers or meal for the sick or meal for the attendant of the sick or medicine for the sick or regular rice gruel has been used by that noble one. For me recollecting that, gladness will arise; for one who is glad, rapture will arise; for one with a rapturous mind, the body will become calm; with a calm body, I will experience happiness; for one who is happy, the mind will become concentrated. That will be for me the development of the faculties, the development of the powers, the development of the enlightenment factors." Or else, it should be understood that among the unities, the first is stated by way of access concentration, the second by way of absorption concentration, the third by way of insight, and the fourth by way of path and fruition. The sign of serenity is the sign of serenity. The characteristic of passing away is dissolution itself as the characteristic of passing away. Cessation is Nibbāna. The remainder in these three should be construed by the method already stated.

"Those inclined to generosity" means those inclined to giving. "Higher consciousness" means concentration that serves as the basis for insight. "Those with insight" means those who see with insight into activities through the three observations beginning from the contemplation of dissolution. "Noble persons" means of the eight. The second and remaining three unities are applicable by way of mindfulness of breathing and by way of the remaining meditation subjects. "By four grounds" means by four reasons. By way of concentration, insight, path, and fruition, "the mind that has come to unity both enters into purification of practice, and is developed by equanimity, and is gladdened by knowledge" - these are the synopsis terms. "What is the beginning of the first meditative absorption" and so on are the exposition terms preceded by questions desiring to elaborate those synopsis terms. Therein, "enters into purification of practice" means the practice itself is purification because of cleansing the stain of the mental hindrances; it has entered into, sprung forward into, that purification of practice. "Developed by equanimity" means developed, increased by the equanimity of neutrality. "Gladdened by knowledge" means gladdened, cleansed, purified by the purifying knowledge. Purification of practice means access with its requisites, development of equanimity means absorption, gladdening means reviewing - thus some explain. But since it is stated "the mind that has come to unity both enters into purification of practice" and so on, therefore purification of practice should be understood as being within absorption itself by way of arrival, development of equanimity by way of the function of equanimity of neutrality, and gladdening by

way of the accomplishment of the function of the purifying knowledge through the establishing of the state of non-surpassing and so on of mental states. How? For at the occasion when absorption arises, from the group of mental defilements called mental hindrances, which is the obstacle to that meditative absorption, the mind becomes pure; because of purity, having become free from obstruction, it proceeds to the middle sign of serenity. The middle sign of serenity is just the evenly proceeding absorption concentration itself. But immediately after that, the preceding consciousness, approaching that state by the method of transformation within a single continuity, proceeds to the middle sign of serenity. Thus, because of having proceeded, by approaching that state, it springs forward there. Thus, for now, the purification of practice should be understood as that which produces the aspects existing in the preceding consciousness, at the very moment of arising of the first meditative absorption, by way of arrival. But since that which has thus become pure has no further need to be purified, not engaging in the task of purifying, one looks upon the pure mind with equanimity. Since it has approached the state of serenity, not engaging in the task of further undertaking that which has entered serenity, one looks upon that which has entered serenity with equanimity. And precisely because of the state of having entered serenity, having abandoned contact with mental defilements, for that which is established in oneness, not engaging in the task of further establishing oneness, one looks upon the establishing of oneness with equanimity. Thus the development of equanimity should be understood by way of the function of equanimity of neutrality.

But those paired mental states reckoned as concentration and wisdom, arisen therein when equanimity has been thus developed, which have occurred without surpassing each other; and those faculties beginning with faith, which have occurred having become of one flavour through the flavour of liberation because of being freed from various mental defilements; and the befitting energy that he exerts going towards those states of non-surpassing and one-flavour nature; and the practice occurring at that moment - all those aspects, since they have been accomplished through having been gladdened, purified, and cleansed in this way and that way by knowledge, having seen this and that danger and benefit in defilement and cleansing, therefore it was said: "Gladdening should be understood by way of the accomplishment of the function of the purifying knowledge through the establishing of the state of non-surpassing and so on of mental states." Therein, since by means of equanimity knowledge becomes obvious, as it was said - "One thoroughly looks upon with equanimity the mind thus exerted; by means of equanimity, by means of wisdom, the wisdom faculty becomes exceeding. By means of equanimity, the mind becomes liberated from diverse defilements; by means of deliverance, by means of wisdom, the wisdom faculty becomes exceeding. Because of being liberated, those mental states become of one flavour; development in the meaning of one flavour." Therefore gladdening, being the function of knowledge, is stated as the end.

"Thus gone through three stages" and so on are words of praise for that very consciousness. Therein, "thus gone through three stages" means thus, by the method as stated, having gone to the threefold state by way of entering into purification of practice, development of equanimity, and gladdening by knowledge. "Accomplished in applied thought" means having fallen into, gone to, a beautiful state through applied thought, because of being free from the agitation of mental defilements.

"Accomplished in determination of consciousness" means accomplished, not deficient, through determination reckoned as the uninterrupted occurrence of consciousness upon that very object. Just as in the mastery of determination, "determination" means the occurrence of meditative absorption, so here too "determination of consciousness" is also applicable as unified focus of mind. For consciousness determines upon that very one object; it is not distracted therein. But since "accomplished in concentration" is stated separately, it should be taken in the manner already stated. Or alternatively, since concentration itself is included in meditative absorption, "accomplished in determination of consciousness" is stated by way of the fivefold factors of meditative absorption. "Accomplished in concentration" is by way of the fivefold faculties, since it is included in the faculties; but in the second meditative absorption and so on, having set aside the terms that are not obtainable, "accomplished in rapture" and so on is stated by way of what is obtainable.

In the eighteen great insights beginning with the observation of impermanence, applied thought and so on are complete, because those are of the sensual-sphere of existence. And since in these there is no absorption, purification of practice and so on should be applied by way of momentary concentration. In the four paths, because applied thought and so on are obtained by way of the first meditative absorption, applied thought and so on are stated as complete by way of what is obtainable. For in the paths of the second meditative absorption and so on, applied thought and so on decline just as in the meditative absorptions. By this much, the thirteen knowledges concerning cleansing have been indicated in detail. How? Six knowledges associated with concentrating in one place, resolving right there, abandoning idleness, abandoning restlessness, abandoning lust, and abandoning anger; four knowledges associated with the four unities; three knowledges associated with purification of practice, development of equanimity, and gladdening - thus thirteen knowledges have been indicated.

159. Even this being so, wishing to show their accomplishment by means of the development of concentration through mindfulness of breathing, without concluding those knowledges, having shown the method of developing concentration through mindfulness of breathing preceded by an exhortation, by the method beginning with "the sign, the in-breath and out-breath," he concluded and showed those knowledges at the end. Therein, "sign" has already been stated. "Anārammaṇāmekacittassā" means "not objects of one consciousness." But the syllable "ma" here serves as a word-connector. "Anārammaṇamekacittassā" is also a reading; the meaning is "they do not become objects of one consciousness." "Three phenomena" means the three phenomena beginning with the sign. "Meditation" means the development of concentration through mindfulness of breathing. "How" is a question from the wish to explain the meaning of the verse of resolution stated immediately after the verse of exhortation stated first. "Na cime" means "na ca ime" (and not these). "Na came" is also a reading; the word-analysis is the same. "How are they not unknown, how does the mind not go to distraction" - thus the word "how" should be connected with the remaining five. "And striving becomes evident" means the energy that initiates the development of concentration through mindfulness of breathing is seen. For they strive with energy, therefore it is called "striving." "And one accomplishes the practice" means the meditator produces meditative absorption that suppresses the

mental hindrances. For meditative absorption is applied for the suppression of mental hindrances - thus it is called "practice." "Attains distinction" means one also obtains the path that effects the abandoning of mental fetters. For the path is called "distinction" because it is the benefit of serenity and insight. And because distinction is the chief, no conjunction was made with the particle "and."

Now, establishing that questioned meaning by a simile, he said beginning with "just as a tree." Its meaning is - just as a tree, having been planed with an adze for the purpose of splitting with a saw, was placed on a level piece of ground, having been made ready for the task, for the purpose of remaining motionless at the time of splitting. "With a saw" means with a hand-saw. "Coming" means having touched the tree, when they have come to the near side. "Going" means having touched the tree, when they have gone to the far side. The word "or" has the meaning of conjunction. "Are not unknown" means without reaching the place where the saw teeth touch the tree, which the man is watching, because of the absence of their coming and going apart from that, all the saw teeth are indeed known. "Striving" means the energy of cutting the tree. "Practice" means the act of cutting the tree. The expression "attains distinction" does not exist in the simile. "The binding is the sign" means the tip of the nose or the upper lip, which has become the sign, the cause, for the binding mindfulness. "By this one binds the mind to the object" - thus the binding is called mindfulness. "At the tip of the nose or" means one with a long nose, at the tip of the nose. "At the upper lip or" means one with a short nose, at the upper lip.For the upper lip is called "upper lip" because it is the sign of mindfulness at the mouth. "Coming" means having come inward from the place of touching. "Going" means having gone outward from the place of touching. "Are not unknown" means without reaching the place of touching, because of the absence of coming and going of the in-breath and out-breath apart from that, all of them are indeed known. "Becomes workable" means by whatever energy both body and mind become workable, capable of the work of meditation, suitable for the work of meditation. "This energy is called striving" - here the cause is stated by means of the result. "Impurities are abandoned" means the mental hindrances are abandoned by way of suppression. "Applied thoughts are appeased" means the unsettled applied thoughts that roam among various objects go to peace. By whatever meditative absorption impurities are abandoned and applied thoughts are appeased. "This is the practice" - the masculine designation was made having regard to the word "practice." "Mental fetters are abandoned" means the mental fetters to be killed by each respective path are abandoned by eradication-abandoning. "Underlying tendencies come to an end" means because of the nature of non-arising again of those that have been abandoned, the arising-end or the passing away-end of these has departed - thus they are "ended"; those that were previously not ended become ended - thus "they come to an end"; the meaning is they perish. The abandoning of underlying tendencies was stated for the purpose of showing that the abandoning of mental fetters occurs through the abandoning of underlying tendencies, and not otherwise. By whatever path mental fetters are abandoned and underlying tendencies come to an end, this is the distinction - this is the meaning. Because the noble path is also indicated in the fourth set of four, here the noble path is stated. Because the absence

of a dual object for one consciousness is established even though not stated, without answering that, the conclusion was made thus: "these three phenomena are not objects of one consciousness."

160. Now, praising that practitioner of meditation who accomplishes the success of development, having spoken the verse "whose mindfulness of breathing," he stated its analytic explanation. Therein, the mindfulnesses of breathing, as taught by the Buddha, so complete, well developed, gradually practised, for whomever they exist, are found. He illuminates this world. Like what? "Like the moon released from a cloud" - just as the moon released from clouds and so on illuminates this world of space, so that practitioner of meditation illuminates this world of aggregates and so on - this is the connection of the verse. And in the analytic explanation of the term "like the moon released from a cloud," because frost and so on are also mentioned, it should be understood that here the elision of the word "and so on" has been made. In the analytic explanation of the verse, "not out-breath, not in-breath" - that very same meaning is stated as qualified by negation. "Establishing is mindfulness" means: by way of non-forgetting, mindfulness is so called because it approaches and stands at that very in-breath. This is the meaning. Likewise with the out-breath. Thus far the meaning "mindfulness regarding in-breathing and out-breathing is mindfulness of breathing" has been stated.

Now, wishing to explain the person spoken of as "whose" by way of mindfulness itself, "whoever breathes in, for him it is established" is stated. "Whoever breathes out, for him it is established" - thus it is said. Whoever breathes in, for him mindfulness, having approached the in-breath, stands. Whoever breathes out, for him mindfulness, having approached the out-breath, stands - this is the meaning. "Complete" means complete through the succession of meditative absorption, insight, and path, by the attainment of the path of arahantship. For with reference to those very mental states of meditative absorption, insight, and path, he said beginning with "in the meaning of discernment" and so on. For those mental states, because of being discerned by this meditator, are discernments; by that meaning of discernment, they are complete. Therein, because of all consciousness and mental factors being mutual retinues of one another, they are complete in the meaning of retinue. By way of the fulfilment of development, they are complete in the meaning of fulfilment. "Four kinds of development" and so on are stated by way of the meaning of the term stated as "well developed." The four kinds of development are as stated below already."Mastered" means made similar to a yoked vehicle. "Made a basis of" means made similar to a foundation in the meaning of support. "Practised" means present. "Accumulated" means heaped up on all sides, built up. "Thoroughly undertaken" means well undertaken, well done. "Wherever he wishes" means in whichever meditative absorptions, in whichever insights, if he desires. "Here and there" means in those various meditative absorptions, in those various insights. "Attained mastery" means one who has attained the state of mastery, the state of abundance. "Attained power" means one who has attained the power of serenity and insight meditation. "Attained self-confidence" means one who has attained the state of being confident, the state of being manifest. "Those mental states" means the mental states of serenity and insight meditation. "Bound to adverting" means dependent on adverting; the meaning is that merely upon adverting, they come into association with his continuity or with knowledge. "Bound to wish" means dependent on personal preference; the meaning

is that merely upon approving, they come into association in the method stated. And here, attention is the arising of consciousness of adverting. It is stated by way of being a synonym of wishing, for the purpose of elucidating the meaning. Therefore it is said "mastered" - because of being made thus, they are made similar to a yoked vehicle - this is what is meant.

"In whatever subject matter" means in each one of the sixteen subject matters. "Well established" means firmly established. "Well established" means thoroughly established. Because the associated consciousness and mindfulness together perform their own respective functions, those two mental states are shown by combining in forward and reverse order. Therefore it is said "made a basis of" - thus it means that precisely because of being so, they have an established support - this is what is said. "By whatever means the mind is directed" means having removed from the previous course of occurrence, wherever one brings the mind to a particular distinction of development. "By that means mindfulness keeps revolving" means in that very particular distinction of development, mindfulness, having become favourable, having turned back from the previous course of occurrence, proceeds. "Yena, tena" here should be understood in the locative sense, as in "yena bhagavā tenupasaṅkamī" and so on. Therefore it is said "practised" - thus it means that precisely by this manner, having followed each particular development, they remain standing - this is what is said. It should be understood that because mindfulness is predominant in mindfulness of breathing, in the terms "made a basis of" and "practised," the explanation has been made in conjunction with mindfulness.

But since what is complete is itself accumulated, increased, and having obtained repetition, therefore the three meanings stated in the term "complete" are also stated in the term "accumulated," and a fourth distinctive meaning is also stated. Therein, "discerning with mindfulness" means the meditator discerning what is to be discerned by associated mindfulness, or by preliminary-portion mindfulness. "Conquers evil unwholesome mental states" means by way of eradication, one conquers, overcomes the inferior mental defilements. And this is proclamation of the Teaching with persons as standpoint. For when the mental states conquer, the person endowed with those mental states also conquers. And those mental states, without abandoning mindfulness, having begun to conquer at the moment of their own occurrence, are called "conquered," just as "one who has begun to eat" is called "one who has eaten." But the grammatical rule here should be understood from the science of grammar. Even this being so, where "parijitā" should be said, having changed the letter "ja" to the letter "ca," "paricitā" is said, just as in the alternative meaning "sammā gado assa" gives "sugata," the letter "da" was changed to the letter "ta" by the rule of etymology - so too it should be understood here. In this alternative meaning, the term "paricitā" is an agent-derivation, while the former three are object-derivations.

"Four thoroughly undertaken" means "four meanings of thoroughly undertaken" - the elision of the word "meaning" should be seen. For the meanings of the term "thoroughly undertaken" should be understood as stated here as "thoroughly undertaken," or as mental states that are thoroughly undertaken. It should be understood that "four" is said from the division of four meanings, not from the division of mental states. But since only what is well developed is thoroughly undertaken, and

not others, therefore the three meanings of development are stated here too. The meaning of repetition too, being already stated among the three stated, is itself stated; therefore, without stating that, the meaning of thorough uprooting of the opposing ones is stated. For by the uprooting of the opposing ones, the completion of what was begun becomes evident; thereby the meaning of "thoroughly undertaken" as having reached its peak is stated. Therein, "of the opposing ones" means of those that are opposed to those meditative absorptions, insights, and paths. "Of the mental defilements" means of sensual desire and so on, of those associated with the perception of permanence and so on, and of identity view and so on. "Because of thorough uprooting" means because of being thoroughly uprooted and destroyed by way of suppression, substitution of opposites, and eradication. But in the manuscripts they write "susamugghātattā"; that is not good.

161. Again, showing yet another alternative meaning of that very term, he said beginning with "thoroughly even." "Arisen therein" means arisen in that particular distinction of meditative development that has reached the summit. "Blameless" means free from the fault of mental defilements by not assuming the state of being an object of mental defilements. "Wholesome" means wholesome by way of birth. "Conducive to enlightenment" means conducive to enlightenment because of being on the side of the noble one who has received the name "enlightenment" in the sense of awakening. "Because of being on the side" means because of being established in the state of being supportive. And those are the thirty-seven phenomena: "the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path." "This is even" means this phenomenon arisen at the moment of the path appeases and destroys the mental defilements by way of eradication - thus it is called "even." "Cessation is Nibbāna" means cessation because of the cessation of suffering; Nibbāna because of the absence of craving, which is reckoned as weaving. "This is thoroughly even" means this Nibbāna, because of having departed from all the unevenness of the conditioned, is well even - thus it is called "thoroughly even." "Known" means the even, which is reckoned as the qualities conducive to enlightenment, is known by knowledge through non-delusion; the thoroughly even, which is reckoned as Nibbāna, is known by knowledge by way of object. That very dyad is seen as if with that very eye. "Understood" means that very dyad is attained by producing it in one's continuity and by making it the object. As if known, it is realised and touched by wisdom. "Unsluggish," "unconfused," "not excited," "fully focused" is the elucidation of the meaning of each preceding term of each preceding term. Therein, "aroused" means established. "Unsluggish" means uncontracted. "Established" means having approached and stood. "Unconfused" means not lost. "Calm" means quenched. "Not excited" means free from disturbance. "Concentrated" means evenly placed. "Fully focused" means undistracted.

"The four thoroughly undertaken" and so on is the root meaning of the entire expression "thoroughly undertaken." But "there is even" and so on is the alternative meaning of the expression "thoroughly even," and "known" and so on is the alternative meaning of the expression "undertaken." Herein is the correlation of the meanings of the terms - Where "even and thoroughly even, that is even-thoroughly-even" should be said, having made a residual compound retaining one part of the same form, only "thoroughly even" is said, just as mentality and materiality and

mentality-materiality is said as "mentality-materiality." But "this is even, this is thoroughly even" is made in the neuter form without regard to another. But since what is known is also called "seen," and "seen" and "undertaken" are one in meaning. But "understood," "realised," and "touched" are synonyms of "known"; therefore "known" is stated as having the very meaning of "undertaken."

"Energy is aroused and unsluggish" - but this is just the straight meaning of the expression "aroused." "Mindfulness is established" and so on, however, were stated for the purpose of showing the supporting states of the associated energy, not for the purpose of showing the meaning of the expression "aroused." By the former meaning, "thoroughly undertaken" means thoroughly undertaken (susamāraddhā), and by this meaning, "the thoroughly even are aroused" means thoroughly undertaken (susamāraddhā) - when the single remainder is made, they are called "thoroughly undertaken." Having grasped this meaning, it was said "therefore it is said 'thoroughly undertaken.'"

"Gradually" means the meaning is "in due order"; it is said "following each preceding one." "By means of long in-breath" means by means of the in-breath stated as "long." "The former and former" means when there is the former and former mindfulness.By this, the meaning of the term "former" has been stated. "The latter and latter" means just mindfulness. By this, the meaning of the term "following" has been stated.By both, the meaning "accumulated as former and following" has been stated. Because above the sixteen bases are stated in detail, here having abridged, only the last "observing relinquishment" was shown. Because for one whose development has reached the peak, all the mindfulnesses of breathing, through occurring again and again according to preference, are also subsequently accumulated. Therefore it was said - "They are mutually accumulated and subsequently accumulated."

"Meanings of 'as'" means meanings according to the intrinsic nature."The purpose of self-taming" means the purpose of one's own complete removal at the moment of the path of arahantship. "The purpose of calming" means the purpose of the state of coolness. "The purpose of self-quenching" means through the final extinguishment of the mental defilements. "The purpose of direct knowledge" means by way of all phenomena. "The purpose of full understanding" and so on are by way of the function of path knowledge. "The purpose of comprehension of the truths" is by way of showing the single penetration of the four truths. "The purpose of establishing in cessation" is by way of making it an object.

Even though the term "Buddha" is absent, in the passage "by the Buddha," wishing to indicate that one who is the Buddha, "Buddha" was stated. "Self-become" means come to be by oneself without instruction. "Without a teacher" is the explanation of the meaning of the term "self-become." For whoever penetrates the truths without a teacher, he is called the Self-Become One. "Regarding things not heard before" and so on is the elucidation of the meaning of the state of being without a teacher. "Not heard before" means not heard of from a teacher. "Sāmaṃ" means by oneself. "Awakened to" means thoroughly and rightly penetrated. "And therein attained omniscience" means and regarding those truths he attained the state of omniscience. Just as those who penetrate the truths become omniscient, so because of having penetrated the truths, it is thus stated. "Attained omniscience" is also a reading. "And mastery over the powers" means he attained the state of lordship over the ten

powers of the Truth-finder. He who has thus come to be, he is said to be the Buddha. Therein, the Buddha is a distinguished being designated with reference to the continuity of aggregates cultivated by the attainment of the unsurpassed deliverance, the sign of which is unobstructed knowledge regarding all phenomena, or designated with reference to the full enlightenment to the truths, which is the proximate cause for omniscience. To this extent, the elucidation of the Buddha by way of meaning has been made.

162. Now, making clear by way of phrasing, he said beginning with "Buddha - in what sense is he a Buddha?" Therein, just as in the world one who has understood is called "understood" (avagantā avagatoti), so he is a Buddha as one who has awakened to the truths. Just as winds that dry up leaves are called "leaf-dryers" (paṇṇasosā paṇṇasusāti), so he is a Buddha as one who awakens the generation. "A Buddha through omniscience" means it is said that he is a Buddha through the higher intelligence capable of awakening to all phenomena. "A Buddha through all-seeing" means it is said that he is a Buddha because all phenomena have been seen by the eye of knowledge. "A Buddha through not needing to be guided by another" means it is said that he is a Buddha because of being a Buddha by himself, not capable of being awakened by another. "A Buddha through having blossomed forth" means it is said that he is a Buddha in the sense of having blossomed forth like a lotus, through the blossoming forth of various virtues. "A Buddha in the sense of one who has eliminated the mental corruptions" and so on - by these six methods of exposition, it is said that he is a Buddha because of being awakened from the sleep of all mental defilements, like a man awakened from sleep by the abandoning of phenomena that cause contraction of the mind. "Term" and "reckoned" are one in meaning; the meaning is by the portion of the expression "reckoned." Through the absence of the defilement of craving and the defilement of views, in the sense of being without defilement. Because all mental defilements together with their latent tendencies have been abandoned, it is stated having distinguished with the word "completely," beginning with "completely free from lust" and so on. "Completely free from mental defilements" means free from all mental defilements, with the remainder being lust, hate, and delusion. "A Buddha as one who has gone the direct path" - since the verbal roots having the meaning of going also have the meaning of awakening, the verbal roots having the meaning of awakening are also of the meaning of going; therefore it is said that he is a Buddha because of having gone the direct path. And here regarding "the direct path" -

> "Path, road, way, track, straight road, highway;
> Boat, crossing-bridge, raft, mattress, and footbridge."

Among the many names for path, it is stated by the name "path" (ayana).Therefore a path that is one single path, not one that becomes a road dividing in two - this is the meaning. Or alternatively, a path to be travelled by one alone is the direct path."By one" means having abandoned the company of groups, with a mind in solitude. "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 the foremost is one-way (ekāyano). "The foremost" means the highest, and the Perfectly Enlightened Ones are the highest of all beings; therefore "the direct path" means it is said that the path that has become the way of the Perfectly Enlightened Ones. Or

alternatively, "it goes" (ayati) thus it is a path (ayano); the meaning is it goes, it proceeds. "A path that goes in one" is the direct path; it means a path proceeding in the one Buddha's Dispensation only, not elsewhere. Furthermore, "it goes to one" means one-way; it means that although in the preliminary stage it proceeds by the method of meditative development through various approaches, in the later stage it goes to one Nibbāna alone; therefore "the direct path" means the path going to one Nibbāna - this is the meaning. "A Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment" means it is said that he is a Buddha not because of being awakened by others, but rather because of having by himself fully awakened to the unsurpassed perfect enlightenment. "A Buddha because of the destruction of non-understanding and the attainment of higher intelligence" - this is a synonymous expression, since "buddhi," "buddha," and "bodha" are synonyms. Therein, just as a cloth is called "blue cloth, red cloth" because of its connection with the qualities of blue and red, so this was said to inform that he is a "Buddha" because of his connection with the qualities of a Buddha.

Then further, "Buddha - this name" and so on was said for the purpose of making known that "this designation follows the meaning." Therein, "friends" means companions. "Colleagues" means dependants. "Relatives" means those on the father's side. "Blood-relations" means those on the mother's side. "Ascetics" means those who have approached the going forth. "Brahmins" means those who address others as "sir," or those who have calmed evil and warded off evil. "Deities" means Sakka and so on, and Brahmās. "At the end of deliverance" means deliverance is the path of arahantship; the end of deliverance is the fruition of arahantship; that which exists at that end of deliverance is called "pertaining to the end of deliverance." For the state of omniscience succeeds by the path of arahantship, and is accomplished at the arising of the fruition of arahantship; therefore the state of omniscience exists at the end of deliverance. That name based on a characteristic too is indeed one that exists at the end of deliverance. Therefore it was said - "This pertains to the end of deliverance of the Buddhas, the Blessed Ones." "At the foot of the Bodhi tree, together with the attainment of omniscient knowledge" means together with the attainment of omniscient knowledge at the aforesaid moment at the foot of the great Bodhi tree. "A designation realised" means a designation arisen through the realisation of the fruition of arahantship or through the realisation of all phenomena. "That is to say, Buddha" means that which is this designation "Buddha." This is the elucidation of the Buddha by way of phrasing.

Now, regarding the verse line "as taught by the Buddha," this is the correlation with the meaning stated in the word-analysis - The mindfulnesses of breathing as taught by the Buddha, in whatever manner they were taught. It should be understood that the ten meanings of "as" included by the word "as," and "as taught by the Buddha, in whatever manner taught" - by making a single remainder by way of retaining one of the same form of the word "as" in the meaning of manner and the word "as" in the meaning of intrinsic nature, "as" was stated. But in the word-analysis, in the meanings of "as," by way of the connection of each one, the singular "taught" was used.

Because it was said "He means either a householder or one gone forth," even in the first term it amounts to saying "of whatever householder or one gone forth." The meaning of "world" has been stated already. "Illuminates" means he makes his own knowledge obvious - this is the meaning. "Because of having fully awakened" means by having penetrated even through the perfection of knowledge of a disciple. "Makes radiant" means the world belonging to the sensual-sphere of existence. "Shines upon" means the world belonging to the fine-material-sphere of existence. "Illuminates" means the world belonging to the immaterial-sphere of existence.

"Noble knowledge" means the knowledge of the path of arahantship. "Released from frost" means released from frost. "Frost" is called mist. "Released from the earth" is also a reading. "Released from smoke and dust" means released from smoke and from dust. "Freed from the grip of Rāhu" is stated having distinguished with two prefixes because Rāhu is a near impurity of the moon. "Shines" is in the meaning of possessing radiance. "Glows" is in the meaning of possessing heat. "Radiates" is in the meaning of being beautiful. "Just so" means exactly in the same way. But because the moon too, itself shining, glowing, and radiating, illuminates this world of space, and a monk too, shining, glowing, and radiating through wisdom, illuminates this world of aggregates and so on through wisdom, therefore in both cases, without saying "bhāseti," "bhāsate" alone was stated. For when stated thus, the meaning of cause is also stated. If one asks: without taking the simile of the sun, which has exceedingly clearer radiance, why was the simile of the moon taken? It should be understood that the simile of the moon endowed with peaceful qualities is befitting for a monk who is at peace through the appeasement of the fever of all mental defilements - thus it was taken. Having thus praised the practitioner of meditation who accomplishes the success of the development of mindfulness of breathing, he concludes and shows those knowledges as "these are the thirteen knowledges concerning cleansing."

The commentary on the exposition of the knowledge of cleansing is finished.

5. Commentary on the Exposition of the Knowledge of the Mindful Doer

163. In the analytic explanation of the knowledge of one acting mindfully, in the matrix, "here a monk" means a monk in this Dispensation. For here the word "here" is an illumination of the Dispensation that is the support of the person who produces all types of concentration of mindfulness of breathing, and a denial of such a state in other dispensations. For this was said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics."

"Having gone to the forest, or having gone to the root of a tree, or having gone to an empty house" - this is an illustration of his adoption of a lodging suitable for the development of the concentration of mindfulness of breathing. 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 ascend to the object of the concentration of mindfulness of breathing; 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, and 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 in-breath and out-breath 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.Or alternatively, since this meditation subject of mindfulness of breathing, which is the chief among the varieties of meditation subjects, 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 develop 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 fourfold meditative absorption of breathing, having made that itself the foundation, having contemplated activities, to attain the highest fruition, arahantship. Therefore, pointing out the suitable lodging for him, the Blessed One said beginning with "having gone to the forest, or," and likewise the elder.

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," and then, when arahantship is attained gradually by the meditator devoted 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 dependence on 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 paths of stream-entry, once-returning, non-returning, and arahantship, as well as the noble fruitions - this should be understood. 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, he said beginning with "having gone to the forest, or."

Therein, "having gone to the forest" means having gone to any forest that has the characteristic stated above and is endowed with the happiness of solitude. "Having gone to the root of a tree" means having gone to the vicinity of a tree. "Having gone to an empty house" means having gone to an empty, secluded place. And here, apart from the forest and the tree-root, even one who has gone to the remaining sevenfold lodging, it is fitting to say "having gone to an empty house." For the lodging is ninefold. As he said - "He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw." Thus, having pointed out a lodging suitable for the three seasons, suitable for the element-temperament, and suitable for the development of mindfulness of breathing, pointing out a peaceful posture that is on the side of neither sluggishness nor restlessness, he said "sits down." Then, showing the firmness of his sitting, the capability for the occurrence of the in-breath and out-breath, and the means for the discernment of the object, he said beginning with "folding his legs crosswise." Therein, "cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend. Then whatever feelings would arise for him moment by moment on account of the bending of those, those do not arise. When those do not arise, the mind becomes fully focused, the meditation subject does not go to ruin, and it undergoes growth and prosperity.

"Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject. "He, mindful, breathes in; mindful, he breathes out" means that monk, having thus sat down and having thus established mindfulness, not abandoning that mindfulness, mindful he breathes in, mindful he breathes out; it is said that he is one acting mindfully.

Now, in order to show the ways in which one is a mindful doer, he said beginning with "breathing in long." Therein, "breathing in long" means producing a long in-breath. Likewise short. But their longness and shortness should be known by way of time. For sometimes human beings, like elephants, serpents, and so on, breathe in and breathe out long by way of time; sometimes short, like dogs, hares, and so on. For otherwise, in-breaths and out-breaths that are crushed to bits are not called long or short. Therefore, those entering and exiting for a long time should be known as long, and those entering and exiting for a short time should be known as short. Herein, this monk, breathing in and breathing out long by the nine aspects stated above, understands "I breathe in long, I breathe out long"; likewise short.

And for one thus understanding -

> "The in-breath long and short, and the out-breath likewise;
> Four types occur at the very tip of the nose of the monk."

It should be known that by one aspect among his nine aspects, the development of the establishment of mindfulness through observation of the body succeeds. "He trains: 'Experiencing the whole body, I shall breathe in.' He trains: 'Experiencing the whole body, I shall breathe out'" means making known, making obvious the beginning, middle, and end of the entire in-breath body, he trains: "I shall breathe in."

Making known, making obvious the beginning, middle, and end of the entire out-breath body, he trains: "I shall breathe out." Thus making known, making obvious, he breathes in and breathes out with consciousness associated with knowledge. Therefore it is said: "He trains: 'I shall breathe in, I shall breathe out.'"For one monk, when the in-breath body or the out-breath body is scattered and crushed to bits, the beginning is obvious, not the middle and end. He is able to discern only the beginning; he is wearied at the middle and end. For another, the middle is obvious, not the beginning and end. He is able to discern only the middle; he is wearied at the beginning and end. For another, the end is obvious, not the beginning and middle. He is able to discern only the end; he is wearied at the beginning and middle. For another, all is obvious; he is able to discern all, and is not wearied anywhere. Showing that one should be such a one, he said - "Experiencing the whole body" and so on.

Therein, "he trains" means thus he strives, he endeavours. Or whatever restraint there is of one so constituted, this is herein the training in higher morality. Whatever concentration there is of one so constituted, this is the training in higher consciousness. Whatever wisdom there is of one so constituted, this is the training in higher wisdom - these three trainings, with respect to that object, by that mindfulness, by that attention, one trains, practises, develops, and cultivates - thus the meaning here should be understood. Therein, because by the former method one should merely breathe in and breathe out, and nothing else is to be done, but from this point onwards exertion should be made in the production of knowledge and so on. Therefore, therein, having stated the Pāḷi text by way of the present tense as "he understands: 'I breathe in'; he understands: 'I breathe out,'" it should be known that from this point onwards, for the purpose of showing the aspect of the production of knowledge and so on that is to be done, the Pāḷi text has been set forth by way of the future tense by the method beginning with "experiencing the whole body, I shall breathe in."

"Calming bodily activity" etc. "He trains" means calming, allaying, making cease, appeasing the gross bodily activity termed in-breath and out-breath, he trains: "I shall breathe in; I shall breathe out."

Therein the grossness and subtlety and tranquillity should be understood thus: For this monk, formerly, at the time when it has not been discerned, body and mind are with disturbance and gross. When the grossness of body and mind has not been appeased, the in-breaths and out-breaths too are gross; having become stronger, they proceed; the nose is not sufficient, and he stands breathing in and breathing out through the mouth. But when his body and mind have been discerned, then they are peaceful and calmed. When those are calmed, the in-breaths and out-breaths, having become subtle, proceed; they reach a state where one must investigate "Do they exist or do they not?" Just as for a person who has been running, or having descended from a mountain, or having lowered a great burden from his head, standing there, the in-breaths and out-breaths are gross, the nose is not sufficient, and he stands breathing in and breathing out through the mouth. But when he has dispelled that exhaustion, and having bathed and drunk, having placed a wet cloth on his heart, lies down in cool shade, then his in-breaths and out-breaths become subtle, reaching a state where one must investigate "Do they exist or do they not?" - just so it should be expanded regarding the time when this monk has not yet discerned. For

likewise, formerly, at the time when it has not been discerned, there is no reflective attention, attentiveness, and attention thus "I am calming the grosser and grosser bodily activities"; but at the time when it has been discerned, there is. Therefore, compared to the time when it has not been discerned, at the time when it has been discerned, the bodily activity is subtle. Therefore the ancients said:

> "When body and mind are passionate, it proceeds excessively;
> When the body is not excited, it proceeds subtly."

Even at the discernment it is gross; at the access to the first meditative absorption it is subtle. Even at that it is gross; in the first meditative absorption it is subtle.In the first meditative absorption and at the access to the second meditative absorption it is gross; in the second meditative absorption it is subtle. In the second meditative absorption and at the access to the third meditative absorption it is gross; in the third meditative absorption it is subtle. In the third meditative absorption and at the access to the fourth meditative absorption it is gross; in the fourth meditative absorption it is extremely subtle and reaches non-occurrence itself. This, for now, is the view of the reciters of the Long Collection and the reciters of the Collection of the Connected Discourses.

But the reciters of the Middle Collection wish that "in the first meditative absorption it is gross, at the access to the second meditative absorption it is subtle" - thus from each lower and lower meditative absorption, at the access to each higher and higher meditative absorption too, it becomes more subtle. But according to the view of all, the bodily activity occurring at the time when it has not been discerned is allayed at the time when it has been discerned; the bodily activity occurring at the time when it has been discerned, at the access to the first meditative absorption, etc. The bodily activity occurring at the access to the fourth meditative absorption is allayed in the fourth meditative absorption. This, for now, is the method in serenity.

But in insight, the bodily activity occurring at the time when it has not been discerned is gross; at the discernment of the primary elements it is subtle. That too is gross; at the discernment of derivative materiality it is subtle. That too is gross; at the discernment of the entirety of materiality it is subtle. That too is gross; at the discernment of the immaterial it is subtle. That too is gross; at the discernment of materiality and the immaterial it is subtle. That too is gross; at the discernment of conditions it is subtle. That too is gross; at the seeing of mentality-materiality with its conditions it is subtle. That too is gross; at insight that has characteristics as its object it is subtle. That too, at weak insight, is gross; at powerful insight it is subtle. Therein, by the method stated before, the cessation of each former by each latter should be understood. Thus here the grossness and subtlety and cessation should be understood. This, for now, is the progressive word-by-word explanation of the first tetrad stated by way of observation of the body.

Since here this very tetrad alone is stated by way of the meditation subject for the beginner, while the other three tetrads are here by way of the observation of feeling, mind, and mind-objects for one who has attained meditative absorption, therefore, by a beginner son of good family who, having developed this meditation subject, wishes to attain arahantship together with the analytical knowledges through insight that has as its proximate cause the fourfold meditative absorption of breathing, having

performed all duties such as the purification of morality and so on according to the method stated in the Visuddhimagga, the meditation subject with five connections should be learnt in the presence of a teacher endowed with seven factors. Therein, these five connections are: learning, interrogation, establishing, absorption, and characteristic. Therein, learning is the learning of the meditation subject. Interrogation is the questioning about the meditation subject. Establishing is the establishing of the meditation subject. Absorption is the absorption of the meditation subject. Characteristic is the characteristic of the meditation subject; "such is the characteristic of this meditation subject" - this means the ascertaining of the intrinsic nature of the meditation subject.

Thus, one who learns the meditation subject with five connections is not wearied oneself, nor does one vex the teacher. Therefore, having had a little recited, having rehearsed for a long time, having thus learnt the meditation subject with five connections, whether in the presence of the teacher or elsewhere, by one dwelling in a lodging endowed with five factors, having avoided monasteries possessed of eighteen faults, having cut off minor impediments, having finished the meal duty, having dispelled drowsiness after the meal, being comfortably seated, having gladdened the mind by recollecting the virtues of the Triple Gem, without omitting even a single term from what was learnt from the teacher, this mindfulness of breathing meditation subject should be attended to. Therein, this is the method of attention -

> "Counting, following, touching, placing, discerning,
> Turning away, purification, and reviewing of these."

Therein, "counting" means counting itself. "Following" means following after. "Touching" means the place touched. "Placing" means absorption. "Discerning" means insight. "Turning away" means the path. "Purification" means fruition. "And reviewing of these" means reviewing. Therein, by this beginner son of good family, first this meditation subject should be attended to by counting. But when counting, one should not stop below five, nor take it above ten, nor show a break in between. For one who stops below five, the arising of consciousness struggles in a confined space, like a herd of cattle shut up in a confined pen. For one who takes it above ten, the arising of consciousness becomes dependent on the counting alone. For one who shows a break in between, the mind wavers thinking "Has my meditation subject reached the summit or not?" Therefore, having avoided these faults, one should count.

And when counting, one should first count by slow counting, by the counting of a grain measurer. For a grain measurer, having filled a measure, having said "one," pours it out; again, while filling, having seen some rubbish and discarding it, says "one, one." The same method applies in the case of "two, two" and so on.Just so, by this one too, among the in-breaths and out-breaths, having taken whichever presents itself, having made it beginning with "one, one" and so on, one should count by observing each one as it occurs up to "ten, ten." For one thus counting, the in-breaths and out-breaths going out and coming in become obvious.

Then by him, having abandoned that slow counting, the grain-measurer's counting, one should count by the quick counting, the cowherd's counting. For a skilled cowherd, having taken pebbles and so on in his lap, with rope and stick in hand, having gone to the cattle pen right early, having struck the cows on the back, seated on the top of the cross-bar post, counts each and every cow that has reached the door, throwing a pebble each time, saying "one, two." The herd of cattle that has dwelt with difficulty throughout the three watches of the night in the confined space, going out, rubbing against one another, goes out with speed in heaps upon heaps. He counts with speed "three, four, five, ten," and just so for this one too, counting by the former method, the in-breath and out-breath, having become obvious, move about again and again very quickly. Thereupon, having known "they are moving about again and again," by him, without grasping the wind inside and outside, having grasped only each one that has reached the door, "one, two, three, four, five; one, two, three, four, five, six; one, two, three, four, five, six, seven, etc. eight, nine, ten" - one should count very quickly indeed. For when the meditation subject is connected with counting, by the power of counting alone the mind becomes fully focused, like the steadying of a boat in a violent stream by means of supporting with a rudder.

For one thus counting very quickly, the meditation subject presents itself as if proceeding continuously. Then, having known "it proceeds continuously," without grasping the wind inside and outside, one should count by the former method itself with speed. For when one sends the mind in together with the wind entering inside, the interior becomes as if struck by wind, as if filled with fat. When one takes the mind out together with the wind going out, the mind becomes distracted externally towards various objects. But for one who, having established mindfulness at the place touched and touched, develops - the development succeeds. Therefore it was said - "Without grasping the wind inside and outside, one should count by the former method itself with speed."

But how long should one count this? Until, without counting, mindfulness becomes settled on the object of the in-breath and out-breath. For counting is indeed only for the purpose of establishing mindfulness on the object of the in-breath and out-breath, having cut off applied thoughts scattered externally.

Having thus attended by counting, one should attend by following. Following means, having withdrawn counting, the continuous following of the in-breath and out-breath with mindfulness. And that indeed is not by way of following the beginning, middle, and end. The dangers of the beginning, middle, and end in that following have been stated below indeed.

Therefore, by one attending by way of following, one should not attend by way of the beginning, middle, and end; but rather one should attend by way of touching and by way of fixing. For just as by way of counting and following, there is no separate attention by way of touching and fixing; but rather, counting at the very place touched and touched, one attends by way of counting and by way of touching; having withdrawn counting right there, following them with mindfulness, and fixing the mind by way of absorption - one is said to "attend by way of following, by way of touching, and by way of fixing." This meaning should be understood by the similes of the cripple and the doorkeeper stated in the commentaries, and by the simile of the saw stated right here in the canonical text.

Herein this is the simile of the cripple -Just as a cripple, having pushed the swing for a mother and child playing on the swing, seated right there at the base of the swing-post, sees both ends and the middle of the swing-plank as it comes and goes gradually, and is not occupied with the purpose of seeing the two ends and the middle; just so a monk, having stood at the base of the post of connection by the power of mindfulness, having pushed the swing of the in-breath and out-breath, seated right there on the sign with mindfulness, following with mindfulness the beginning, middle, and end of the in-breath and out-breath at the place touched as they gradually come and go, having placed the mind right there, sees, and is not occupied with the purpose of seeing them. This is the simile of the cripple.

And this is the simile of the doorkeeper -Just as a doorkeeper does not investigate people inside and outside the city, saying "Who are you, or where have you come from, or where are you going, or what is in your hand?" For they are not his burden; but he investigates only each one that has reached the door. Just so, for this monk, the winds that have entered inside and the winds that have gone out are not his burden; only those that have reached the door are his burden. This is the simile of the doorkeeper.

The simile of the saw, however, is stated right here by the method beginning with "the sign, the in-breaths and out-breaths." But here, it should be understood that its purpose is merely the non-attention by way of what has come and gone.

For one attending to this meditation subject, for some the sign arises before long, and the fixing termed absorption, adorned with the remaining factors of meditative absorption, succeeds. But for some, from the very time of attending by way of counting, just as when one whose body is excited sits on a bed or a chair, the bed and chair bends down and creaks, and the bed-sheet takes on wrinkles, but when one whose body is not excited sits down, the bed and chair neither bends down nor creaks, nor does the bed-sheet take on wrinkles, and the bed and chair is as if filled with cotton-wool. Why? Because a body that is not excited is light; just so, from the time of attending by way of counting, gradually, through the cessation of the gross in-breath and out-breath, when the bodily disturbance has been allayed, both body and mind become light, and the body becomes as if it has reached the state of leaping into space.

When his gross in-breath and out-breath have ceased, consciousness proceeds with the sign of the subtle in-breath and out-breath as its object. Even when that has ceased, the in-breath and out-breath sign as object proceeds ever more and more subtle than that. This meaning should be understood by the simile of the bronze plate stated above.

For just as other meditation subjects become clear as one progresses higher and higher, this one is not so. But this one, for one developing it higher and higher, goes to subtlety, and does not even come to presence. But when it thus does not present itself, that monk should not rise from his seat and go, thinking "I shall ask the teacher" or "My meditation subject is now lost." For indeed, for one who goes having disturbed his posture, the meditation subject becomes ever new. Therefore, it should be brought back from that place while remaining seated just as one is.

Herein, this is the method of bringing it back -that monk, having known the state of non-presence of the meditation subject, should consider thus: "Where do these in-breaths and out-breaths exist, where do they not exist? For whom do they exist, for whom do they not exist?" Then, reflecting thus, having known "These do not exist inside the mother's womb, they do not exist for those submerged in water, likewise for those who have become unconscious, for the dead, for those attained to the fourth meditative absorption, for those endowed with fine-material and immaterial existence, for those attained to the cessation attainment," one should reprove oneself by oneself thus: "Surely, you wise one, you have neither gone into the mother's womb, nor are you submerged in water, nor have you become unconscious, nor are you dead, nor are you attained to the fourth meditative absorption, nor are you endowed with fine-material and immaterial existence, nor are you attained to the cessation attainment. Your in-breaths and out-breaths certainly exist, but through dullness of wisdom you are unable to discern them." Then by him, having placed the mind by way of where it is naturally touched, attention should be set going. For these proceed striking against the tip of the nose for one with a long nose, and the upper lip for one with a short nose. Therefore, by him the sign should be established thus: "They strike against this particular place." For it is with reference to this very reason that it was said by the Blessed One - "I do not, monks, speak of the development of mindfulness of breathing for one who is unmindful and not fully aware." Although indeed whatever meditation subject succeeds only for one who is mindful and fully aware, for one attending to another it becomes obvious. But this meditation subject of mindfulness of breathing is weighty, of weighty development, a ground of attention only for great persons - Buddhas, Individually Enlightened Ones, and sons of the Buddha - and not trivial, nor practised by trivial beings. In whatever way it is attended to, in that way it becomes both peaceful and subtle. Therefore, here powerful mindfulness and wisdom should be desired.

Just as when sewing a fine cloth, a subtle needle should be desired, and the threading of the needle's eye even more subtle than that; just so, at the time of developing this meditation subject which is like a fine cloth, mindfulness comparable to the needle and also wisdom associated with it, comparable to the threading of the needle's eye, should be desired as powerful. But by a monk endowed with that mindfulness and wisdom, those in-breaths and out-breaths should not be sought elsewhere than the place naturally touched.

Just as a farmer, having ploughed a field, having released the oxen, having set them facing the pasture, might rest seated in the shade, and then those oxen might enter the forest with speed. A farmer who is skilful, wishing to take them again and yoke them, does not go following in their footsteps wandering about in the forest. Rather, having taken the rein and the goad, he goes directly to their watering place where they come down, and sits down or lies down. Then, having seen those oxen, after roaming about for the daytime, having descended to the watering place, having bathed and drunk and come back out, standing there, having bound them with the rein, prodding them with the goad, having brought them and yoked them, he does the work again. Just so, by that monk, the in-breath and out-breath should not be sought elsewhere than the place naturally touched. Rather, having taken the rein of mindfulness and the goad of wisdom, having placed the mind at the place naturally touched, attention should be set going. Thus indeed, for one so attending, before

long they are present, like oxen at the watering place. Thereupon, by him, having bound them with the rein of mindfulness, having yoked them at that very place, prodding with the goad of wisdom, the meditation subject should be devoted to again and again. For one thus devoting himself, before long the sign arises. But this is not the same for all; rather, some say it arises producing a pleasant contact, like cotton-wool, like kapok, or like a stream of wind.

But this is the judgment in the commentaries: For to some it arises like the form of a star, like a gem bead, like a pearl bead; to some, having become of rough contact, like a cotton seed, like a hardwood needle; to some, like a long waist-band thread, like a garland of flowers, like a flame of smoke; to some, like a spread-out spider's thread, like a film of cloud, like a lotus flower, like a chariot wheel, like the disc of the moon, like the disc of the sun. And moreover, this is just as when several monks, having recited a discourse, are seated, and when one monk says "In what manner does this discourse present itself to you?" one says "To me it presents itself like a great mountain river." Another says "To me like a row of forest trees." Another says "To me like a tree with cool shade, endowed with branches, laden with the burden of fruit." For to them that one and the same discourse presents itself differently due to the diversity of perception. Thus one and the same meditation subject presents itself differently due to the diversity of perception. For this is born of perception, has perception as its source, has perception as its origin; therefore, it should be understood that it presents itself differently due to the diversity of perception.

But when the sign has thus arisen, that monk, having gone to the presence of the teacher, should report "For me, venerable sir, such and such has arisen." But the teacher should say "This is the sign, friend; attend to the meditation subject again and again, good person." Then by him the mind should be placed upon the sign itself. Thus for him, from this point onwards, the development is by way of fixing. For this was said by the ancients:

> "Placing the mind upon the sign, discerning the various aspects,
> The wise one binds his own mind to the in-breath and out-breath."

For him, from the arising of the sign onwards, the mental hindrances are indeed suppressed, the mental defilements are indeed settled, the mind is indeed concentrated by access concentration. Then by him that sign should not be attended to by way of colour, nor should it be reviewed by way of characteristic; rather, just as the embryo of a universal monarch by a queen of the warrior caste, or like the embryo of rice and barley by a farmer, having avoided the seven unsuitable things beginning with residence, by one resorting to those very seven suitable things, it should be well guarded. Then, having thus guarded it, having brought it to growth and increase by means of repeated attention, the tenfold skill in absorption should be accomplished, and the balance of energy should be applied. For one thus striving, in the order stated in the Visuddhimagga, the fourfold and fivefold meditative absorptions arise in that sign. But here, the monk who has thus produced the fourfold and fivefold meditative absorptions, wishing to attain purity by way of discernment and turning away, having developed the meditation subject, having made that very meditative absorption well-practised with mastery attained in five ways, having defined mentality-materiality, establishes insight. How? For he, having emerged from

the attainment, sees that the origin of the in-breath and out-breath is the body born of impurity and consciousness. For just as when a blacksmith's bellows is being blown, dependent on the bellows and the appropriate effort of the person, the wind moves about, just so dependent on the body and consciousness, the in-breath and out-breath. Thereupon he defines the in-breath and out-breath and the body as materiality, and consciousness and the mental states associated with it as immateriality.

Having thus defined mentality-materiality, one seeks its condition, and seeking, having seen it, one removes uncertainty regarding the occurrence of mentality-materiality in all three periods of time; having crossed over uncertainty, by means of group exploration, having applied the three characteristics as "impermanent, suffering, non-self," having abandoned the ten impurities of insight beginning with light that have arisen in the preliminary stage of the observation of rise and fall, having defined the knowledge of the observation of rise and fall liberated from impurities as "the path," having abandoned the rise and reached the observation of dissolution, becoming disenchanted, becoming dispassionate, becoming liberated when all activities have presented themselves as fear through the continuous observation of dissolution, having in due order attained the four noble paths and become established in the fruition of arahantship, having reached the limit of reviewing knowledge of nineteen kinds, one becomes the foremost worthy of offerings in the world with its gods. To this extent, making counting the beginning and with insight as the final goal, the development of concentration through mindfulness of breathing is complete. This is the explanation of the first set of four in every respect.

But in the other three sets of four, since there is no separate method of meditation subject development, their meaning should be understood in just this way by the method of word-by-word explanation. "Experiencing joy" means making joy experienced, making it obvious, he trains: "I shall breathe in; I shall breathe out." Therein, joy is experienced in two ways: by way of object and by way of non-delusion.

How is joy experienced by way of object? One attains the two meditative absorptions with rapture; at the moment of that attainment, through the attainment of meditative absorption, joy is experienced by way of object, because the object is experienced.

How by way of non-delusion? Having attained the two meditative absorptions with rapture and having emerged, one meditates on the joy associated with meditative absorption in terms of elimination and passing away; at the moment of insight for that one, through the penetration of characteristics, joy is experienced by way of non-delusion. By this very method, the remaining terms too should be understood in meaning. But here there is only this distinction - By means of three meditative absorptions, happiness is experienced. By means of all four meditative absorptions, the experiencing of mental activity should be known. "Mental activity" means the aggregates of feeling and perception. "Calming mental activity" means calming, making cease each gross mental activity - this is the meaning. That should be known in detail by the method stated regarding bodily activity. But here, in the term "joy," feeling is spoken of under the heading of joy; in the term "happiness," feeling is spoken of in its own form. In the two terms on mental activity, from the statement "perception and feeling are mental, these mental states are connected to

consciousness; they are mental activities," feeling associated with perception - thus it should be known that this set of four is spoken of by the method of the observation of feeling.

In the third set of four too, the experiencing of mind should be known by means of the four meditative absorptions. "Gladdening the mind" means rejoicing, delighting, making glad, making very glad the mind, he trains: "I shall breathe in; I shall breathe out." Therein, gladdening is of two ways: by means of concentration and by means of insight.

How by means of concentration? One attains the two meditative absorptions with rapture; at the moment of attainment, he gladdens and delights the mind with the associated rapture. How by means of insight? Having attained the two meditative absorptions with rapture and having emerged, one meditates on the joy associated with meditative absorption in terms of elimination and passing away. Thus, at the moment of insight, having made the joy associated with meditative absorption the object, one gladdens and delights the mind. One thus practising is said to train: "Gladdening the mind, I shall breathe in; I shall breathe out."

"Concentrating the mind" means evenly placing, evenly establishing the mind on the object by means of the first meditative absorption and so on; or else, having attained those meditative absorptions and having emerged, for one meditating on the mind associated with meditative absorption in terms of elimination and passing away, at the moment of insight, through the penetration of characteristics, momentary unified focus of mind arises; thus, by means of the arisen momentary unified focus of mind too, evenly placing, evenly establishing the mind on the object, one is said to train: "Concentrating the mind, I shall breathe in; I shall breathe out."

"Releasing the mind" means releasing, freeing the mind from the mental hindrances through the first meditative absorption, from applied and sustained thought through the second, from rapture through the third, releasing, freeing the mind from pleasure and pain through the fourth; or else, having attained those meditative absorptions and having emerged, one meditates on the mind associated with meditative absorption in terms of elimination and passing away. At the moment of insight, releasing, freeing the mind from the perception of permanence through the observation of impermanence, from the perception of pleasure through the observation of suffering, from the perception of self through the observation of non-self, from delight through the observation of disenchantment, from lust through the observation of dispassion, from origin through the observation of cessation, from grasping through the observation of relinquishment, releasing, freeing the mind, one breathes in and breathes out. Therefore it is said - "Releasing the mind, I shall breathe in; I shall breathe out - thus one trains." Thus it should be known that this set of four is spoken of by way of the observation of mind.

In the fourth set of four, "observing impermanence" - here first impermanence should be known, impermanence should be known, observation of impermanence should be known, and the observer of impermanence should be known. Therein, "impermanent" means the five aggregates. Why? Because of the nature of arising, passing away, and alteration. "Impermanence" means the arising, passing away, and alteration of those very same; or non-existence after having been; the meaning is breaking up through

momentary dissolution without remaining in that very same mode after having been produced. "Observation of impermanence" means observation as "impermanent" regarding matter and so on by way of that impermanence. "Observing impermanence" means one possessed of that observation. Therefore, one who is thus, breathing in and breathing out, should be understood here as "he trains: 'Observing impermanence, I shall breathe in; I shall breathe out.'"

"Observing dispassion" - here there are two kinds of dispassion: dispassion as elimination and absolute dispassion. Therein, "dispassion as elimination" means the momentary dissolution of activities. "Absolute dispassion" means Nibbāna. "Observation of dispassion" means insight and the path that occur by way of seeing both of those. Having been possessed of that twofold observation, breathing in and breathing out, one should be understood as "he trains: 'Observing dispassion, I shall breathe in; I shall breathe out.'" In the term "observing cessation" too, the same method applies.

"Observing relinquishment" - here too there are two kinds of relinquishment: relinquishment by giving up and relinquishment by springing forward. Relinquishment itself as observation is observation of relinquishment; this is a designation for insight and the path. "Insight" - by way of substitution of opposites, it gives up mental defilements together with the volitional activities of the aggregates, and by seeing the fault in the conditioned, it springs forward towards Nibbāna, which is the opposite of that, through the inclination towards it - thus it is called relinquishment by giving up and relinquishment by springing forward. The path gives up mental defilements together with the volitional activities of the aggregates by way of eradication, and springs forward towards Nibbāna by making it the object - thus it is called relinquishment by giving up and relinquishment by springing forward. But both are called observation because of observing again and again in accordance with each preceding knowledge. Having been possessed of that twofold observation of relinquishment, breathing in and breathing out, one should be understood as "he trains: 'Observing relinquishment, I shall breathe in; I shall breathe out.'"

And here it should be understood that "observing impermanence" is stated by way of young insight; "observing dispassion" by way of insight that is stronger than that and capable of becoming dispassionate towards activities; "observing cessation" by way of insight that is stronger than that and capable of bringing about the cessation of mental defilements; "observing relinquishment" is stated by way of insight that is proximate to the path and exceedingly sharp. But where the path too is obtained, that is undivided. Thus this set of four is stated by way of pure insight, but the former three by way of serenity and insight.

The commentary on the matrix of mindfulness of breathing is finished.

164. Now, in order to show by analysing the matrix in succession as it was laid down, "here" means "in this view" and so on was begun. Therein, by the ten terms beginning with "in this view," the Dispensation of the Omniscient Buddha, reckoned as the threefold training, alone is spoken of. For since it was seen by the Buddha, the Blessed One, it is called "view"; by way of that very one's acquiescence, it is called acceptance; by way of approval, preference; by way of grasping, undertaking; in the meaning of intrinsic nature, the Teaching; in the meaning of what should be trained

in, discipline; by both of those, the Teaching and discipline; by way of being proclaimed, the Scriptures; in the meaning of the supreme conduct, the holy life; by way of giving instruction, the Teacher's instruction - thus it is called. Therefore, in "in this view" and so on, the meaning should be understood as: in this view of the Buddha, in this acceptance of the Buddha, in this preference of the Buddha, in this undertaking of the Buddha, in this Teaching of the Buddha, in this discipline of the Buddha, in this Teaching and discipline of the Buddha, in this Scriptures of the Buddha, in this holy life of the Buddha, in this Teacher's instruction of the Buddha. Moreover, this entire Scriptures, reckoned as the threefold training, is view because it was seen by the Blessed One, because it is a condition for right view, and because it is preceded by right view. It is acceptance by way of the Blessed One's acquiescence. It is preference by way of approval. It is undertaking by way of grasping. It is the Teaching because it sustains its practitioner, not letting him fall into the realms of misery. That itself removes the side of defilement - thus it is discipline.It is the Teaching and that is the discipline - thus it is the Teaching and discipline; or, this is the removal of unwholesome mental states by wholesome mental states - thus it is the Teaching and discipline. For that very reason it was said -"And whatever teachings you, Gotamī, would know - 'these teachings lead to dispassion, not to lust, etc. You should definitely keep in mind, Gotamī - 'This is the Teaching, this is the discipline, this is the Teacher's instruction.'" Or, discipline by the Teaching, not by the stick and so on - thus it is the Teaching and discipline. And this too was said -

> "Some tame with a stick, with goads and with whips;
> Without stick, without sword, the elephant was tamed by the great sage."

Likewise, "For those being led by the Teaching, what envy is there for those who understand?" Or, discipline for the sake of the Teaching - thus the Teaching and discipline. This discipline is for the purpose of blameless qualities, not for the purpose of existence, enjoyment, and material gain. Therefore the Blessed One said - "This holy life, monks, is not lived for the purpose of deceiving people" - in detail. The Elder Puṇṇa too said - "For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One." Or, it leads to the pure - thus discipline; discipline from the Teaching - thus the Teaching and discipline. For this leads to the pure Nibbāna, away from the phenomena of the round of rebirths or from the phenomena beginning with sorrow; or, the discipline of the Teaching, not of the founders of other sects - thus the Teaching and discipline. For the Blessed One has become the Teaching itself; it is his very own discipline. Or, because phenomena alone are to be directly known, to be fully understood, to be abandoned, to be developed, and to be realised, therefore this is discipline regarding phenomena, not regarding beings, not regarding souls - thus the Teaching and discipline. Because it is the foremost utterance among the utterances of others, with meaning and phrasing and so on, it is the teaching (pavacana); the teaching itself is the Scriptures (pāvacana). It is the holy life because of being the distinguished conduct among all conducts. The instruction of the Blessed One who has become the Teacher of gods and humans - thus the Teacher's instruction; or, the instruction that has become the Teacher - thus also the Teacher's instruction. "The Teaching and the discipline that have been taught and laid down by me for you, Ānanda, they will be your Teacher after my passing" - indeed the Teaching and discipline itself is the Teacher - thus it has been said. Thus the meaning

of these terms should be understood. But because a monk who produces the concentration of mindfulness of breathing in all its aspects is found only in this very Dispensation, and not elsewhere, therefore in each case the restriction "of this" and "in this" should be known as having been made. This is the meaning of the analytical explanation of the matrix "here."

By "a virtuous worldling or" and so on, without stating the word-meaning of the term "monk," only the monk intended here is shown. Therein, he is a worldling because the mental defilements have not been utterly cut off, and good because of being engaged in the practice of morality and so on - thus he is a virtuous worldling; a virtuous worldling is simply a virtuous worldling. "He trains in higher morality and so on" - thus he is a trainee. A stream-enterer or a once-returner or a non-returner. "Unshakeable" means one whose nature of the fruition of arahantship cannot be shaken - thus he is one of unshakeable nature. For he too develops this concentration.

In the analytic explanation of forest, first, according to the method of the monastic discipline, it has come as "setting aside the village and the precincts of the village, the remainder is forest." According to the method of the discourses, with reference to a forest-dwelling monk, it has come as "a forest lodging is named as the last five hundred bow-lengths." But the monastic discipline and the discourses are both expositions by method, while the Abhidhamma is an exposition without qualification; therefore, in order to show the forest according to the method of the Abhidhamma, "having gone out beyond the gate" was said; the meaning is having gone out beyond the gate. "Having gone out beyond the gate" is also a reading; it means having passed beyond the gate to the outside. "Gate" here means the threshold of a village or a town.

In the analytic explanation of tree-root, because the tree-root is obvious, without stating that, he said beginning with "wherever." Therein, "wherever" means at whichever tree-root. "They sit, they sit down here" - thus it is a seat."Laid down" means placed. "A bed or" and so on are terms for the varieties of seats.For a bed too, since it serves as a place for sitting as well, is here mentioned among seats. But it is one among the long bed, the bed with slats, the bed with curved legs, or the bed with removable legs. A chair too is just one among those. "Mattress" means one among a wool mattress, a cloth mattress, a bark mattress, a grass mattress, or a leaf mattress. "Straw-mat" means one made by heaping up palm leaves and so on."Piece of leather" means any piece of leather suitable for sitting. Grass spreads and so on are made by heaping up grass and so on. "There" means at that tree-root. By "walks up and down or" and so on, the suitability of the tree-root for the practice of the four postures is spoken of. By all the terms beginning with "wherever," the dense shade and the seclusion from people of the tree-root are stated. "By anyone" means by any group. Breaking down that group and expanding, he said "whether householders or those gone forth." "Not crowded" means unmixed, unconfined. A lodging around which for even a league or half a yojana there is a mountain thicket, a jungle thicket, or a river thicket, and no one is able to approach at an improper time - this, even though nearby, is called not crowded. But that which is half a yojana or a yojana away - this is called not crowded by reason of distance alone.

"Dwelling" means the remaining residence excluding the lean-to and so on."Lean-to"

means a house with a roof shaped like a supaṇṇa's wing. "Mansion" means a long mansion made by taking two roof-peaks. "Long building" means just a pinnacled mansion established on the flat roof above. "Cave" means a brick cave, a stone cave, a wood cave, or an earth cave - for thus it was said in the Chapter Commentary. In the Vibhaṅga Commentary, however, "dwelling" means a lodging made by showing the night-quarters and day-quarters only within the surrounding circular road. "Cave" means an underground cave, where it is proper to obtain a lamp night and day. "Either a mountain cave or an underground cave" - this dyad was stated having distinguished them. In the matrix, the present tense expression "sits down" was used by way of the characteristic common to all times, but here, because of the actual existence of the beginning of meditation for one who is seated, the completed expression "seated" was used for the purpose of showing the beginning and end of the sitting. But because the body of one seated having directed the body upright is upright, therefore, without paying regard to the phrasing, showing only what is intended, he said beginning with "upright." Therein, "stable, well-directed" means upright and stable because of being directed upright, not by itself - this is the meaning. "The meaning of possession" means the meaning of having possessed. What is possessed? Deliverance. What deliverance? The concentration of mindfulness of breathing itself is deliverance up to the path of arahantship. Therefore he said "the meaning of deliverance" - by way of the chief meaning of the word "mukha," the meaning of deliverance from the round of rebirths was stated. "The meaning of establishing" means just the meaning of intrinsic nature. By all these terms, the meaning stated is "having made mindfulness that possesses deliverance." Some, however, explain: "The meaning of possession means possessed by mindfulness; the meaning of deliverance means the meaning of the door of entering and going out of the in-breath and out-breath." It is said "having established mindfulness that possesses the deliverance of the in-breath and out-breath."

165. "In thirty-two ways" is said by way of the complete encompassing without remainder of those obtained in order in those various stages. "By means of long in-breath" means by means of the in-breath stated as "long" in the matrix. Thus in the remaining ones. "Unified focus" means the state of being fully focused. "Non-distraction" means non-scattering. For unified focus itself is called non-distraction because of the non-scattering of consciousness among various objects. "For one who understands" means for one who understands by way of absence of confusion, or the meaning is "for one who experiences." Or for one who understands by way of making it an object thus: "Non-distraction has been attained by me." "By that mindfulness" means by that established mindfulness. "By that knowledge" means by that knowledge of knowing non-distraction. In "one is a mindful doer" here, because the mindfulness that is associated with knowledge alone is intended as "mindfulness," as it is said - "One is mindful, endowed with the highest mindfulness and discretion." Therefore, by the very expression "mindful," knowledge too is already included.

166. "Reckoned as a duration" means at a time reckoned as long.For a long road is called a duration. This time too, because of its length, is called a duration, like a duration. Although "breathes in" and "breathes out" have been stated separately as in-breath and out-breath, for the purpose of showing the uninterrupted occurrence of the development, it was stated again in combined form as "breathes in and breathes out." "Desire arises" means desire arises for the increase and growth of the

development. "More subtle" is said because of the intrinsic nature of calming. "Gladness arises" means rapture arises through the fulfilment of the development. "The mind turns away from the in-breath and out-breath" means when, in dependence on the in-breath and out-breath, the counterpart sign arises, the mind turns back from the natural in-breath and out-breath. "Equanimity becomes established" means in regard to that counterpart sign, through the attainment of access and absorption concentration, because of the absence of the task of further concentrating, equanimity of neutrality becomes established. "By nine aspects" means here, from the beginning of the development up to before the arising of desire, the three aspects stated as "breathes in and breathes out"; from the arising of desire up to before the arising of gladness, three; from the arising of gladness onwards, three - thus nine aspects. "Body" means the in-breaths and out-breaths, even though crushed to bits, are body in the sense of a collection. The sign that has arisen in dependence on the natural in-breath and natural out-breath also obtains the name "in-breath and out-breath." "The establishing is mindfulness" means mindfulness is called establishing because it approaches and stands at that object. "The observation is knowledge" means by way of serenity, observation of the sign-body, and by way of insight, observation of the mentality-body and materiality-body is knowledge - this is the meaning. "The body is the establishing" means that body is called establishing because mindfulness approaches and stands here at it. "Not mindfulness" means that body is not called mindfulness - this is the meaning. "By that mindfulness" means by the mindfulness just now stated. "By that knowledge" means by the knowledge just now stated. "One observes that body" means by way of serenity and insight, having followed the body as aforesaid, one sees by means of knowledge associated with meditative absorption or by means of insight knowledge.

Even though the terms body and so on are absent in the matrix, because this tetrad was stated by way of observation of the body, the description of the term body was made with reference to the statement now to be spoken: "Development of the establishment of mindfulness through observation of the body in the body." "Observation of the body in the body" means observation of each respective body in the body of many kinds. Or alternatively, it is said that observation of the body in the body means not observation of other phenomena. In the body that is of the nature of impermanent, suffering, non-self, and unattractive, there is not observation as permanent, pleasant, self, and beautiful; rather, there is observation of the body itself as impermanent, suffering, non-self, and unattractive. Or alternatively, it is said that because of not observing anything whatsoever that could be grasped as "I" or "mine" or "woman" or "man" in the body, there is observation of that mere body itself. In the three above beginning with "observation of feeling in feelings," the same method applies. Mindfulness itself is the establishing - the establishment of mindfulness; the establishment of mindfulness associated with observation of the body is the establishment of mindfulness through observation of the body; the development of that is the development of the establishment of mindfulness through observation of the body.

167. "That body" - although the mentality-materiality body is not explicitly described, because it too is included by the word "body," it is stated as if it were described. For the observation of impermanence and so on are obtained only in the mentality-materiality body, not in the sign body. Observation and development have the

meaning already stated. "By means of long in-breath and out-breath" and so on is stated to show the benefit of the development of mindfulness of breathing. For the benefit of that is the expansion of mindfulness and the expansion of knowledge. Therein, "for one who understands unified focus of mind and non-distraction" is stated with reference to unified focus of mind at the time of insight for one who has attained meditative absorption. "Feelings as known" means feelings known by the seeing of rise in a general way. "They continue as known" means they continue as known by way of elimination, passing away, and emptiness. "They pass away as known" means they go to destruction as known by the seeing of fall in a general way; the meaning is they break up. The same method applies in the case of perceptions and applied thoughts too. But when these three are stated, the remaining material phenomena too are stated. If one asks: but why are only these three stated? Because they are difficult to discern. Among feelings, first, pleasant and painful are obvious, but equanimity is subtle, difficult to discern, and not well obvious. That too becomes obvious for him; but perception, because of grasping only the mere appearance, does not grasp according to the intrinsic nature. And that, when associated with insight knowledge which grasps the intrinsic nature, the general characteristic, is as if not obvious. That too becomes obvious for him; but applied thought, because of resembling knowledge, is difficult to discern when separated from knowledge. For applied thought resembles knowledge. As he said - "Whatever, friend Visākha, is right view and whatever is right thought, these mental states are included in the aggregate of wisdom." That applied thought too becomes obvious for him - thus when those difficult to discern are stated, the remaining ones are stated as well. But in the exposition of these terms, having asked "How do feelings arise as known?" and without answering that, when the known-ness of the arising of feeling alone is answered, the known-ness of feeling is answered - thus he said beginning with "How is the arising of feeling known?" The same method applies in the remaining ones too. "From the origin of ignorance," "from the cessation of ignorance" and so on have the meaning already stated above. By this very method, perception and applied thought too should be understood. But in the section on applied thought, without saying "from the origin of contact, from the cessation of contact," in the place of contact, "from the origin of perception, from the cessation of perception" is stated. If one asks: why is that? Because applied thought is rooted in perception. For it was said: "Dependent on diversity of perception, diversity of thought arises."

And regarding "for one attending as impermanent" and so on, by the method beginning with "for one attending to feeling as impermanent," in each respective section, that very same mental state should be connected. But since feeling associated with insight is unhelpful to insight because of being unable to perform the function of insight, for that very reason it has not come among the qualities conducive to enlightenment. But for perception associated with insight, its very function is not clearly manifest; therefore it is entirely unhelpful to insight. But without applied thought, there is no function of insight at all. For insight with applied thought as its companion performs its own function. As he said -

> "Wisdom by its own nature is not able to determine the object as impermanent, suffering, and non-self, but when applied thought repeatedly beats upon and delivers it, it is able. How? Just as indeed a money-changer, having placed a coin on his hand, even though wishing to examine it on all

sides, is not able to turn it over with just the pupil of his eye, but having turned it over and over with his finger-joints, is able to examine it here and there, just so wisdom by its own nature is not able to determine the object by way of impermanence and so on, but with applied thought, which has the characteristic of fixing upon and the function of striking and repeatedly striking, as if beating and as if turning over, having taken and taken what is given, it is able to determine."

Therefore, since feeling and perception are unhelpful to insight, in order to show them merely by way of characteristic, the analytic explanation was made in each case with the singular as "of feeling" and "of perception." But in order to show that however much is the classification of insight, that much is also of applied thought, it is fitting to say that the analytic explanation was made in each case with the plural as "of applied thoughts."

168. Again, "by means of long in-breath and out-breath" and so on is stated to show the achievement of the development of mindfulness of breathing and the fruit of development. Therein, "connects" means places the object, or the meaning is "establishes the object." Even in the absence of the activity of putting together, it is called "putting together" through the very fulfilment of development. "Resort" means the object of activities at the moment of insight, and the object of Nibbāna at the moment of the path and the moment of fruition. "Tranquil meaning" means tranquillity itself is the meaning, or the meaning of tranquillity is the tranquil meaning. That is the tranquil meaning. The same method applies in the remaining ones too. "One connects the path" means at the moment of path and fruition itself, the resort is Nibbāna itself. "This person" means the meditator himself who is engaged in the development of mindfulness of breathing. "In this object" means here, however, in the conditioned object reckoned as the body of mentality-materiality included by the term "body," and in that very order, in the path and in the Nibbāna object. By "whatever is his" and so on, the synonymity of the words "object" and "resort" is stated. "Of that one" means of that person."Understands" means the person; "understanding is wisdom" - thus it is said that the person understands by wisdom. "The establishing of the object" means mindfulness is the establishing of the object of activities at the moment of insight, and of the object of Nibbāna at the moment of path and fruition. And here the genitive case is used in the sense of the object, just as in "attendance on the king." "Non-distraction" means concentration. "Determination" means the aforesaid object of activities and the object of Nibbāna. For consciousness determines that here - thus "determination.""Cleansing" means knowledge. For by that it cleanses, becomes pure - consciousness by that - thus "cleansing." Concentration, which tends towards sluggishness, is tranquil because it has become even through the attainment of the state of non-sluggishness; knowledge, which tends towards restlessness, is tranquil because it has become even through the attainment of the state of non-restlessness. By that, the conjunction of serenity and insight at the moments of insight, path, and fruition is stated. But mindfulness, being present in all states, is tranquil because it is supportive of the evenness of both of those; the object is tranquil because it is the foundation of evenness. "The meaning of blamelessness" means the blameless nature of insight. "The meaning of being free from defilements" means the nature of the path as free

from defilements. Or the reading is "the meaning of being free from defilements." "The meaning of cleansing" means the pure nature of fruition."The meaning of the supreme" means the nature of Nibbāna as the highest of all phenomena. "Penetrates" means one penetrates each respective intrinsic nature through non-delusion. And here, by "the establishing of the object" and so on, right penetration is stated. And since the penetration of the meaning of cleansing is stated right here, by that, the meaning of blamelessness, the meaning of being free from defilements, and the meaning of the supreme, having the same characteristic, are stated by way of the guide named Characteristic. As he said -

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

The meaning of blamelessness and the meaning of being free from defilements here are the purpose of the tranquillity reckoned as non-distraction - thus "the tranquil meaning"; the meaning of cleansing, with reference to the cleansing of insight and the path, is the tranquillity itself as the meaning - thus "the tranquil meaning"; with reference to the cleansing of fruition, it is the meaning of the tranquillity reckoned as the cleansing of the path - thus "the tranquil meaning"; but the meaning of the supreme is either the tranquillity itself as the meaning, or because Nibbāna is the purpose of all tranquillity, it is the meaning of all tranquillity - thus "the tranquil meaning"; having made that aforesaid tranquillity and the tranquil meaning into a residual compound retaining one part of the same form, it is said "and penetrates the tranquil meaning." The faculties, powers, factors of enlightenment, and mental states are obtained even at the moments of insight, path, and fruition; the path and the three purifications are obtained only at the moments of path and fruition; deliverance, true knowledge, and knowledge of elimination are obtained only at the moment of the path; liberation and knowledge of non-arising are obtained only at the moment of fruition; the rest are obtained even at the moment of insight. In the section on mental states, "he connects these mental states by way of this object" - setting aside Nibbāna, the rest should be understood as appropriate. This, however, was stated mostly. But the meanings not stated here have been stated below. Although here the deliverance has been shown by way of each set of four, because each part included within the set of four is a decisive support for deliverance, the deliverance has been shown by way of each part. For without each one, there is no deliverance.

The commentary on the exposition of long in-breath and out-breath is finished.

169. In the description of short, "reckoned as brief" means in a time reckoned as small. The remainder here should be understood according to the method stated.

170. In the analytic explanation of experiencing the whole body, among immaterial phenomena, because of the grossness of feeling, first feeling that experiences desirable and undesirable objects was stated for the purpose of easy comprehension; then perception that grasps the aspect of the domain of feeling thus "what one feels, that one perceives"; then volition that is volitionally active by the power of perception; then contact, from the statement "touched, one feels; touched, one perceives; touched, one intends"; then attention, which has the common characteristic of all; the aggregate of mental activities was stated by means of

volition and so on. Thus, when three aggregates have been stated, the aggregate of consciousness, which is their support, is as if stated. "And mentality" means mentality of the aforementioned kind. "And the mental body" - but this was stated in order to exclude that, because by the term "mentality" even Nibbāna is included, and because supramundane phenomena are not accessible to insight. For by the word "body," Nibbāna is excluded, because Nibbāna is free from any category. "And what are called mental activities" - even though mental activities are so called thus "perception and feeling are mental, these mental states are connected to consciousness; they are mental activities," it is meant that here they are included just in the mental body. "Primary elements" - they are primary elements because of great manifestation, because of the similarity of primary elements, because of great maintenance, because of great alteration, and because of being great in nature. They, however - earth, liquid, fire, and air - are four. "Materiality derived from the four primary elements" - this is the genitive case used in the accusative sense; the meaning is materiality that proceeds having taken up, in dependence on, without releasing the four primary elements. That, however - eye, ear, nose, tongue, body, matter, sound, odour, flavour, femininity faculty, masculinity faculty, life faculty, heart-base, nutritive essence, bodily intimation, verbal intimation, space element, lightness of materiality, malleability, wieldiness, production, continuity, decay, and impermanence - is twenty-fourfold. "In-breath and out-breath" - this is just in the natural sense. The counterpart sign arisen in dependence on the in-breath and out-breath also obtains that same name, like the earth kasiṇa and so on. Because of its resemblance to matter, it also obtains the name "matter," as in such passages as "one sees forms externally" and so on. "And the sign and the binding" means the place where the in-breath and out-breath touch, which has become the sign for the binding of mindfulness. "And what are called bodily activities" - even though bodily activities are so called thus "in-breath and out-breath are bodily, these phenomena are connected to the body; they are bodily activities," it is meant that here they are included just in the material body.

"Those bodies are ascertained" - at the moment of meditative absorption, the bodies of the sign of the in-breath and out-breath are ascertained by way of object; at the moment of insight, the remaining material and immaterial bodies are ascertained by way of object; at the moment of the path, they are ascertained through non-delusion. With reference to the insight and path arisen for the meditator who has attained meditative absorption by means of the in-breath and out-breath, "by means of long in-breath and out-breath" and so on was stated.

"For one attending, for one understanding" and so on - these have the meaning already stated in the treatise on morality. Having included those bodies of the aforementioned kind within, "experiencing the whole body" was stated.

In "experiencing the whole body of the in-breath and out-breath, in the sense of restraint" and so on, in the meditative absorption, insight, and path arisen from the in-breath and out-breath stated as "experiencing the whole body," restraint itself is purification of morality in the sense of restraint. Non-distraction itself is purification of mind in the sense of non-distraction. Wisdom itself is purification of view in the sense of seeing. It should be understood that even in the absence of abstinence in meditative absorption and insight, the mere absence of evil is called restraint.

171. In the exposition of "calming" and so on, "bodily" means existing in the material body. "Connected to the body" means bound to the body, dependent on the body; when the body exists they exist, when it is absent they do not exist; for that very reason, they are conditioned by the body - thus they are bodily activities. "Calming" means extinguishing, causing to settle down. By the very word "calming," the calming of the gross is established. "Making cease" means making cease by the non-arising of the gross. "Appeasing" means leading the gross alone to the state of calmness by the method of transformation within a single continuity. "He trains" - the connection is: by way of the subject matter, he trains "I shall breathe in"; or the meaning is: he trains in the three trainings.

Now, in order to show the calming of the gross, he stated "with whatever" and so on. Therein, "with whatever" means with whichever. "Bending back" means bending backwards. "Bending sideways" means bending to both sides. "Bending down" means the thorough bending of one bending in every direction. "Bending forward" means bending to the front. "Movement" means shaking. "Throbbing" means slight motion. "Trembling" means violent shaking. With whatever bodily activities there is bending back of the body, etc. trembling, they calm such bodily activity, and whatever bending back of the body, etc. trembling, and they calm that too - the connection should be made. For when the bodily activities are calmed, the bending back and so on of the body are also just calmed. With whatever bodily activities there is no bending back and so on of the body, they calm such peaceful and even subtle bodily activity, and whatever is not bending back and so on of the body, and they calm that peaceful and subtle too - this should be understood from the connection. And "peaceful, subtle" - this is a neuter expression in the sense of state. "Thus indeed" - here "iti" is in the meaning of "thus," "kira" is in the meaning of "if." "If thus he trains 'calming even the subtle in-breath and out-breath, I shall breathe in, I shall breathe out'" - by the objector, an objection has been raised. Or, "kira" - because it is the word of an objector, it is fitting indeed in the meaning of not believing, in the meaning of not enduring, and in the meaning of what is beyond one's sight; what is said is: "I do not believe, I do not endure, it is not directly perceived by me" that he trains in the calming of even the subtle.

"This being so" means when there is thus the calming of the subtle. "There is no development of the perception of the breath" means of the perception of the wind of the in-breath and out-breath. "Perception" means consciousness. There is no development, no production of the development-consciousness that has as its object the wind of the in-breath and out-breath being perceived; the meaning is: there is no development of that object. "And there is no development of the in-breath and out-breath" means because of the cessation of even the subtle in-breaths and out-breaths through development, there is no arising and occurrence of them - this is the meaning. "And there is no development of mindfulness of breathing" means due to the very absence of in-breath and out-breath, there is no occurrence of mindfulness associated with the development-consciousness that has that as its object. For that very reason, there is no development of the concentration of mindfulness of breathing associated with that. In "na ca naṃ taṃ," here "ca naṃ" is merely a particle, as in "bhikkhu ca naṃ" and so on. The connection is: the wise neither attain that attainment of the stated method, nor do they emerge from it. In the reply to the side of the objection, "thus indeed" means just so. Here the word "kira" should be

seen in the meaning of "eva" (indeed). "This being so" means when there is just thus the calming.

"In what way" means he asks for a simile thus: "In whatever way that stated procedure is, in that way how is it like?" Now "just as" shows that simile. "A gong" means a vessel made of bronze. "Sign" means the characteristic of those sounds. And "sign" is an accusative case used in the genitive sense; the meaning is "of the sign." And the sign of sound is not different from the sound. "Rightly taken" means because of being well learnt. "Sugahitattā" is also a reading; the meaning is because of being well grasped. "Rightly attended to" means because of being well adverted to. "Rightly considered" means because of being well established in the mind. "With the subtle sound-sign as object" means since at that time even the subtle sounds have ceased, having made the even more subtle sound-sign as object, which is without object for one who has not grasped the sound-sign, consciousness proceeds with the even more subtle sound-sign as object; or the meaning is because of the state of having the even more subtle sound-sign as object. By this very method, the meaning regarding absorption too should be understood.

In "calming" and so on, the explanation should be understood either as "the in-breath and out-breath stated as 'calming bodily activity' are the body" or as "here in 'calming bodily activity,' the in-breath and out-breath are the body." Even when the bodily activities are being calmed through the purification of meditation, when the practitioner's reflective attention is present as "I am calming the gross bodily activity," through that regard it calms very much. Even what is not presenting itself, being subtle, is easily led.

"Eight knowledges of observation" means in the four subjects stated as "long, short, experiencing the whole body, calming bodily activity," four by means of in-breath and four by means of out-breath - thus eight knowledges of observation. "And eight recollections of establishing" means in the four subjects stated by the method beginning with "for one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established," four by means of in-breath and four by means of out-breath - thus eight recollections of establishing. "Aṭṭha cupaṭṭhānānussatiyo" is also a reading. "Four subjects from the discourses" means because they were stated by the Blessed One in the Ānāpānassati Sutta, by means of the first set of four, they are four subjects from the discourses.

The commentary on the exposition of the first tetrad is finished.

172. In the exposition of experiencing rapture of the second tetrad, in "rapture and gladness arise," here "rapture" is the root term. "Gladness" is its meaning term; the meaning is the state of being gladdened. In "whatever rapture, gladness" and so on, whatever obtains such names as "rapture" and "gladness" and so on, that is called rapture. Therein, "rapture" is the term for its intrinsic nature. The state of one who is gladdened is gladness (pāmojja). The manner of rejoicing is rejoicing (āmodanā). The manner of delight is delight (pamodanā). Just as the combining together of medicines, or oils, or hot water and cold water is called "mixing" (modanā), so too this is a mixing by combining together of mental states; but by adorning the term with prefixes, they are called "rejoicing" (āmodanā) and "delight" (pamodanā). "It causes laughter" thus it is laughter (hāso); "it causes great laughter" thus it is mirth

(pahāso); this is a designation for the manner of being glad and delighted. "Happiness" (vitti) means wealth (vitta); this is a name for riches. But this is called happiness (vitti) because of being a condition for pleasure, by its resemblance to wealth. For just as pleasure arises for a wealthy person dependent on wealth, so too for one possessed of joy, pleasure arises dependent on joy. Therefore it is called "happiness" (vitti). For this is a name for joy established in the intrinsic nature of contentment. But a person possessed of joy, because of the rising up and uplifting of body and mind, is called "elated" (udagga); the portion of one who is elated is elation (odagya). One's own mentality is pleasure (attamanatā). For the mind of one who is not satisfied, because it has suffering as its proximate cause, is not called one's own mind; but the mind of one who is satisfied, because it has happiness as its proximate cause, is called one's own mind. Thus one's own mentality is pleasure (attamanatā), one's own joyful mentality (sakamanatā); the meaning is the state of one's own joyful mind. But since that is not the mentality of anyone else's own, but is a state of consciousness itself, a mental factor, therefore it is said "pleasure of consciousness" (attamanatā cittassa). The remainder here and what is above and below should be understood by connecting it according to the method already stated.

173. In the analytic explanation of experiencing happiness, "two kinds of happiness" is stated for the purpose of showing the ground of serenity and insight. For bodily happiness is the ground of insight, and mental happiness is the ground of both serenity and insight. "Bodily" means engaged in the body since it is not attained without the sensitive body - thus it is bodily. "Mental" means engaged in the mind by way of non-separation - thus it is mental. Therein, by the term "bodily" it excludes mental happiness; by the term "happiness" it excludes bodily pain. Likewise, by the term "mental" it excludes bodily happiness; by the term "happiness" it excludes mental pain. "Comfortable" means sweet, very sweet. "Happiness" means happiness itself, not suffering. "Born of body-contact" means arisen from body-contact. "Comfortable, pleasant feeling" means comfortable feeling, not uncomfortable feeling. Pleasant feeling, not painful feeling. The next three terms are stated by way of the feminine gender. Comfortable feeling, not uncomfortable. Pleasant feeling, not unpleasant - but here this is the very same meaning.

The analytic explanation of mental happiness should be construed by the method opposite to what was stated. "Those happinesses" - a change of gender has been made; the meaning is "those happinesses." The remainder here in this set of four should be understood by the very same method stated in the first set of four. The four subjects from the discourses should be understood by way of the second set of four.

The commentary on the exposition of the second tetrad is finished.

176. In the exposition of the third tetrad, "mind" (citta) is the root term. "Consciousness" (viññāṇa) is the meaning term. "That consciousness" and so on should be construed according to the method stated in regard to joy (pīti). Therein, among "mind" and so on, it is mind (citta) because of the variegation of consciousness (cittavicittatā). It knows by measuring the object, thus it is mind

(mano). "Mental state" (mānasa) means mind itself. But in "The snare that moves through the sky, that which prowls connected with the mind" - here, however, the associated phenomenon is said to be "connected with the mind" (mānaso).

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

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

"Heart" (hadaya) means consciousness. In "I will derange your mind, or I will split your heart" - here the chest is said to be "heart" (hadaya). In "He planes as if knowing heart with heart" - here it means consciousness. In "The kidneys, the heart" - here it means the heart-organ (hadayavatthu). But here consciousness itself is called "heart" (hadaya) in the sense of being internal. That very same is called "the pure" (paṇḍara) in the sense of being pure. This is said with reference to the life-continuum (bhavaṅga). As he said - "This mind, monks, is luminous, and it is defiled by visiting impurities." But because of having gone out from that, even the unwholesome is called "the pure" (paṇḍara), just as a river that has gone out from the Ganges is called the Ganges, and one that has gone out from the Godhāvarī is called the Godhāvarī. But because consciousness, whose characteristic is cognising the object, does not become a defilement through impurity, it is by its intrinsic nature entirely pure, but when there is connection with impurity it is called defiled, therefore too it is fitting to say "the pure" (paṇḍara).

"Mind, mind sense base" - here, however, the use of the term "mind" is for the purpose of illustrating the sense-base nature of mind itself. By this it explains - "This is not a mind sense base because it is a sense base of mind, like a gods' domain; rather, mind itself is the sense base - mind sense base."

The meaning of sense base has been stated above."It thinks" (manate) - thus it is the mind (mano); the meaning is it cognises. The commentary teachers, however, said - As if measuring with a measuring vessel, as if weighing with a great scale, it knows the object - thus it is the mind (mano); that very same exercises the function of lordship in the characteristic of thinking - thus it is a faculty; mind itself is a faculty - the mind faculty.

It cognises - thus consciousness. Consciousness itself is an aggregate - the aggregate of consciousness. The aggregate is stated by conventional usage. For in the meaning of a heap, a single consciousness is a portion of the aggregate of consciousness. Therefore, just as one cutting a portion of a tree is said to be "cutting the tree," just so even a single consciousness that constitutes a portion of the aggregate of consciousness is called "the aggregate of consciousness" by conventional usage. But since the meaning of aggregate is not only the meaning of a heap, the meaning of a portion is also the meaning of aggregate, therefore in the meaning of a portion, the meaning is also "consciousness-portion." "Corresponding mind-consciousness element" means the mind-consciousness element that is befitting those associated mental states such as contact and so on. For in this term, one and the same

consciousness is called by three names: mind in the meaning of measuring, consciousness in the meaning of cognising, and element in the meaning of intrinsic nature or in the meaning of being without a being.

177. "Gladdening" means exceeding contentment.

178. In the description of concentration, it remains upon the object by way of an unshakeable state - thus it is stability. The next pair of terms is augmented by way of a prefix. Furthermore, it remains having united the associated mental states in the object - thus it is steadiness. It remains having plunged into and entered into the object - thus it is position. For on the wholesome side, four mental states plunge into the object - faith, mindfulness, concentration, and wisdom. For that very reason faith is called "confidence," mindfulness "non-floating," concentration "position," and wisdom "penetration." But on the unwholesome side, three mental states plunge into the object - craving, wrong view, and ignorance. For that very reason these are called "mental floods." Non-disturbance is the opposite of disturbance that occurs by way of restlessness and sceptical doubt; the meaning is non-disturbing. It is by way of restlessness and sceptical doubt that the mind going is distracted; but this is non-distraction because it is not so. It is by way of restlessness and sceptical doubt that the mind is disturbed, being carried here and there; but this is the state of an undisturbed mind - the state of undisturbed mind.

"Serenity" means serenity is threefold: serenity of mind, settlement of legal cases, and stilling of all activities. Therein, unified focus of mind in the eight attainments is called serenity of mind. For having come to that, the agitation of the mind and the struggling of the mind are stilled and appeased; therefore it is called "serenity of mind." The sevenfold settlement beginning with verdict in the presence is called settlement of legal cases. For having come to that, those various legal cases are stilled and appeased; therefore it is called "settlement of legal cases." But since all activities, having come to Nibbāna, are stilled and appeased, therefore that is called "the stilling of all activities." In this meaning, serenity of mind is intended. It exercises the function of lordship in the characteristic of concentration - thus it is the concentration faculty. "One does not waver regarding restlessness" - this is the power of concentration. "Right concentration" means exact concentration, concentration leading to liberation, wholesome concentration.

179. By "releasing the mind from lust" and so on, release from the ten bases of mental defilements is stated. By the inclusion of sloth alone here, the inclusion of torpor is made, and by the inclusion of restlessness alone, the inclusion of remorse is made; thus, since in other passages they are companions, by the very statement of release from the bases of mental defilements, release from the mental hindrances and so on by the first meditative absorption and so on, and release from the perception of permanence and so on by the observation of impermanence and so on, is already stated. In the section "How does one observe that mind?" and in the abbreviated passage too, the abandoning of the perception of permanence and so on by the observation of impermanence and so on is already stated. The four subjects from the discourses should be understood by way of the third set of four.

The commentary on the exposition of the third tetrad is finished.

180. In the analytic explanation of the fourth tetrad, because of the statement "the neuter is used for what is unspecified," since it is unspecified as "such and such," the question was made in the neuter form: "Impermanent - what is impermanent?" "In the meaning of arising and passing away" means by the meaning termed arising and passing away; the meaning is by the intrinsic nature of arising and passing away. And here, the five aggregates are the intrinsic nature characteristic, and the arising and passing away of the five aggregates is the characteristic of change. By this, it is stated that they are impermanent in the sense of non-existence after having been. And for that very reason, even though in the commentary it was said "impermanence by way of the characteristic of the conditioned means the arising, passing away, and alteration of those very same," it was also said "or non-existence after having been." By this, it is stated that the mode of non-existence after having been is the characteristic of impermanence. "Seeing the rise and fall of the five aggregates, these characteristics by wisdom" was stated by making an abbreviation. "Mental phenomena" means the aforesaid phenomena beginning with the aggregate of matter.

In the analytic explanation of "observing dispassion," "having seen the danger in material form" means having seen the danger in the aggregate of matter by means of the meaning of impermanence and so on stated further on, beginning from the contemplation of dissolution. "Dispassion from material form" means in Nibbāna. For having come to Nibbāna, material form fades away and ceases by reaching the state of non-arising again; therefore Nibbāna is called "dispassion from material form." "Desire arises in him" means desire for the teaching arisen through oral tradition. "Intent on faith" means inclined towards and determined upon that very Nibbāna through faith. "And his mind is well established" should be understood from the connection thus: the mind of this meditator is well established, well grounded, by way of object upon the dissolution of material form termed dispassion as elimination, and by way of oral tradition upon Nibbāna, the dispassion from material form termed absolute dispassion. "Observing dispassion in material form" - the dispassion as elimination of material form is expressed as "dispassion in material form" by the locative case in its ordinary sense. The absolute dispassion of material form is expressed as "dispassion in material form" by the locative case in the sense of cause. One who has the habit of observing that twofold dispassion by way of object and by way of disposition is called "observing dispassion in material form." The same method applies to feeling and so on. In the analytic explanation of the term "observing cessation" too, the same method applies.

181. "In how many ways" and so on - but here the distinction is -therein, by the showing of the danger and cessation of the factors of dependent origination beginning with ignorance, the danger and cessation of materiality and so on are also shown, because those too are transcended by the factors of dependent origination. And by this very distinctive statement, the distinguished nature of the observation of cessation from the observation of dispassion has been stated. Therein, "in the meaning of impermanence" means in the meaning of destruction, or in the meaning of non-existence after having been. "In the meaning of suffering" means in the meaning of fear, or in the meaning of oppression. "In the meaning of non-self" means in the meaning of being coreless, or in the meaning of being beyond control. "In the meaning of torment" means in the meaning of scorching by mental defilements. "In

the meaning of change" means in the meaning of undergoing transformation in two ways by way of ageing and dissolution. "By cessation of the source" means by the absence of the root condition. "Ceases" means does not exist. "By cessation of origin" means by the absence of the proximate condition. For the root condition is called the source, like unwholesome food for a disease; the proximate condition is called the origin, like wind, bile, and phlegm for a disease. For the source is so called because it certainly gives the result - thus "source"; but the origin is so called because the result well arises from this - thus "origin." "By cessation of birth" means by the absence of the arising of the root condition. "By cessation of production" means by the absence of the arising of the proximate condition. For it is fitting to say "production" because birth itself produces - from this comes suffering. "By cessation of cause" means by the absence of the productive condition. "By cessation of condition" means by the absence of the supportive condition. For the root condition and the proximate condition are indeed both a productive condition and a supportive condition. By these, at the moment of keen insight, cessation by substitution, and at the moment of the path, cessation by eradication has been stated. "By arising of knowledge" means by the arising of either keen insight knowledge or path knowledge. "By establishing of cessation" means at the moment of insight, by the establishing of Nibbāna, which is termed cessation, through oral tradition regarding the cessation of destruction directly perceived; and at the moment of the path, by the establishing of Nibbāna directly perceived. By these, only the determination of object and subject has been made, and cessation by substitution and by eradication has been stated.

182. In the description of the term "observing relinquishment," "one gives up material form" means one gives up the aggregate of matter through indifference by seeing the danger. "Relinquishment by giving up" means it is said to be relinquishment in the meaning of giving up. By this, the meaning of giving up of the term "relinquishment" is stated, therefore the meaning is the abandoning of mental defilements. And here, insight leading to emergence gives up mental defilements by way of substitution of opposites, the path by way of eradication. "The mind springs forward to Nibbāna, the cessation of material form" - the insight leading to emergence springs forward by the state of inclining towards it, the path by making it the object. "Relinquishment by springing forward" means it is said to be relinquishment in the meaning of springing forward. By this, the meaning of springing forward of the term "relinquishment" is stated, therefore the meaning is the releasing of consciousness towards Nibbāna. The four subjects from the discourses should be understood by way of the fourth set of four. In this set of four, what should be said regarding ageing and death should be understood by the very same method stated above. And in the establishments of mindfulness, "observation of body in the body, observation of mind in mind" - the description of body and mind was made in the singular by way of the conventional expression of unity. "Observation of feeling in feelings, observation of mental phenomena in mental phenomena" - it should be understood that the description of feeling and mental phenomena was made in the plural by way of the conventional expression of diversity.

The commentary on the exposition of the fourth tetrad is finished.

And completed is the commentary on the exposition of the knowledge of the mindful doer.

6. Commentary on the Exposition of the Set of Six Categories of Knowledge

183. Now, among the knowledges set forth in the six categories, first in the description of the twenty-four knowledges of concentration, by way of the three tetrads beginning with observation of the body, in each of the twelve subjects, one by means of in-breath and one by means of out-breath - thus two concentrations each - in the twelve subjects there are twenty-four concentrations. At the moment of meditative absorption, the knowledges associated with those are by means of twenty-four concentrations.

In the description of the seventy-two insight knowledges, "long in-breath" means from the in-breath stated as "long." What is meant? Having obtained meditative absorption by reason of the long in-breath, with a concentrated mind, at the moment of insight, insight in the sense of observation as impermanent - this is what is meant. The same method applies further on as well. In each of those very twelve subjects, three by means of in-breath and three by means of out-breath - thus six observations each - in the twelve subjects there are seventy-two observations. Those very seventy-two observations are the knowledges by means of seventy-two insights.

In the description of the knowledge of disenchantment, "observing impermanence, he breathes in" means having become one observing impermanence, breathing in; having become one observing impermanence, continuing - this is the meaning. And this word "breathes in" should be seen in the sense of cause. "One knows and sees as it really is - knowledge of disenchantment" means by the insight knowledge occurring from the comprehension by groups onwards up to the observation of dissolution, one knows activities according to their inherent nature, and one sees with that very eye of knowledge as if seen with the eye. Therefore it is called knowledge of disenchantment - this is the meaning; it is said to be knowledge that becomes disenchanted regarding activities. Because the knowledges of the establishing of fear and so on and of the desire for deliverance and so on have come separately above, here the insight knowledges as stated should be understood as the knowledges of disenchantment.

In the description of the knowledge in conformity with disenchantment, "observing impermanence, he breathes in" means of one observing impermanence, of one breathing in. It is a nominative case used in the genitive sense. By the very expression "wisdom in the establishing of fear," the knowledges of the establishing of fear, observation of danger, and observation of disenchantment are stated, because the three have one characteristic. These three knowledges are called knowledges in conformity with disenchantment because of being in conformity, through their favourable disposition, with the knowledges of disenchantment stated immediately before.

In the description of the knowledge of the cessation of disenchantment, "observing impermanence, he breathes in" is similar to the preceding one. By the very expression "wisdom that is reflection and standing firm," the knowledges of the desire for deliverance, reflection and observation, and equanimity towards activities are stated, because the three have one characteristic. By the very expression "reflection and standing firm," conformity knowledge and path knowledge too are included. For the knowledge of equanimity towards activities and conformity knowledge too,

because of having reached the summit of disenchantment, through the abandoning of the function of generating disenchantment, are called knowledges of the cessation of disenchantment. But path knowledge, because it arises at the end of the cessation of disenchantment, is called knowledge of the cessation of disenchantment - this is very much fitting. Unlike in the knowledges in conformity with disenchantment, without taking the knowledge of the desire for deliverance which is the initial one, the taking of the pair of knowledges at the end as "reflection and standing firm" is for the purpose of including path knowledge. For when "desire for deliverance" is said, conformity knowledge is included, not path knowledge. For path knowledge is not called desire for deliverance, but because of standing firm in the accomplishment of its function, it is called standing firm. And in the Commentary too it is said: "touching means absorption." And this path knowledge, being absorption in Nibbāna, is called standing firm - thus by the expression "standing firm," path knowledge too is included. Since the knowledges in conformity with disenchantment are in meaning just knowledges of disenchantment, having included those too with the knowledges of disenchantment, in "knowledges of the cessation of disenchantment," only the taking of disenchantment was made, not the taking of conformity with disenchantment. In all three of these descriptions of the eight knowledges, by way of the fourth tetrad of observation of mental phenomena, in each of the four subjects stated, one by means of in-breath and one by means of out-breath - thus two knowledges each - in the four subjects there are eight knowledges.

In the exposition of the knowledge concerning the bliss of liberation, having shown abandoning by "because of having been abandoned," showing that that abandoning is abandoning by eradication, he said "because of having been eradicated." "Knowledge concerning the bliss of liberation" means both the knowledge associated with the bliss of fruition-liberation and the reviewing knowledge having the bliss of fruition-liberation as its object. The abandoning of underlying tendencies was stated again for the purpose of showing that through the abandoning of the mental defilement that is the basis of the underlying tendency, the abandoning of the basis of prepossession and misconduct occurs. With reference to the twenty-one fruition knowledges, the counting of knowledges was made by way of counting the abandoned mental defilements; and with reference to reviewing knowledge, the counting of fruition reviewing knowledges was made by way of counting the reviewing of abandoned mental defilements.

The commentary on the exposition of the set of six categories of knowledge is finished.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the commentary on the Treatise on Mindfulness of Breathing is finished.

4. Treatise on Faculties

1. Commentary on the Exposition of the First Discourse

184. Now the explanation of unprecedented meanings of the Treatise on the Faculties, which was spoken after the Treatise on Mindfulness of Breathing, has been reached. For this treatise on the faculties was spoken after the Treatise on Mindfulness of Breathing because in the absence of the faculties that are helpful to

the development of mindfulness of breathing, the development of mindfulness of breathing is absent, and for the purpose of showing the method of purification and so on of the faculties that are helpful to it. And wishing to explain that treatise on the faculties that is to be spoken, by way of elucidating its meaning, having made as a forerunner the teaching of the scriptural text whose intention was understood, heard by himself face to face from the Blessed One, he first spoke beginning with "Thus have I heard."

Therein, "thus" is an indeclinable particle. "Me" and so on are noun terms. In "dwells" (viharati), 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" (evaṃ) appears in the senses of simile, instruction, reproach, praise, manner, acceptance of a statement, and also in the sense of illustration and in the sense of emphasis. Here, however, the word "thus" was spoken by a wise person in the sense of manner and in the sense of illustration, and likewise also in the sense of 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," he illustrates the entire discourse that is now to be spoken as "thus have I heard, by me too it was thus heard."

In the sense of emphasis, the Elder Sāriputta, by "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta," and "I do not, monks, perceive any other single person who thus rightly keeps turning the unsurpassed wheel of the Teaching that was set in motion by the Truth-finder as does, monks, Sāriputta. Sāriputta, monks, rightly keeps turning the unsurpassed wheel of the Teaching that was set in motion by the Truth-finder" - by this and such method, showing his own power of retention in accordance with the state of being praised by the Blessed One, 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 the meanings of instrumental, dative, and genitive.Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

"Heard" (suta) - this word, both with prefix and without prefix, appears in the senses of renowned, going, soiled, accumulated, pursuit, cognisable by ear, and also in the sense of 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.

Furthermore, by saying "thus have I heard," not acknowledging that it was produced by himself, elucidating the former hearing - "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, 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" (ekaṃ 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."

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 since the meaning of perpetual connection is applicable in "on one occasion."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 that 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 too, 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 word "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.

"At Sāvatthī" - here, the city that was the dwelling place of the sage Savattha is Sāvatthī, just as Kākandī, Mākandī - 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 Sāvatthī; and when a caravan arrives and it is asked "What goods are there?", with reference to the statement "Everything is here" - thus Sāvatthī.

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

In that Sāvatthī. The locative expression is 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."

"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. "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 living beings, saying "Come, enjoy me" - this is the meaning. 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. A grove is of two kinds: planted and naturally grown. This and the Bamboo Grove and so on are planted ones; the Blind Men's Grove, the Great Forest, and so on are naturally grown.

"Anāthapiṇḍika's park" - 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 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 (ārāmo); 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 (ārāmo). 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 of monks 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 of gold were

Anāthapiṇḍika's. Thus, by the declaration of those two, showing that "those desirous of merit perform meritorious deeds in this way," the Venerable Sāriputta urges others also who are desirous of merit to follow their example.

Therein one might ask - If the Blessed One dwells at Sāvatthī, then "in Jeta's Grove, Anāthapiṇḍika's park" should not be said. But if he dwells there, then "at Sāvatthī" 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 Jeta's Grove, Anāthapiṇḍika's park, near Sāvatthī - dwelling there, he is said to be "dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park." For the mention of Sāvatthī 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 Sāvatthī, the Venerable Sāriputta shows the Blessed One's assistance to householders; by the mention of Jeta's 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 means of avoiding the pursuit of sensual happiness through the abandoning of material sensual pleasures. Or alternatively, 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 illumination of the purpose for which the Blessed One arose; by the latter, the illumination of a dwelling 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 it indicates "at whatever time he dwells, 'there' refers to that time; and in whichever Jeta's Grove he dwells, 'there' refers to that Jeta's Grove." Or it indicates the place and time suitable for speaking. For the Blessed One does not expound 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 the sense of 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 and summoning. "Monks" is an illustration of the manner of addressing. By that word, accomplished through the connection with qualities such as the habit of begging, the nature of begging, and the excellence 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, making them face towards himself, 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 arousing attention, 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 present, why did he address only the monks? Because of their being the eldest, the foremost, the nearest, always present, and suitable vessels. 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 constantly frequent the Teacher's vicinity; and they alone are vessels for the proclamation of the Teaching, because of the actual existence of practice in accordance with instruction.

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 in the assembly 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 fall into distraction or might misapprehend it. 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 Sāriputta as the introduction adorned with time, place, preacher, 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 stairway of graceful arrangement of spotless stone slabs, with a white stretch of ground strewn with sand resembling a net 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 panels illuminated by the pure 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.

In the discourse, "five" is a numerical delimitation. "These faculties" is an indication of the defined phenomena. The meaning of "faculty" has been stated above.

185. Now, having shown this discourse, wishing to show the procedure of purification and development of the faculties stated in this discourse, the state of being developed, and the cessation, he said beginning with "these five faculties." Therein, "become pure" means they attain purification. "Faithless" means devoid of faith in the three jewels. "Faithful" means accomplished in faith in the three jewels."Associating with" means for one associating with the mind. "Keeping company with" means for one approaching. "Attending on" means for one sitting close to attentively. "Inspiring discourses" means discourses that generate confidence, connected with the qualities of the Triple Gem. "Lazy" means they sink in a contemptible manner, thus "kusīdā"; "kusīdā" is indeed "kusītā." Those lazy ones. "Right strivings" means discourses connected with energy that accomplishes the four tasks. "Unmindful" means those whose mindfulness has perished. "Establishments of mindfulness" means discourses dealing with the establishments of mindfulness. "Meditative absorptions and deliverances" means discourses dealing with the fourth meditative absorption, the eight deliverances, and the threefold deliverance. "Unwise" means those without wisdom, or those whose wisdom is corrupted due to the absence of wisdom - thus "unwise." Those unwise ones. "The practice of profound knowledge" means discourses connected with the four truths, dependent origination, and so on, or similar to a treatise on knowledge. "Collections of discourses" means portions of discourses. In the passage beginning with "faithlessness" and so on, "faithlessness" means the state of being faithless. One who sees the danger in faithlessness, abandoning faithlessness, develops the faith faculty; one who sees the benefit in the faith faculty, developing the faith faculty, abandons faithlessness. The same method applies in the remaining ones. "Idleness" means the state of being lazy. "Negligence" means separation from mindfulness. "Restlessness" means the state of being agitated; the meaning is distraction. "Because of having been abandoned" means because of having been abandoned through the fulfilment of meditative absorption by way of absorption. "Because of having been well abandoned" means because of having been thoroughly abandoned through the fulfilment of insight by way of the emergence-leading insight. "Is developed and well developed" should be construed in the very

order stated. For because of having been abandoned by way of the opposing force of insight, it is fitting to say "well abandoned." And for that very reason "well developed," but not so by meditative absorption. But because through the abandoning of what is to be abandoned there is the accomplishment of development, and through the accomplishment of development there is the accomplishment of abandoning of what is to be abandoned, therefore it was described by making it a pair.

186. In the cessation section, "are developed and well developed" means the state of being well developed of those that are developed. "And tranquillised and well tranquillised" means the state of being well tranquillised of those that are tranquillised is stated. At the moment of fruition, the state of being developed and the state of being tranquillised should be understood by way of the accomplishment of the path's function. "Eradication purifications" means path purifications only. "Cessation purifications" means fruition purifications only.

Now, in order to show the faculties, the arrangements thus stated, by combining them by way of the persons who perform them, he said the passage beginning with "for how many persons." Therein, "through hearing, a Buddha" means one who has awakened to, has known, the four truths through hearing the Teaching from the Perfectly Enlightened One - this is the meaning. This is a statement of reason for the state of having developed faculties. For because the path has been awakened to by way of the full realisation of development, at the moment of fruition one has developed faculties. Although all eight noble ones are disciples of the Truth-finder, having distinguished, showing only the one standing in the fruition of arahantship, he said "one who has eliminated the mental corruptions." For he alone is called one with developed faculties because of the accomplishment of all functions. But the others too are ones with developed faculties by way of exposition, through the accomplishment of the respective path's function. Therefore indeed, at the four moments of fruition, it is said "the five faculties are developed and well developed." But since for them there is indeed development of the faculties for the purpose of the higher path, therefore they are not ones with developed faculties without qualification. "In the sense of being self-become" means the Blessed One, having been without a teacher, by himself alone, in the sense of having come to be, in the sense of having been born with a noble birth. For he too, by way of the accomplishment of development, at the moment of fruition is called the Self-Become One. Thus, in the sense of being self-become, one has developed faculties."In the sense of being immeasurable" means in the sense of being unable to be measured, because of the connection with infinite qualities. The Blessed One, at the moment of fruition, is immeasurable through the accomplishment of development. For that very reason, one has developed faculties.

The commentary on the exposition of the first discourse is finished.

2. Commentary on the Exposition of the Second Discourse

187. Again, having set aside another discourse, wishing to explain the arrangement of the faculties, he shows the discourse beginning with "There are these five, monks." Therein, "whatever" means complete exhaustion without remainder; the syllable "hi" is an indeclinable particle used merely as an expletive. "Ascetics or brahmins" is said

by way of popular expression. "Origin" means condition. "Passing away" means the going to non-existence of the arisen, or the non-arising of the unarisen. "Gratification" means benefit. "Danger" means fault. "Escape" means departure. "As it really is" means according to its intrinsic nature. "Among ascetics" means among those who have calmed evil. "Considered ascetics" means not considered by me as ascetics. When "sammatā" is expressed by way of the present tense, by way of grammatical characteristics, "me" here is indeed the genitive case. "Among brahmins" means among those who have warded off evil. "The goal of asceticism" means the purpose of the state of an ascetic. "The goal of the holy life" means the purpose of the state of a brahmin. By both, the fruition of arahantship itself is stated. Or alternatively, "the goal of asceticism" means the three lower fruits. "The goal of the holy life" means the fruition of arahantship. For "asceticism and the holy life" is the noble path itself. "In this very life" means in the evident individual existence. "Having realised by direct knowledge himself" means having made it directly visible by oneself alone through superior knowledge. "Having attained" means having reached, or having accomplished.

188. In the discourse exposition, having first asked the numerical classification of the origin of the faculties and so on, the numerical classification was then answered. Therein, "one hundred and eighty" means a hundred with eighty more.The explanation is: "by the ways stated by the wise as 'one hundred and eighty.'"

Again, in the numerical exposition preceded by the question on the numerical classification, "for the purpose of decision" means for the purpose of resolving, for the purpose of believing. "The arising of adverting" means the arising of the mind-door adverting consciousness. "The origin of the faith faculty" means the condition for the faith faculty; the preliminary adverting "I shall produce faith" is the decisive support condition for the faith faculty; the adverting for the impulsion of the faith faculty is the proximity condition for the first impulsion, and the decisive support condition for the second impulsion and so on. "By means of decision" means by means of decision associated with desire. "The arising of desire" means the arising of desire for phenomena that has the nature of an 'or-whatever' state, associated with decision, arisen through the condition of preliminary adverting. That, however, is a condition for the faith faculty by way of conascence, mutuality, support, association, presence, and non-disappearance; at the time when desire is predominant, it is also a predominance condition; that very same is a condition for the second by way of proximity, contiguity, proximity decisive support, repetition, absence, and disappearance. By this very method, the explanation of attention too should be made. Only here, "attention" means the 'or-whatever' attention having the characteristic of bringing to mind. However, the state of being a predominance condition does not apply to it. It should be understood that among the associated states, the inclusion of only these two is because of their being powerful conditions. "By the influence of the faith faculty" means by the influence of the faith faculty that has reached the state of a faculty through the growth of meditative development. "Establishing of oneness" means firmly standing with an unshakeable state upon a single object; it is a condition for the faith faculty again and again. The remaining faculties too should be understood by the method stated for the faith faculty. Thus, since there are four origins for each faculty, there are twenty origins for the five faculties. Again, having combined five faculties in each of the four origins, twenty

origins are stated. They say that the first twenty should be seen by way of different paths, and the second twenty should be seen by way of a single path. Thus there are forty ways. The section on passing away too should be understood by this very method. That passing away, however, is the passing away of non-attainment for one not devoted to the development of the faculties who has not attained; the passing away of decline from what was attained for one who has fallen away from the development of the faculties; and the passing away of cessation for one who has attained fruition. "Non-establishing in unity" means non-establishing in unity.

Ka. Commentary on the Exposition of Gratification

189. In the exposition of gratification, "the non-presence of faithlessness" means for one avoiding faithless persons, for one associating with faithful persons, for one reviewing inspiring discourses, and for one cultivating wise attention therein, there is the non-presence of faithlessness. "The non-presence of the fever of faithlessness" means here, for a faithless person, when talk about faith is occurring, suffering and displeasure arises. This is the fever of faithlessness. "Self-confidence in the conduct of decision" means for one who has attained mastery by way of the basis of faith or by meditation, there is the state of being self-confident in the occurrence of faith. "The peaceful achievement of abiding" means the attainment of serenity or insight. "Happiness and pleasure" - here, the word "pleasure" is for the purpose of showing the state of mental happiness. For one whose body is touched by sublime matter arisen from the faith faculty, bodily pleasure is also obtained indeed. Because happiness and pleasure is the principal gratification, it is stated having distinguished thus: "this is the gratification of the faith faculty." By this very method, the gratification of the remaining faculties should also be understood having been combined.

B. Explanation of the Exposition of Danger

190. In the exposition of danger, "in the meaning of impermanence" means in the meaning of impermanence of the faith faculty. It is said that the meaning of impermanence is the danger of the faith faculty. The same method applies in the other two as well. These origin, passing away, gratification and danger should be known as pertaining only to mundane faculties.

Ga. Commentary on the Exposition of Escape

191. In the exposition of escape, in the passages beginning with "in the meaning of decision" and so on, having made five each in each faculty, twenty-five escapes of the five faculties are explained by way of path and fruition. Therein, "by the attainment of a more sublime faith faculty than that" means by way of the attainment of a faith faculty more sublime at the moment of the path than the faith faculty occurring at the moment of insight. "It has escaped from the earlier faith faculty" means at that moment of the path, the faith faculty has departed from the earlier, from the faith faculty occurring at the moment of insight. By this very method, the faith faculty at the moment of fruition also, and the remaining faculties in both cases, should be connected.

192. "In the preliminary stage, from the five faculties" means: at the access to the first meditative absorption, from the five faculties, by means of the eight attainments beginning with the first meditative absorption, there are eight escapes; by means of the eighteen great insights beginning with observation of impermanence, there are eighteen escapes; by means of the path of stream-entry and so on, there are eight supramundane escapes. Thus, thirty-four escapes are explained by way of meditative absorption, attainment, great insight, path and fruition, by the transcendence of each preceding one. But the passages beginning with "the five faculties in renunciation" and so on - thirty-seven escapes are explained from the standpoint of the opposite, by means of abandoning by the opposite. Therein, among the seven beginning with renunciation, seven escapes are stated by means of the access plane, but the fruitions are not stated because there is no abandoning by the opposite.

193. "Standing together with views" means up to the path of stream-entry, standing together with wrong view in one person - thus "co-existent with views." By those co-existent with views. "Gross" means by gross sensual lust and anger. "Accompanied by underlying tendencies" means by subtle sensual lust and anger themselves. "All mental defilements" means by lust for material form and so on. For when those are abandoned, all mental defilements are abandoned; therefore "all mental defilements" is said. But the terms whose meanings are not stated here have their meanings as stated below. "For all those who have eliminated the mental corruptions, in each and every case, the five faculties" means in the places previously stated beginning with "in the meaning of decision" and so on, in each and every place, the five faculties of Buddhas, Individually Enlightened Ones, and disciples who have eliminated the mental corruptions are, as appropriate, escaped from this and that. In this section, they are stated by way of those who have eliminated the mental corruptions, as appropriate, according to the method stated first.

But how do these escapes become one hundred and eighty?It is said - Those stated by way of path and fruition are twenty-five, those stated by way of transcendence are thirty-four, those stated by way of the opposite are thirty-seven - thus in the first section all the escapes are ninety-six; when from these very ones, in the second section, twelve are removed by way of those who have eliminated the mental corruptions, they become eighty-four. Thus the former ninety-six and these eighty-four make one hundred and eighty. But which twelve are to be removed for those who have eliminated the mental corruptions? Among those stated by way of transcendence, eight escapes stated by way of path and fruition, and among those stated by way of the opposite, four stated by way of the path - these twelve are to be removed. If one asks: why are those stated by way of the fruition of arahantship not to be removed? Because the twenty-five escapes stated at the very first are obtained by way of path and fruition alone. The escapes by way of the fruition of arahantship are as if stated. But since the higher and higher ones do not attain the lower and lower fruition attainment, the three lower fruitions are indeed not obtained. And meditative absorption attainment, insight, renunciation and so on are obtained by way of function. And these five faculties, because of the prior tranquillisation of the opposites, are already escaped from the opposites.

The commentary on the exposition of the second discourse is finished.

3. Commentary on the Exposition of the Third Discourse

194. Again, having set aside another discourse, wishing to explain the arrangement of the faculties, he said beginning with "There are these five, monks." Therein, "in the factors of stream-entry": here, the stream is the noble eightfold path; the entering upon the stream, the exceedingly attaining, is stream-entry; the factors of stream-entry, the requisite ingredients, are the factors of stream-entry. They are the factors for the preliminary attainment of the state of a stream-enterer. Associating with good persons is a factor of stream-entry, hearing the Good Teaching is a factor of stream-entry, wise attention is a factor of stream-entry, practice in accordance with the Teaching is a factor of stream-entry - these are the four factors of stream-entry. The rest have been stated below. And this was said for the purpose of showing the foremost status of these faculties in their own domains. For just as when five companions - four merchant's sons and a king, the king being the fifth - having descended into the street thinking "We shall celebrate the festival," at the time of going to the house of one merchant's son, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on"; at the time of going to the house of the second, the third, and the fourth, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on"; then, last of all, at the time of going to the king's house, although the king is indeed the lord everywhere, yet at this time, in his own house alone, he manages, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on" - just so, among the faculties with faith as the fifth, when those companions, as it were, enter the process together - that is, when they arise with a single object - just as in the house of the first the other four sit in silence and only the owner of the house manages, so, having reached the factors of stream-entry, the faith faculty alone, having the characteristic of decision, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the second the other four sit in silence and only the owner of the house manages, so, having reached the right strivings, the energy faculty alone, having the characteristic of exertion, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the third the other four sit in silence and only the owner of the house manages, so, having reached the establishments of mindfulness, the mindfulness faculty alone, having the characteristic of establishing, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the fourth the other four sit in silence and only the owner of the house manages, so, having reached the meditative absorptions, the concentration faculty alone, having the characteristic of non-distraction, is the foremost, the forerunner, and the remaining ones follow along with it. But last of all, at the time of going to the king's house, just as the other four sit in silence and only the king manages, so, having reached the noble truths, the wisdom faculty alone, having the characteristic of understanding, is the foremost, the forerunner, and the remaining ones follow along with it.

Ka. Commentary on the Exposition of the Analysis of Enumeration

195. In the exposition of the classification enumeration, which is preceded by the question on the classification enumeration of the discourse, "associating with good persons" means in the right association with beautiful persons. "In the meaning of decision as authority" means in the meaning of the state of predominance over the remaining faculties by what is termed decision, the meaning being in the meaning of being the forerunner of the remaining faculties. "Hearing the Good Teaching" means the teaching of the good, or a beautiful teaching - thus the Good Teaching. In the hearing of that Good Teaching. "Wise attention" means attention by means. "Practice in accordance with the Teaching" means here the teaching that follows the nine supramundane states is the practice in accordance with the Teaching; the practice, the undertaking of the practice in accordance with the Teaching reckoned as morality, concentration, and wisdom is the practice in accordance with the Teaching. In the case of the right strivings and so on too, the same method applies.

B. Explanation of the Conduct Section

196. In the section on conduct too, the meaning should be understood by this very method. Only the first section was stated by way of the time of producing the faculties, while the section on conduct was stated by way of the time of cultivating and the time of fulfilling those that have arisen. For conduct, nature, and abundance are indeed one in meaning.

Commentary on the Exposition of Conduct and Abiding

197. Now, wishing to explain the arrangement of the faculties by another method of exposition by way of the analytic explanation of conduct and abiding through the connection with conduct itself, having recited the synopsis beginning with "conduct and abiding," he stated its analytic explanation. Therein, in the synopsis first, "such that wise fellow monks in the holy life would have confidence in profound states regarding one conducting himself thus and dwelling thus - 'Surely, this venerable one has attained or will attain'" - thus the connection of the synopsis should be understood: the conduct and abiding of one accomplished in the faculties is understood and penetrated by wise fellow monks in the holy life. In the analytic explanation of the synopsis, "conduct" is just "conduct" itself. For "conduct" (cāro) and "conduct" (cariyā) are indeed one in meaning. Therefore, in the analytic explanation of the term "conduct" (cāro), "conduct" (cariyā) is said. "Conduct in postures" means the conduct of the postures; the meaning is occurrence. The same method applies in the remaining ones too. "Conduct in sense bases," however, is the conduct of mindfulness and full awareness in the sense bases. "Attainment" means the fruits. For those are reached - thus they are called "attainment."The benefits pertaining to the present life and the future life of the world of beings are the welfare of the world - this is the distinction.

Now, showing the ground of those kinds of conduct, he said beginning with "in the four postures." "In the establishments of mindfulness" means in the object-establishments of mindfulness. Although they are also called the establishments of mindfulness, they are not different from mindfulness itself; but it is stated as if making them different by way of conventional expression. "In the noble truths" is stated by way of the discernment of the truths separately, each by each, through mundane truth-knowledge in the preliminary stage. "In the noble paths" and "in the

fruits of asceticism" is stated merely by way of conventional expression. "Partially" means in a portion of the conduct for the world's welfare. For without leaving a portion aside, only Buddhas perform the conduct for the world's welfare. Again, showing those same kinds of conduct by way of the persons who perform them, he said beginning with "of those accomplished in aspiration." Therein, "those accomplished in aspiration" means those accomplished in the guarding of the postures due to the peacefulness of the postures, with unshaken postures, accomplished with a peaceful deportment befitting the state of a monk. "With guarded doors in the faculties" means in the six faculties beginning with the eye, that which has occurred in each one's own respective domain, guarded door by way of each individual door - "those are with guarded doors." Of those with guarded doors. "Door" here means just the eye and so on by way of the door of arising."Of those dwelling in diligence" means of those who dwell in diligence regarding morality and so on. "Of those devoted to higher consciousness" means of those devoted to concentration reckoned as higher consciousness, which serves as the foundation for insight. "Of those accomplished in higher intelligence" means of those accomplished with the knowledge that occurs beginning from the defining of mentality-materiality up to change-of-lineage. "Of those rightly practising" means at the moment of the four paths. "Of those who have attained the fruits" means at the moment of the four fruits.

"Resolving" means making decision. "Practises through faith" means proceeds by means of faith. "Arousing" means striving with the energy of the four right strivings. "Establishing" means establishing the object with mindfulness. "Making non-distraction" means not making distraction by means of concentration. "Understanding" means knowing by way of the wisdom that understands the four truths. "Cognising" means cognising the object through the adverting consciousness which is the forerunner of the impulsion associated with the faculties. "Through consciousness-conduct" means by way of the conduct of adverting consciousness. "For one so practising" means for one practising the conduct of the faculties together with impulsion. "Wholesome mental states proceed" means wholesome mental states that occur by means of serenity and insight proceed abundantly; the meaning is they occur. "Through sense-base-conduct" means through the conduct of intense endeavour of wholesome mental states, the conduct of exertion, the conduct of occurrence - this is what is said. "Attains distinction" means attains distinction by way of suppression, substitution of opposites, eradication, and cessation. Seeing-conduct and so on are of the meaning already stated.

In "dwells with faith" and so on, the posture-abiding of one endowed with faith and so on should be seen. "Understood" means by inferential intelligence. "Penetrated" means by direct intelligence. Because when the meaning of decision and so on are understood and penetrated, conduct and abiding are understood and penetrated, therefore in the understanding and penetration, the meaning of decision and so on are explained.

In "thus practising with faith" and so on, "thus" explains the aforesaid manner, indicating the meaning according to the word. In "wise" and so on too, those who know according to the inherent nature are "wise." Those who make clear, who make manifest, the cognised inherent nature are "discerning." Intelligence is so called

because, like a thunderbolt upon a rocky mountain, it strikes and destroys the mental defilements; or intelligence is so called in the sense of quick grasping and retaining; those who have intelligence are "sagacious." Those who go, proceed, and operate by the course of knowledge are "the wise." Accomplished in higher intelligence through being endowed with the accomplishment of higher intelligence. Those who together practise the sublime conduct, the highest practice, are "fellows in the holy life." The fourfold legal act beginning with the act for which permission ought to be asked is a common legal act by way of performing together. Likewise the fivefold recitation of the Pātimokkha is a common recitation. "The same training is theirs" thus "same training"; the state of those of the same training is "same training." Some also read "samasikkhātā." Those for whom there is a common legal act, a common recitation, and the same training - they are called "fellows in the holy life." Where "jhānāni" should be said, "jhānā" is said - a change of gender has been made. "Deliverances" means three or eight deliverances. "Concentrations" means the three concentrations: with applied and sustained thought, without applied but with sustained thought only, and without applied and sustained thought. "Attainments" means emptiness, signless, and desireless. "Direct knowledges" means the six direct knowledges.

One part, one portion, not a second - thus "definitive"; a statement of a definitive meaning is a "definitive statement." Thus the explanation in the remaining ones too should be made. But in particular, it proceeds evenly, or all around - thus "doubt"; there is no doubt here - thus "without doubt." Having become undecided regarding just one thing, one is uncertain about the other too - thus "uncertainty"; there is no uncertainty here - thus "without uncertainty." A twofold state is "contradiction"; there is no contradiction here - thus "uncontradictory." It wavers in two ways, it trembles - thus "division"; there is no division here - thus "undivided." A statement by way of necessity, by way of fixed course, is a "statement of necessity." Some also read "niyyogavacanaṃ." A statement of a meaning that is unmistakable, unerring, and leading to liberation is an "unmistakable statement." "A statement of establishment" means a statement of determination. All of this too is a synonym for the absence of sceptical doubt. A statement because of the existence of a dear meaning, meaning just "dear" - thus a "term of endearment." Likewise a "term of respect." Together with respect, with the state of being venerable - thus "with reverence." Deference is reliance; having made another venerable, depending on and leaning upon - this is the meaning. Or listening is assent; through humble conduct, hearing the words of others - this is the meaning. In both ways, this is a name for the state of regarding another as senior. It occurs together with respect - thus "with reverence." It occurs together with deference, or with assent - thus "with deference." Where one should say "sappatissava," having elided the letter "ya" or the letter "va," "sappatissa" is said. A superior, distinguished term is a "designation"; that which is with reverence and with deference - thus "reverence and deference"; a designation of reverence and deference is a "term of reverence and deference." In both cases, it is said that they recur again and again by way of the diversity of synonyms and alternatives. "Has attained or will attain" means meditative absorptions and so on only.

The commentary on the exposition of the third discourse is finished.

4. Commentary on the Exposition of the Fourth Discourse

198. Again, having set aside the first discourse itself, he explains the faculties in another way. Therein, "in how many ways and in what sense should they be seen" means in how many ways should they be seen. "In what sense should they be seen" - he asks about both the ways of seeing and the meaning of seeing. "In six ways and in that sense should they be seen" means they should be seen in six ways; they should be seen in that very meaning reckoned as the six ways. "In the sense of authority" means in the sense of the state of predominance. "In the sense of purifying the beginning" means in the sense of purifying morality, which is the beginning of wholesome mental states. "In the sense of exceeding" means in the sense of being powerful. For that which has a powerful, exceeding measure is called "exceeding.""In the sense of determination" means in the sense of support. "In the sense of exhaustion" means in the sense of consuming. "In the sense of establishing" means in the sense of establishing.

Ka. Explanation of the Description of the Meaning of Authority

199. In the exposition of the meaning of authority, the statement of abandoning the opposite of each individual faculty, beginning with "for one abandoning faithlessness," is said for the purpose of establishing the state of predominance in accomplishing the function of abandoning one's own respective opposite even at a single moment. The remaining four faculties are stated as being associated with that very one. Or it should be understood as stated by making each individual faculty the leader at different moments, making that particular faculty the foremost for each respective opposite, and making the remaining ones as following along with it. But "for one abandoning sensual desire" and so on is stated only by way of a single moment.

B. Commentary on the Exposition of the Meaning of Purification, Etc.

200. In the exposition of the meaning of purifying the beginning, "purification of morality in the meaning of restraint from faithlessness" means it is called purification of morality because of purifying the stain of morality in the meaning of prevention of faithlessness, in the meaning of abstinence. "The purifying of the beginning of the faith faculty" means the purifying of morality, which is the beginning by way of decisive support for the faith faculty. By this very method, the remaining faculties too, as well as those rooted in the restraint beginning with sensual desire, should be understood.

Ga. Commentary on the Exposition of the Meaning of Exceeding

201. In the analytic explanation of the meaning of exceeding, "for the meditative development of the faith faculty, desire arises" means for a person with faith, having heard a teaching connected with faith, or having seen the gratification in the meditative development of the faith faculty, wholesome desire for mental states arises regarding the faith faculty. "Gladness arises" means because of the arising of desire, weak rapture arises. "Rapture arises" means because of being greatly delighted, strong rapture arises. "Tranquillity arises" means because of being invigorated by rapture, tranquillity of body and consciousness arises. "Happiness arises" means because of the body and consciousness being tranquil, mental happiness arises. "Light arises" means because of being suffused with happiness, the light of knowledge arises. "Spiritual urgency arises" means because of the danger of

activities being known through the light of knowledge, spiritual urgency arises regarding the occurrence of activities. "Having stirred, one concentrates the mind" means having aroused spiritual urgency, by that very spiritual urgency one makes the mind concentrated. "Thoroughly exerts" means having freed from the state of sluggishness and agitation, one well exerts. "Thoroughly looks upon with equanimity" means because of energy having become even and proceeding thus, not engaging in the task of again yoking to the evenness of energy, by means of equanimity of neutrality, one is said to thoroughly look upon with equanimity. "By means of equanimity" means by means of equanimity of neutrality having the characteristic of being evenly disposed. "From diverse defilements" means from mental defilements of diverse intrinsic natures that are the opponents of insight. "By means of deliverance" means by means of being liberated from diverse defilements beginning from the contemplation of dissolution. "Because of being liberated" means because of being liberated from diverse defilements.

"Those mental states" means the mental states beginning with desire. "Become of one flavour" means they become of one flavour through the flavour of liberation. "By means of meditative development" means by means of the meditative development of one flavour. "They turn away to what is more sublime from that" means by that reason, through the change-of-lineage knowledge reckoned as the contemplation of turning away to the Nibbāna object which is more sublime than the insight object, the mental states beginning with desire turn back; the meaning is that having departed from the activities as object, they proceed with Nibbāna as object. "By means of turning away" means thus by means of turning away from activities as object at the moment of change-of-lineage. "Because of having turned away, one releases from that" means the person possessing the path, at the very moment of arising of the path, because of having turned away by means of emergence from both, by that very reason releases defilements and aggregates. "Because of having released, they cease from that" means at the very moment of arising of the path, because of having released defilements and aggregates, by that very reason defilements and aggregates cease by means of the cessation of non-arising. "Because of having released" - here a factual statement is made in the sense of expectation. And the cessation of aggregates is stated because of the actuality of the cessation of aggregates when there is the cessation of defilements. "By means of cessation" means by means of cessation as stated above. Wishing to show the two kinds of release at the very moment of arising of that same path, he said beginning with "by means of cessation, there are two kinds of release." Both of these two have the meaning already stated above. In "desire arises for the abandoning of faithlessness" and so on too, the meaning should be understood in detail by this very method. In the sections based on the energy faculty and so on too, the same method applies. By this very method, the analytic explanation of the meaning of determination too should be understood in detail. Only here the distinction is "determines"; the meaning is "becomes established."

Gha-ṅa. Commentary on the Exposition of the Meaning of Exhaustion and the Meaning of Establishing

202-203. In the analytic explanation of the meaning of exhaustion, "exhausts" means expends. In the analytic explanation of the meaning of establishing, "one with faith establishes the faith faculty in decision" means one accomplished in faith, resolving "all activities are impermanent, suffering, non-self," establishes the faith faculty in decision. By this distinction of person, the distinction of faculty development is indicated. "The faith faculty establishes one with faith in decision" means the faith faculty of a person accomplished in faith establishes that very faith. Likewise, "it establishes one who is resolving in decision."By this distinction of faculty development, the distinction of person is indicated. Thus, arousing energy, one establishes in exertion; establishing mindfulness, one establishes in establishing; concentrating the mind, one establishes in non-distraction; seeing as impermanent, suffering, non-self, one establishes in seeing - the explanation in the remaining ones too should be understood. "One who practises meditation" means one who frequents the exertion of serenity meditation or the exertion of insight meditation - thus one who practises meditation. "Frequents" means having entered, one walks about.

The commentary on the exposition of the fourth discourse is finished.

5. Commentary on the Combination of Faculties

204. Now, wishing to show the combination of faculties for one developing concentration and for one developing insight, in order to first explain the classification of proficiency in establishing, he said beginning with "A worldling developing concentration." Therein, "a worldling developing concentration" means developing concentration conducive to penetration. But for a trainee and one without lust, supramundane concentration too is obtained. "Because of having attended" means because of having attended to the sign of a kasiṇa and so on; the meaning is: having done the preliminary work of a kasiṇa and so on, because of having produced the sign therein. "Skilled in establishing the object" means skilled in the establishing of that very sign that has been produced. "Skilled in establishing the sign of serenity" means when the mind is agitated due to excessively aroused energy and so on, skilled in the establishing of the sign of calming the mind by way of the development of the enlightenment factors of tranquillity, concentration, and equanimity. "Skilled in establishing the sign of exertion" means when the mind is sluggish due to excessively slack energy and so on, skilled in the establishing of the sign of exerting the mind by way of the development of the enlightenment factors of investigation of phenomena, energy, and rapture. "Skilled in establishing non-distraction" means skilled in the establishing of concentration associated with a mind that is neither agitated nor sluggish. "Skilled in establishing light" means when the mind is without relish due to sluggishness in the application of wisdom, skilled in the establishing of the light of knowledge, having stirred the mind 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. "Skilled in establishing gladdening" means when the mind is without relish due to non-attainment of the happiness of peace, gladdening the mind by recollecting the qualities of the Buddha, the Teaching, and the Community, skilled in the establishing of gladdening. "Skilled in establishing equanimity" means when the mind is free from

faults such as agitation and so on, skilled in the establishing of equanimity by making there be no activity regarding restraint, exertion, and so on. "Trainee" means one who trains in the three trainings - thus he is a trainee. "Skilled in establishing unity" means because of the abandoning of identity view and so on, skilled in the establishing of the unity of renunciation and so on.

"Without lust" means one without lust, one who has eliminated the mental corruptions, because of having abandoned lust in every respect. "Skilled in establishing knowledge" means the Worthy One, because of being free from confusion regarding phenomena, skilled in the establishing of the knowledge of non-confusion in each and every case. "Skilled in establishing liberation" means skilled in the establishing of the liberation of the fruition of arahantship. For "liberation" means the liberation of the fruition of arahantship is intended, because of being liberated from all mental defilements.

205. Regarding establishing and non-establishing in the development of insight, "as impermanent" and so on, and "as permanent" and so on should be understood in the manner already stated in the treatise on morality. However, regarding the text, in "skilled in non-establishing of accumulation, skilled in establishing of change, skilled in establishing of the signless, skilled in non-establishing of signs, skilled in establishing of the desireless, skilled in non-establishing of aspiration, skilled in non-establishing of adherence," in these the compound word-division should be made with the genitive case. But in the remaining ones, the reading is with the ablative case.

206. "Skilled in establishing of emptiness" - here the word-analysis should be made either as "skilled in establishing as empty" or as "skilled in establishing by emptiness." But because the observation of disenchantment, the observation of dispassion, the observation of cessation, the observation of relinquishment, insight into phenomena through higher wisdom, knowledge and vision of things as they really are, observation of reflection, and observation of turning away - these eight great insights are distinguished by the distinction of their own intrinsic nature, not by the distinction of object, therefore for these eight, expressions such as "he is skilled in establishing as disenchantment" and so on are not applicable, unlike the expressions such as "he is skilled in establishing as impermanent" and so on. Therefore indeed these eight are not combined. However, the observation of danger, by this very pair of expressions "he is skilled in establishing of emptiness, he is skilled in non-establishing of adherence," is in meaning already combined as "he is skilled in establishing as danger, he is skilled in non-establishing of attachment and adherence" - thus it is not combined in its own form. Thus the former eight and this observation of danger - among the eighteen great insights, having not combined these nine, it should be understood that only the other nine are combined. "Skilled in establishing knowledge" means the trainee, because of the absence of impurities of insight, is skilled in the establishing of knowledge in the development of insight. But he is not said to be skilled in establishing knowledge in the development of concentration, because of the existence of attachment.

"Skilled in establishing of disjunction" means skilled in the establishing of disjunction stated in four ways as "release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views, release from the

mental bond of ignorance." "Skilled in non-establishing of conjunction" means skilled in the non-establishing of conjunction stated in four ways by way of the mental bond of sensuality, the mental bond of existence, the mental bond of views, and the mental bond of ignorance. "Skilled in establishing of cessation" means by the power of the one who has eliminated the mental corruptions as stated in "Furthermore, monks, for a monk who has eliminated the mental corruptions, the mind slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions," because of having a mind slanting towards Nibbāna, only one who has eliminated the mental corruptions is skilled in the establishing of Nibbāna, which is termed cessation.

In "by the power of skill in establishing the object" and so on, "skill" means knowledge. For knowledge too is wholesome because of its association with a wholesome person, just as phenomena are "wise" because of their association with a wise person, as in "wise phenomena." Therefore the meaning is "by the power of proficiency."

207. Now, what was stated in the treatise on knowledge beginning with "in sixty-four ways" has been brought here and stated in connection with the treatise on faculties. That should be understood by the method already stated above.

208. Again, wishing to say the arrangement of the faculties by means of the connection with the all-seeing one, he said "There is nothing unseen by him here" and so on. Therein, "the all-seeing one" means the knowledge of omniscience. By "by the influence of the wisdom faculty" and so on, he shows the inseparability of the five faculties. By the five sets of four, each rooted in one faculty, beginning with "believing, one exerts oneself," he shows the single-flavoured nature and the state of mutual conditionality of the five faculties at the time of inclining practice or at the moment of the path. By the five sets of four, each rooted in one faculty, beginning with "because of having believed, there is exertion," he shows the single-flavoured nature and the state of mutual conditionality of the five faculties at the time of arising or at the time of fruition. Again, wishing to say the arrangement of the faculties by means of the connection with the Buddha-eye, he said "that which is the Buddha-eye" and so on. Therein, "the Buddha-eye" means the knowledge of the higher and lower faculties and the knowledge of the inclinations and underlying tendencies. And "Buddha-knowledge" - this is that very same dyad; the remainder is of the meaning already stated below.

The commentary on the combination of faculties is finished.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the commentary on the Treatise on Faculties is finished.

5. Treatise on Deliverance

1. Commentary on the Synopsis of Deliverance

209. Now the explanation of unprecedented meanings of the treatise on deliverance, which was spoken after the treatise on the faculties, has been reached. For this

treatise on deliverance was spoken after the treatise on the faculties because of the existence of deliverance for one engaged in the development of the faculties. And in speaking of that, he spoke having made as a forerunner the teaching of the discourse heard face to face from the Blessed One. Therein, in the discourse first, in "deliverance through emptiness" and so on, the noble path that has occurred having made Nibbāna its object by way of the emptiness aspect is the deliverance through emptiness. For it is empty because of having arisen in the emptiness element, and it is a deliverance because of being liberated from mental defilements. By this very method, that which has occurred having made Nibbāna its object by way of the signless aspect is the signless, and that which has occurred having made Nibbāna its object by way of the desireless aspect should be understood as the desireless.

For one person from the very beginning meditates on activities as impermanent. But because emergence from the path does not occur by merely meditating as impermanent alone, one must indeed meditate as suffering and as non-self too; therefore one meditates as suffering and as non-self too. For one thus practising, if at the time of meditating as impermanent emergence from the path occurs, this one is called one who, having resolved upon impermanence, emerges from impermanence. But if for him at the time of meditating as suffering or as non-self emergence from the path occurs, this one is called one who, having resolved upon impermanence, emerges from suffering or from non-self. The same method applies to the emergences after having resolved upon suffering and non-self too. And here, whether one has resolved upon impermanence, or upon suffering, or upon non-self. If at the time of emergence there is emergence from impermanence, all three persons are abundant in decision, they obtain the faith faculty, they become liberated through signless deliverance, at the moment of the first path they are faith-followers, in seven states they are liberated-by-faith. But if there is emergence from suffering, all three persons are abundant in tranquillity, they obtain the concentration faculty, they become liberated through desireless deliverance, everywhere they are body-witnesses. But for whomever here the immaterial meditative absorption is the foundation, he at the highest fruition is liberated in both ways. Then for them there is emergence from non-self, all three persons too are abundant in knowledge, they obtain the wisdom faculty, they become liberated through deliverance through emptiness, at the moment of the first path they are followers of the Teaching, in six states they are ones attained to right view, at the highest fruition they are liberated by wisdom.

But further, the path obtains its name by five reasons: either by its own nature, or by the opposite, or by its own qualities, or by its object, or by its approach. If indeed equanimity towards activities, having meditated on activities as impermanent, emerges, one becomes liberated through signless deliverance. If, having meditated as suffering, one emerges, one becomes liberated through desireless deliverance. If, having meditated as non-self, one emerges, one becomes liberated through deliverance through emptiness. This is the name by its own nature. But through observation of impermanence, having made the separation of compactness of activities, because of having come by abandoning the sign of permanence, the sign of stability, and the sign of eternality, it is signless; through observation of suffering, because of having come by abandoning the perception of happiness and having dried up the aspiration and longing, it is desireless; through observation of non-self,

because of having come by abandoning the perception of self, being, and person, and having seen activities as empty, it is emptiness - this is the name by the opposite. But because of being void of lust and so on, it is empty; because of the absence of the sign of matter and so on, or of the sign of lust and so on, it is signless; because of the absence of the aspiration of lust and so on, it is desireless - this is its name by its own qualities. This one makes Nibbāna, which is empty, signless, and desireless, its object - thus too it is called empty, signless, and desireless. This is its name by its object. But the approach is twofold: the approach of insight and the approach of the path. Therein, in the path the approach of insight is obtained; in the fruition the approach of the path. For observation of non-self is called emptiness; through emptiness insight the path is empty; the fruition of the emptiness path is empty. Observation of impermanence is called signless; through signless insight the path is signless. But this name is not obtained in the Abhidhamma method of exposition; however, it is obtained in the discourse method of exposition. For therein, they say that the change-of-lineage knowledge, having made the signless Nibbāna its object, having become named signless, standing itself in the place of approach, gives its name to the path. Therefore the path is called signless. Through the approach of the path, the fruition being signless is fitting indeed. Observation of suffering, because of having come by drying up aspiration regarding activities, is called desireless; through desireless insight the path is desireless; the fruition of the desireless path is desireless - thus insight gives its own name to the path, the path to the fruition - this is the name by approach. Thus equanimity towards activities determines the distinction of deliverance.

Having thus recited the three deliverances with great subject matter taught by the Blessed One, wishing to explain further deliverances by way of their analytic explanation, he stated the passage beginning with "But further, there are sixty-eight deliverances." Therein, "but further" means showing by another method of exposition. How are they sixty-eight? Are they not seventy-five?True, by way of the literal count they are seventy-five. But since, when taught by the Blessed One, the other deliverances are explained setting aside the three deliverances, and since these are included within those, these three should not be counted; the three deliverances beginning with internal deliverance and so on also should not be counted because of being included within the fourfold detailed statement; in "directed deliverance, desireless deliverance," here desireless deliverance should not be counted because of having the same name as what was first recited; thus when these seven are removed, the remaining deliverances are sixty-eight. If that is so, why were the three beginning with deliverance through emptiness recited again? For the purpose of making their analytic explanation, having collected them by the synopsis. But the three beginning with internal emergence were recited as a basic category without subdivision, and it should be understood that desireless deliverance was recited again as the opposite of directed deliverance.

Among those beginning with internal emergence, "one emerges internally" - thus it is "with internal emergence." "They are in conformity" - thus "in conformity."The cessation, the departure of internal emergences is "cessation of internal emergence." "One who is material" means the fine-material meditative absorption produced internally based on head-hair and so on is materiality; one who has that materiality is "material." "Sees forms" means one sees externally the forms such as the blue kasiṇa

and so on with the eye of meditative absorption. By this, the attainment of meditative absorption based on kasiṇas that are both internal and external is shown. "Not perceiving material forms internally" means internally not a percipient of material forms; the meaning is one who has not produced fine-material-sphere meditative absorption based on one's own head-hair and so on. By this, the state of having attained meditative absorption only externally, having done the preliminary work externally, is shown. "Intent only upon the beautiful" means intent upon the object as just "beautiful." Therein, although within absorption there is no reflective attention as "beautiful," yet whoever dwells pervading a being as object in a non-repulsive manner, since he is intent upon just "the beautiful," therefore the recitation was made thus. It is deliverance at a time because of the existence of liberation by suppression only at each and every time of attainment. That very same is temporary because by way of performing its own function it is engaged only at the time of attainment. "Sāmāyiko" is also a reading. It is shakable because of the possibility of being shaken and destroyed. Because of not transcending the world, engaged in the world - thus mundane. "Lokiyo" is also a reading. It transcends the world, or has crossed over - thus supramundane. Together with the mental corruptions by way of making it an object - thus "with mental corruptions." By way of making it an object and by way of association, there are no mental corruptions here - thus "without mental corruptions." Together with the carnal, which is reckoned as materiality - thus "carnal." Because of the abandoning of all materiality and immateriality, more spiritual than the spiritual - thus "more spiritual than the spiritual." "Directed" means directed, wished for, by the influence of craving. Because of being connected with the mental fetters by way of making it an object - thus "connected." "Deliverance of unity" means deliverance of one intrinsic nature because of not being overwhelmed by mental defilements. "Deliverance through perception" means it is deliverance through perception because insight knowledge itself is freed from distorted perception. That very insight knowledge, by way of being freed from confusion, is deliverance as knowledge itself - thus "deliverance through knowledge." "Deliverance that would be cool" means insight knowledge itself is the deliverance that has occurred as "it would be cool" - thus "deliverance that would be cool." "Sītisikāvimokkho" is also a reading; they explain its meaning as "deliverance through the nature of becoming cool." "Deliverance through meditative absorption" means meditative absorption itself, of the distinction of access and absorption and of the distinction of mundane and supramundane, is deliverance. "Deliverance of the mind without clinging" means the deliverance of consciousness without clinging, without grasping. The remainder should be understood by the method already stated.

The commentary on the synopsis of deliverance is finished.

2. Commentary on the Exposition of Deliverance

210. In the analytic explanation of the synopsis beginning with "what," "considers thus" means examines in this way. "This is empty" means this fivefold group of aggregates is empty. Empty of what? Of a self or of what belongs to a self.Therein, "of a self or" means empty of that self because of the absence of a self imagined by foolish people. "Or of what belongs to a self" means empty also of what belongs to that imagined self. By the very absence of a self, there is the absence of what belongs to a self. And what belongs to a self would either be permanent or happiness,

but both of those do not exist. Therefore, by the rejecting of permanence, observation of impermanence is stated, and by the rejecting of happiness, observation of suffering is stated. "This is empty of a self or" is stated as observation of non-self itself. "He" means that monk who thus sees with insight through the three observations. "Does not make adherence" means he does not make adherence to self by means of observation of non-self.

"Does not make a sign" means he does not make the sign of permanence by means of observation of impermanence. "Does not make an aspiration" means he does not make an aspiration by means of observation of suffering. These three deliverances are obtained by way of exposition even at the moment of insight by way of substitution of opposites, but without qualification, only at the moment of the path by way of eradication. The four meditative absorptions are deliverance with internal emergence because of emergence internally from the mental hindrances and so on. The four immaterial attainments are deliverance with external emergence because of emergence from objects. For the object too, like the external sense bases, is here called "external." These two are deliverances by suppression, but deliverance with emergence from both is deliverance by eradication.

By "emerges from the mental hindrances" and so on, internal emergence is stated in its own nature. By "of perception of material form" and so on, because the transcendence of objects such as kasiṇas and so on is obvious, without stating that, the transcendence of perception of material form and so on as stated in the discourses is stated. "Identity view, sceptical doubt, adherence to moral rules and austerities" is a compound term; the resolution is "of identity view, of sceptical doubt, of adherence to moral rules and austerities." Or this itself is the reading.

211. By "applied thought and" and so on, the access planes of the meditative absorptions and attainments are stated. By "observation of impermanence" and so on, the insight in the preliminary stage of the four paths is stated. "Attainment or" means attainment is the obtaining that has pervaded and spread through the fivefold mastery. For through the mastery, all exertion for the meditative absorption and exertion for the attainment has been calmed; therefore the attainment is stated as "deliverance by cessation." But that the result is the cessation of the meditative absorption and the attainment is straightforward indeed. Some, however, say "because of the cessation of the access exertion, there is attainment of the meditative absorption and the attainment; therefore the attainment of the meditative absorption and attainment is called 'deliverance by cessation.'"

212. "Internally" means proceeding with reference to oneself. "Individually" means proceeding dependent on oneself. By both, it explains only what is one's own internal. "The blue sign" means only blue. "Obtains the perception of blue" means in that blue sign one obtains the perception "blue." "Makes it rightly taken" means on the plane of preliminary work one makes it well grasped. "Well considered he considers it" means on the plane of access one considers it having made it well considered. "Well established he establishes it" means on the plane of absorption one well investigates and discriminates. "Vavatthāpeti" is also a reading. For one doing the blue preliminary work internally does it on the head-hair, or on the bile, or on the pupil of the eye. "Externally on the blue sign" means on a certain blue kasiṇa among blue flowers, blue cloth, or blue minerals. "Focuses the mind" means brings the mind to it.

In the case of yellow and so on too, the same method applies."Practises" means one practises that very perception from the beginning. "Develops" means increases. "Cultivates" means does it again and again."Matter" means the blue sign is matter. "Percipient of material forms" means perception regarding that matter is perception of material form; that exists for him - thus he is percipient of material forms. Regarding the internal yellow sign and so on, one doing the yellow preliminary work does it on the fat, or on the skin, or on the yellow place of the eyes. One doing the red preliminary work does it on the flesh, or on the blood, or on the tongue, or on the palms of the hands and soles of the feet, or on the red place of the eyes. One doing the white preliminary work does it on the bone, or on the teeth, or on the nails, or on the white place of the eyes. "Internally immaterial" means internally there is no sign of matter - this is the meaning.

"Accompanied by friendliness" means endowed with friendliness by way of the first, second, and third meditative absorptions. "With mind" means with consciousness. "One direction" means it is said by way of pervading the beings included in one direction, taking as the starting point the being first comprehended in one direction. "Having pervaded" means having touched, having made it an object."Dwells" means he maintains the posture-dwelling established upon the divine abiding. "Likewise the second" means just as he dwells having pervaded any one direction among the eastern and other directions, so likewise immediately after that the second, the third, or the fourth - this is the meaning. "Thus above" - by this very method it is said to mean the upper direction. "Below, across" means the lower direction and the across direction likewise. And therein, "below" means underneath. "Across" means the intermediate direction. Thus in all directions, like a horse in a horse-ring, he drives and drives back the mind accompanied by friendliness. To this extent, having comprehended each direction one by one, the limited pervading of friendliness has been shown. But "everywhere" and so on is said for the purpose of showing the unlimited pervading. Therein, "everywhere" means in every place. "In every respect" means by the state of selfhood towards all without distinction among inferior, middling, superior, friend, foe, neutral, and so on; it is said to mean by equality with oneself, without making the division "this is another being." Or alternatively, "in every respect" means with the entire state of mind, what is meant is not scattering even slightly outside. "The entire" means possessing all beings, the meaning is connected with all beings. "Sabbavanta" is also a reading. "World" means the world of beings.

"Extensive" - but here, because of the showing of such synonymous exposition and so on, "accompanied by friendliness" is said again. Or because here, unlike in the limited pervading, the word "likewise" or the word "thus" is not stated again, therefore "with a mind accompanied by friendliness" is said again; or this was said by way of conclusion. "Extensive" - here, extensiveness should be seen by way of pervading. But by way of plane, that is exalted. For that has gone to the state of greatness through the ability to suppress mental defilements, through extensive fruition, and through long continuity; or it is exalted because it has been gone to, practised, by means of great lofty desire, energy, consciousness, and wisdom. By way of proficiency and by way of having limitless beings as object, it is limitless. By the abandoning of the adversary of ill-will, it is without enmity. By the abandoning of displeasure, it is without affliction; what is meant is free from suffering. "Are not disagreeable" means having become not disagreeable to the monk's mind, they are

present. In the remaining ones too, it should be construed by the method already stated, by way of compassion, altruistic joy, and equanimity. In the case of compassion, it is without enmity by the abandoning of the adversary of harming; in the case of altruistic joy, by the abandoning of the adversary of discontent.

"Accompanied by equanimity" means endowed with equanimity by means of the fourth meditative absorption. By the abandoning of the adversary of lust, it is without enmity; by the abandoning of pleasure connected with the household life, it is without affliction. For all unwholesome states are indeed with affliction because of their connection with the fever of mental defilements - this is the distinction between them.

213. "In every respect" means in every way, or of all, without remainder - this is the meaning. "Of perceptions of material form" means, under the heading of perception, both the fine-material-sphere meditative absorptions that are stated and their objects. For the fine-material-sphere meditative absorption too is called "material" in such passages as "one who is material sees forms" and so on; its object too in such passages as "one sees forms externally, beautiful and ugly" and so on. Therefore here, perception regarding material form is perception of material form - thus under the heading of perception, this is a designation for the fine-material-sphere meditative absorption that is stated. "There would be perception regarding material form" is perception of material form; it is said to mean "material form is its name." Thus it should be understood that this is also a designation for its object, which is distinguished as the earth kasiṇa and so on. "Transcendence" means through dispassion and cessation. What is meant? Through the dispassion and cessation, and as the cause of dispassion and the cause of cessation, of these fifteen perceptions of material form reckoned as meditative absorptions by way of wholesome, resultant, and functional, and of these nine perceptions of material form reckoned as objects by way of the earth kasiṇa and so on, in every way or without remainder, one enters and dwells in the plane of infinite space. For it is not possible for one who has not in every respect transcended perception of material form to enter and dwell in this. But since these attainments are to be reached by transcendence of the object, not like the first meditative absorption and so on within a single object. And for one who has not become dispassionate towards the object there is no transcendence of perception, therefore it should be understood that this explanation of the meaning was given also by way of transcendence of the object.

"With the passing away of perceptions of sensory impingement" means perception arisen through the impingement of the sense-bases such as the eye and so on and objects such as visible form and so on is perception of sensory impingement; this is a designation for perception of material form and so on. Of those, five of wholesome-resultant and five of unwholesome-resultant - thus with the passing away, the abandoning, the non-arising of altogether ten perceptions of sensory impingement, having made them non-occurring - thus it is said. Granted, these do not exist even for one who has attained the first meditative absorption and so on, for at that time consciousness does not proceed by way of the five doors; yet even this being so, just as the mention of happiness and suffering abandoned elsewhere is made in the fourth meditative absorption, and just as identity view and so on in the third path, the mention of these here should be understood as being by way of praise of this

meditative absorption for the purpose of generating enthusiasm in this meditative absorption. Or, although these do not exist for one who has attained the fine-material-sphere, yet they do not exist not because of having been abandoned. For fine-material-sphere meditation does not lead to dispassion towards material form, and the occurrence of these is dependent on material form alone. But this meditation leads to dispassion towards material form, therefore it is fitting to say that they are "abandoned" here. And not only to say so, but it is fitting to hold it definitively thus. For because of their not having been abandoned prior to this, it was said by the Blessed One "sound is a thorn for one who has attained the first meditative absorption." And here, because of their having been abandoned, the imperturbability and peaceful deliverance of the immaterial attainments were stated.

"With inattention to perceptions of diversity" means of perceptions occurring in a diverse sensory field, or of diverse perceptions. Since these occur in a diverse sensory field of various intrinsic natures, differentiated into material form, sound, and so on, and since these are eight sensual-sphere wholesome perceptions, twelve unwholesome perceptions, eleven sensual-sphere wholesome-resultant perceptions, two unwholesome-resultant perceptions, and eleven sensual-sphere functional perceptions - thus all forty-four perceptions are diverse, of various intrinsic natures, mutually dissimilar, therefore they are called "perceptions of diversity." Of those, altogether, of the perceptions of diversity, inattention means non-adverting and non-producing in consciousness. Because one does not advert to them, does not produce them in consciousness, does not attend to them, does not review them - therefore it is said. Since here the former perceptions of material form and perceptions of sensory impingement are not found even in the existence produced by this meditative absorption, let alone at the time of entering and dwelling in this meditative absorption in that existence, therefore their non-existence was stated in both ways as "transcendence" and "passing away." But among the perceptions of diversity, since eight sensual-sphere wholesome perceptions, nine functional perceptions, and ten unwholesome perceptions - these twenty-seven perceptions are found in the existence produced by this meditative absorption, therefore it should be understood that "inattention" was stated regarding them. For even there, one who enters and dwells in this meditative absorption dwells having attained it precisely through inattention to them. But one who attends to them is one who has not attained. And in brief, here by "with the transcendence of perceptions of material form," the abandoning of all fine-material-sphere phenomena was stated. By "with the passing away of perceptions of sensory impingement and with inattention to perceptions of diversity," the abandoning and inattention of all sensual-sphere consciousness and mental factors should be understood as stated.

"Infinite space" - here, because it is merely a concept, neither its arising-end nor its passing away-end is discerned - thus "infinite"; it is also infinite by way of infinite pervading. For that meditator does not pervade by way of a portion only; he pervades by way of the whole entirely. "Space" means the space left by the removal of the kasiṇa. The plane of infinite space and so on have the meaning already stated. "Enters and dwells" means having reached that, having accomplished it, one dwells with a deportment conforming with that. It is an attainment because that very thing is to be entered upon.

"Having completely transcended the plane of infinite space" means by the method stated previously, the meditative absorption too is the plane of infinite space, and the object too. For the object too, by the very method stated previously, the infinity of space and that, because of being the object of the first immaterial meditative absorption, is also a plane in the meaning of foundation, just as the plane of the gods is for the gods - thus the plane of infinite space; likewise, the infinity of space and that, because of being the cause of the origin of that meditative absorption, is also a plane in the meaning of a place of origin, just as "Kamboja is the domain of horses" and so on - thus the plane of infinite space. Thus, since both this meditative absorption and the object must be transcended by causing their non-occurrence and by inattention before this plane of infinite consciousness can be entered upon and dwelt in, therefore, having combined both of these together, it should be understood that this was said: "having completely transcended the plane of infinite space." "Consciousness is infinite" means that very consciousness that has occurred having pervaded as "space is infinite" - one attends to it as "consciousness is infinite" - thus it has been said. Or it is infinite by way of attention. For he, attending to that consciousness having space as its object completely without remainder, attends to it as infinite.

"Having completely transcended the plane of infinite consciousness" - here too, by the very method stated previously, the meditative absorption too is the plane of infinite consciousness, and the object too. For the object too, by the very method stated previously, the infinity of consciousness and that, because of being the object of the second immaterial meditative absorption, is also a plane in the meaning of foundation - thus the plane of infinite consciousness; likewise, the infinity of consciousness and that, because of being the cause of the origin of that very meditative absorption, is also a plane in the meaning of a place of origin - thus the plane of infinite consciousness. Thus, since both this meditative absorption and the object must be transcended by causing their non-occurrence and by inattention before this plane of nothingness can be entered upon and dwelt in, therefore, having combined both of these together, it should be understood that this was said: "having completely transcended the plane of infinite consciousness." "There is nothing" means one attends thus: "there is not, there is not; empty, empty; secluded, secluded" - thus it has been said.

"Having completely transcended the plane of nothingness" - here too, by the very method stated previously, the meditative absorption too is the plane of nothingness, and the object too. For the object too, by the very method stated previously, nothingness and that, because of being the object of the third immaterial meditative absorption, is also a plane in the meaning of foundation - thus the plane of nothingness; likewise, nothingness and that, because of being the cause of the origin of that very meditative absorption, is also a plane in the meaning of a place of origin - thus the plane of nothingness. Thus, since both this meditative absorption and the object must be transcended by causing their non-occurrence and by inattention before this plane of neither-perception-nor-non-perception can be entered upon and dwelt in, therefore, having combined both of these together, it should be understood that this was said: "having completely transcended the plane of nothingness." The discussion of the cessation of perception and feeling has been spoken of below.

The seven deliverances beginning with "one who is material sees forms" are deliverances in the meaning of being well released from opposing states and in the meaning of being well released by way of delight in the object; the attainment of cessation, however, is a deliverance in the meaning of being liberated from consciousness and mental factors. One is liberated at the time of having attained the attainment, and one is unliberated at the time of having emerged - thus it is time-deliverance. The noble paths are perpetual deliverance because of being perpetually liberated by way of liberation through eradication; the fruits of asceticism are perpetual deliverance because of being perpetually liberated by way of liberation through subsiding; Nibbāna is perpetual deliverance because of being perpetually liberated by way of liberation through escape. Likewise, temporary and perpetual deliverances.

It is shakable because one declines due to negligence. Likewise, it is unshakable because one does not decline. It is mundane because it leads to the world. The noble paths are supramundane because they go over the world; the fruits of asceticism and Nibbāna are supramundane because they have crossed over from the world. Just as flies do not cling to a blazing iron ball, so mental corruptions do not cling to the supramundane state abundant in heat - thus it is without mental corruptions. "Connected with materiality" means the fine-material meditative absorptions. "Connected with immateriality" means the immaterial attainments. Directed means held on to by craving. Not held on to is desireless. The paths and fruitions are deliverance of unity because of having the same object and because of having the same goal; Nibbāna is deliverance of unity because of being without a second; it is deliverance of diversity because of diversity of objects and diversity of results.

214. "There could be" means there could be, the meaning is that "becoming ten" and "becoming one" could be. And "there could be" is a prescriptive expression, not an interrogative expression. "By way of subject matter" means they become ten by way of the ten subject matters beginning with the perception of permanence. "By method" means it becomes one by the method of release. "There could be" means regarding "and how could there be" - that which has been prescribed as "there could be," he asks how could that be. "Aniccānupassanañāṇan" is a compound term. Or the reading is "aniccānupassanāñāṇan." Likewise in the remaining ones too. "From perception as permanent" means from perception occurring as permanent, the meaning is from perception occurring as "permanent." The same method applies here too regarding "from perception as happiness, as self, and of signs." And "of signs" means of the sign of permanence. "From perception of delight" means from perception occurring by way of delight, the meaning is from perception associated with delight. The same method applies here too regarding "from perception of lust, of arising, of grasping, of aspiration, and of adherence." But because the three observations of elimination, passing away, and change are varieties of the observation of dissolution that have become powerful conditions for the powerful state of the observation of impermanence and so on. For through the seeing of dissolution, the observation of impermanence becomes powerful. And when the observation of impermanence has become powerful, the observations of suffering and non-self also become powerful, since "what is impermanent, that is suffering; what is suffering, that is non-self." Therefore, when the observation of impermanence and so on are stated, those three also are as if stated. And because the observation of emptiness, by the very

expression "is released from perception of adherence," is as if stated to be released from perception of adherence to substance-grasping, adherence to confusion, adherence to attachment, and adherence to bondage, and by the very absence of adherence, it is as if stated to be released from perception without reflection, therefore it should be understood that the five observations beginning with higher wisdom and insight into phenomena are not stated. Thus it should be understood that among the eighteen great insights, without stating these eight observations, only ten observations are stated.

215. "Observation of impermanence is knowledge of phenomena as they really are" means observation of impermanence itself is knowledge of phenomena as they really are. Both are in the nominative case. "Knowledge of phenomena as they really are" - the meaning of knowledge is stated. Thus also with the remaining ones. "From confusion and not knowing" means not knowing that is confusion. "Is released" - the meaning of deliverance is stated.

216. In "observation of impermanence is unsurpassed knowledge of coolness," here it is unsurpassed in the sense of highest because it exists only in the Dispensation, or it is unsurpassed because it is a condition for the unsurpassed; coolness itself is knowledge - thus knowledge of coolness. That is the unsurpassed knowledge of coolness reckoned as observation of impermanence. In "Monks, a monk possessed of six qualities is able to realise the unsurpassed coolness," here Nibbāna is called the unsurpassed coolness. But here insight is the unsurpassed coolness. In "it is released from the torment, fever and disturbance regarding permanence," here too "permanent" means the occurring mental defilements themselves; they are called torment in the sense of tormenting here and in the world beyond, fever in the sense of burning, and disturbance in the sense of heat.

217. "Renunciation is meditated upon" - thus meditative absorption, and so on, have the meaning already stated above. Here, renunciation and so on, as well as the eight attainments, are exclusively those conducive to penetration.

218. "Deliverance of the mind without clinging" here refers to insight only. In "For this purpose is discussion, for this purpose is consultation, that is to say, the deliverance of the mind without clinging," however, Nibbāna is the deliverance of the mind without clinging. "From how many clingings" means from how many clingings. "From which one clinging" means from which one clinging. "This one clinging" means from this one clinging. Or "this" refers to the preceding knowledge. Regarding the release from clingings, because from the beginning, having seen again and again the rise and fall of activities, one sees with insight through the observation of impermanence, and afterwards, having seen only the dissolution of activities, one sees with insight through the observation of the signless state. For the observation of the signless state is just a distinction of the observation of impermanence. Through the seeing of the rise and fall of activities and through the seeing of dissolution, individual existence becomes obvious. Because of that, there is the abandoning of clinging to views and clinging to the doctrine of self. And through the abandoning of wrong view itself, because of the absence of the view "the self is purified by moral rules and austerities," there is the abandoning of clinging to moral rules and austerities. And because through the observation of non-self one sees directly the absence of self, and the observation of emptiness is just a distinction of the observation of non-self,

therefore these four knowledges are released from the three clingings beginning with clinging to views. But the release of the four beginning with the observation of impermanence from clinging to sensual pleasures is not stated, because the four beginning with the observation of suffering are the direct opposite of craving. Because from the beginning, for one seeing through the observation of suffering "activities are suffering," and afterwards for one seeing through the observation of the desireless state "activities are suffering," the longing for activities is abandoned. For the observation of the desireless state is just a distinction of the observation of suffering. And because for one becoming disenchanted with activities through the observation of disenchantment, and for one becoming dispassionate through the observation of dispassion, the longing for activities is abandoned, therefore these four knowledges are released from clinging to sensual pleasures. Because through the observation of cessation one makes mental defilements cease, and through the observation of relinquishment one relinquishes mental defilements, therefore these two knowledges are released from the four clingings - thus, by the diversity of intrinsic nature and by the diversity of mode, sixty-eight deliverances have been indicated.

219. Now, having shown the doors of the three deliverances pointed out from the beginning, wishing to show the distinction of faculties and the distinction of persons preceded by the doors to deliverance, he stated the passage beginning with "These three indeed." Therein, "doors to deliverance" means the doors of the three deliverances. "Lead to escape from the world" means they lead to the escape, to the going out from the world of three elements. "Through the way of regarding all activities by delimitation and circumscription" means through the way of regarding all activities by delimitation and by circumscription by way of rise and fall. "It leads to escape from the world" is the remainder of the reading. For the observation of impermanence, having delimited that before the rise activities do not exist, and searching out their course, they do not go beyond the fall, they disappear right here - thus it regards by circumscription, by limit. For all activities are delimited as to the former end by rise, and delimited as to the latter end by fall. "And through the mind's entering into the signless element" means even at the moment of insight, because of inclining towards Nibbāna, because of presenting itself by way of the signless aspect, through the mind's entering into the element of Nibbāna termed signless, it leads to escape from the world. "Through the arousing of the mind" means through the agitation of the mind. For through the observation of suffering, the mind is agitated regarding activities. "And the desireless element" means even at the moment of insight, because of inclining towards Nibbāna, because of presenting itself by way of the desireless aspect, the element of Nibbāna termed desireless. "All phenomena" - because even though Nibbāna is not subject to insight, the intrinsic nature of non-self exists in it, without saying "all activities," "all phenomena" was stated. "Through the way of regarding as other" means through the way of regarding as non-self thus "not I, not mine," because of being dependent on conditions, because of not being under one's control, and because of not being amenable. "And the emptiness element" means even at the moment of insight, because of inclining towards Nibbāna, because of presenting itself by way of the emptiness aspect, the element of Nibbāna termed emptiness. Thus these three statements were stated by way of the observations of impermanence, suffering, and non-self. For that very reason, immediately after that,

the passage beginning with "for one attending as impermanent" was stated. Therein, "as elimination" means as being eliminated. "As peril" means as being fearful. "As empty" means as devoid of self.

"Abundant in decision" means through the observation of impermanence, for one who has practised with faith that "activities are destroyed by way of momentary dissolution," through the seeing of momentary dissolution directly, the mind becomes abundant in faith, with faith in the Blessed One thinking "Truly the Blessed One has spoken," with faith in the Blessed One. Or, having seen the impermanence of present partial activities, the mind becomes abundant in decision because of deciding "Thus impermanent are all activities, past, future, and present." "Abundant in tranquillity" means through the observation of suffering, because of abandoning the aspiration that causes agitation of the mind, the mind becomes abundant in tranquillity due to the absence of mental disturbance. Or, through the observation of suffering, because of generating spiritual urgency, and because of the thorough striving of one who is spiritually stirred, the mind becomes abundant in tranquillity due to the absence of distraction. "Abundant in knowledge" means through the observation of non-self, for one who sees the profound characteristic of non-self not seen by outsiders, the mind becomes abundant in knowledge. Or, for one who is satisfied thinking "The characteristic of non-self not seen by the world including the gods has been seen," the mind becomes abundant in satisfaction.

"One abundant in decision obtains the faith faculty" means decision abundantly occurring in the preliminary stage, through the fulfilment of development, becomes what is called the faith faculty; he is said to obtain that. "One abundant in tranquillity obtains the concentration faculty" means for one abundant in tranquillity in the preliminary stage, from the statement "one whose body is calm feels happiness; the mind of one who is happy becomes concentrated," through the fulfilment of development, by the condition of tranquillity, the concentration faculty comes to be; he is said to obtain that. "One abundant in knowledge obtains the wisdom faculty" means knowledge abundantly occurring in the preliminary stage, through the fulfilment of development, becomes what is called the wisdom faculty; he is said to obtain that.

"Has authority" means even though desire and so on are predominant, by way of accomplishing its own function, it is predominant, it is the principal one. "For meditative development" is a locative expression, or for the purpose of progressively higher and higher development. "Follow that" means they are followers of that, they are conformers to that. "Are conascence conditions" means when arising, they are helpful by way of co-arising, like a lamp for brightness. "Are mutuality conditions" means they are mutually helpful by way of supporting each other's arising, like a tripod that supports one another. "Are support conditions" means they are helpful by way of the mode of foundation and the mode of support, like a canvas and so on for paintings on trees. "Are association conditions" means they are helpful by way of the associated state termed having the same sense-organ, the same object, simultaneous arising, and simultaneous cessation.

220. "At the time of penetration" means at the moment of the path, at the time of the penetration of the truths. "The wisdom faculty has authority" means at the moment of the path, having made Nibbāna the object, by way of performing the function of

seeing the truths and by way of performing the function of abandoning mental defilements, the wisdom faculty alone is the foremost. "For penetration" means for the purpose of penetrating the truths. "Of one flavour" means through the flavour of liberation. "In the meaning of seeing" means in the meaning of seeing the truths. "Thus even while penetrating one develops, even while developing one penetrates" is said for the purpose of showing the co-existence of both meditative development and penetration at the moment of the path just once. Because the wisdom faculty alone has authority even at the moment of insight through the observation of non-self, the word "too" is employed in "at the time of penetration too."

221. "For one attending as impermanent, which faculty becomes exceeding" and so on was said to show the distinction of persons by the distinction of faculties. Therein, "exceeding" means superior. Therein, the exceeding nature of the faith faculty, the concentration faculty, and the wisdom faculty should be known through equanimity towards activities. "Liberated-by-faith" - here, although stated without distinguishing, since it is stated with distinction above, setting aside the path of stream-entry, in the remaining seven states it is said to be "liberated-by-faith." One is liberated-by-faith due to the exceeding nature of the faith faculty; it is also said that not everywhere due to the exceeding nature of the faith faculty is one liberated-by-faith. They say that at the moment of the path of stream-entry, due to the exceeding nature of the faith faculty alone, even when there is the exceeding nature of the concentration faculty and wisdom faculty in the remaining cases, one is indeed called liberated-by-faith. "One is a body-witness" means in all eight states one is indeed called a body-witness. "One is attained to right view" should be understood by the very same method stated for the liberated-by-faith.

"Believing, liberated - liberated-by-faith" means due to the exceeding nature of the faith faculty, believing at the moment of the path of stream-entry, liberated at the four moments of fruition - thus it is said to be "liberated-by-faith." Now he will state the state of being liberated-by-faith at the moment of the upper three paths. But the state of being a faith-follower at the moment of the path of stream-entry he will state afterwards. "Because of having been touched, realised - body-witness" means in the case of a dry insight practitioner, the contact of access meditative absorption; in the case of one who has obtained fine-material and immaterial meditative absorption, because of having been touched by the contact of fine-material and immaterial meditative absorption, one has realised Nibbāna - thus a body-witness; it is said that one is a witness by the mental body to the contact of meditative absorption of the aforementioned kind and to Nibbāna. "Because of having been seen, attained - one attained to right view" means at the moment of the path of stream-entry, because of having first seen Nibbāna through the associated wisdom faculty, afterwards having attained Nibbāna by way of the fruition of stream-entry and so on - thus one attained to right view; it is said that one has attained Nibbāna through the view reckoned as the wisdom faculty. But the state of being a follower of the Teaching at the moment of the path of stream-entry he will state afterwards. "Believing, one becomes liberated - liberated-by-faith" means due to the exceeding nature of the faith faculty, believing at the moments of the paths of once-returning, non-returning, and arahantship, one becomes liberated - thus liberated-by-faith. Here, even though one is being liberated, by way of a factual statement through expectation, one is said to be "liberated." "Contact of meditative absorption" means the threefold contact of

meditative absorption. "Contact of meditative absorption" and so on and "activities are suffering" and so on are stated having distinguished only the two things first stated. "It is known" and so on have the meaning already stated below.And here, the intention of the teachers is that a person who has obtained meditative absorption, having emerged only through the observation of suffering, which is favourable to the concentration faculty, attains the paths and fruitions.

"There could be" means they could be, they might become - this is the meaning. "There could be" - this is just an optative expression. "Three persons" means three persons stated by the determination of insight and the determination of faculties. "By way of basis" means by way of the basis of each individual faculty in the three observations. "By method" means by that very method. What has been shown by this turn? It has been shown that below the predominance of each individual faculty for each individual observation was stated mostly, and that sometimes in all three observations the predominance of each individual faculty alone exists. Or alternatively, since at the moment of preliminary insight all three observations exist, having regard to the predominance of those respective faculties in those preliminary insights, at the moments of path and fruition the names liberated-by-faith and so on come to be. For when it is stated thus, the determination of persons by the predominance of faculties made below in the insight leading to emergence and above is well made indeed and is stable indeed. In the next turn, "there could be" means "one is distinct indeed" - thus "there could be" is the meaning. Here the very same determination stated before applies.

Now, in order to classify and show the distinction of persons by way of path and fruition, he said beginning with "For one attending as impermanent, etc. one attains the path of stream-entry." Therein, one follows faith, goes after it, or by means of faith one follows Nibbāna, goes after it - thus a faith-follower. "realised" means made evident. "Arahantship" means the fruition of arahantship. One follows the phenomenon termed wisdom, or by means of that phenomenon one follows Nibbāna - thus a follower of the Teaching.

222. Again, wishing to describe the distinction of persons by the distinction of the triad of faculties through other methods of exposition, he stated the passage beginning with "whatever beings." Therein, "have developed or" means in the past, they developed or. "Are developing or" means in the present. "Will develop or" means in the future. "Have attained or" and so on - each successive one is stated for the purpose of elucidating the meaning of each preceding one. "Have touched or" means they touched or by the touching of knowledge. "Have attained mastery" means having attained the state of lordship. "Have attained perfection" means having attained the conclusion. "Have attained self-confidence" means having attained the state of being confident. Everywhere, liberated-by-faith and so on are only at the moments stated below; the establishments of mindfulness and so on are only at the moment of the path. "The eight deliverances" means those beginning with "one who is material sees forms" and so on - attained only through the attainment of the path of analytical knowledge.

"The three trainings" means the training in higher morality, the training in higher consciousness, and the training in higher wisdom - training having attained the path itself. "Fully understand suffering" and so on are only at the moment of the path.

"Penetrates through the penetration of full understanding" means one penetrates by means of the penetration of full understanding; or the penetration of full understanding means what should be penetrated by full understanding. Thus also with the remaining ones. Having distinguished by all phenomena and so on, the penetration of direct knowledge and so on are stated. But the penetration of realisation should be understood as being only at the moment of the path, by virtue of the accomplishment of the reviewing knowledge of Nibbāna. Thus here five noble persons are described; the one liberated in both ways and the one liberated by wisdom - these two are not described. Elsewhere, however: "But whoever, attending as suffering, abundant in tranquillity, obtains the concentration faculty, he is everywhere called a body-witness; but having attained the immaterial meditative absorption, having attained the highest fruition, he is called one liberated in both ways. But whoever, attending as non-self, abundant in knowledge, obtains the wisdom faculty, at the moment of the path of stream-entry he is a follower of the Teaching, in six states he is one attained to right view, at the highest fruition he is one liberated by wisdom" - thus it is said. They are here included by the body-witness and the one attained to right view alone. But as regards meaning, liberated in both ways - by the immaterial meditative absorption and by the noble path - thus liberated in both ways is one liberated in both ways. Understanding, liberated - thus one liberated by wisdom. By this much, the distinctions of faculties and persons are described.

223-226. Now, wishing to show the distinction of deliverance and the distinction of persons preceded by deliverance itself, he stated the passage beginning with "for one attending as impermanent." Therein, "the two deliverances" means the desireless and emptiness deliverances. For the path that has obtained the name "signless deliverance" by way of the approach of the observation of impermanence, because of the absence of the aspirations of lust, hate, and delusion, and by way of its own qualities, because of the absence of those very aspirations, takes as object Nibbāna which has obtained the name "desireless" - thus by way of object it also obtains the name "desireless deliverance." Likewise, because of being void of lust, hate, and delusion, and by way of its own qualities, because of being void of lust and so on only, it takes as object Nibbāna which has obtained the name "emptiness" - thus by way of object it also obtains the name "deliverance through emptiness." Therefore those two deliverances are called followers of the signless deliverance. It should be understood that apart from the signless path, by the influence of each one of the eight path factors, they are also conascence and other conditions. Again, "the two deliverances" means the emptiness and signless deliverances. For the path that has obtained the name "desireless deliverance" by way of the approach of the observation of suffering, because of the absence of the sign of matter and so on, the sign of lust and so on, and the sign of permanence and so on, and by way of its own qualities, because of the absence of those very signs, takes as object Nibbāna reckoned as signless - thus by way of object it also obtains the name "signless deliverance." The remainder should be construed by the method already stated. Again, "the two deliverances" means the signless and desireless deliverances. The explanation here, however, is by the method already stated.

"At the time of penetration" is stated in the very order stated for the faculties. But apart from the moment of the path, at the moment of insight there is no such thing

as deliverance. But the path deliverance stated first is shown having been distinguished by the expression "at the time of penetration." The two sections beginning with "this person who is liberated-by-faith" and the section beginning with "for one attending as impermanent, one obtains the path of stream-entry" are in brief, but should be understood in detail having construed them by way of deliverance. The section beginning with "whatever renunciation" should be understood by the method already stated. By this much, the distinctions of deliverance and persons are explained.

227. Again, wishing to explain the doors to deliverance and the deliverances in many ways, he said the passage beginning with "for one attending as impermanent." Therein, "as it really is" means according to the intrinsic nature."Knows" means knows by knowledge. "Sees" means sees by that very knowledge as if with the eye. "By inference from that" means by following along with that; the meaning is by following along with what has been seen through knowledge of direct experience. "Uncertainty is abandoned" means through observation of impermanence, uncertainty about permanence and impermanence; through the others, the other uncertainties. "Sign" means by the discrimination of the compactness of continuity, because the perception of permanence has been abandoned, one knows as it really is the sign of activities that has become the object. "Therefore it is said - right vision" means by that knowing as it really is, that knowledge is called "right vision." "Occurrence" means having removed the perception of happiness regarding the aspect of what has attained suffering, through the abandoning of the perception of happiness, because craving reckoned as aspiration has been abandoned, one knows as it really is the resultant occurrence even though deemed as happiness. "Both the sign and occurrence" means through the origination of attention on the various elements, by the discrimination of the compactness of the mass, because the perception of self has been abandoned in both ways, one knows as it really is both the sign of activities and the resultant occurrence. The triad beginning with "knowledge of phenomena as they really are" is what has now been stated, nothing else. "Appears as peril" means from seeing the absence of permanence, happiness, and self, respectively in succession, each one appears as peril. By the passage beginning with "wisdom in the establishing of fear," among the nine insight knowledges reckoned as purification by knowledge and vision of the practice, stated as "the knowledge of the observation of rise and fall, the knowledge of the observation of dissolution, the knowledge of the appearance as fear, the knowledge of the observation of danger, the knowledge of the observation of disenchantment, the knowledge of desire for deliverance, the knowledge of reflective observation, the knowledge of equanimity regarding activities, and conformity knowledge," three knowledges that are one in meaning but different by the distinction of conditions have been stated in connection with the establishing of fear, not the remaining ones.

Again, in order to show the oneness of meaning of the observation of emptiness together with the observation of non-self, by connection with the observation of non-self that stands at the end of the three observations and is immediately adjacent, he said the passage beginning with "observation of non-self and observation of emptiness." For these two knowledges are one in meaning, but different by the distinction of conditions. And just as these, so too observation of impermanence and observation of the signless state are one and the same knowledge in meaning, and

observation of suffering and observation of the desireless state are one and the same knowledge in meaning; they are different only by the distinction of conditions. When the oneness of meaning of observation of non-self and observation of emptiness has been stated, because those two pairs of knowledges have one characteristic, their oneness of meaning is as if stated. "Having reflected on sign, knowledge arises" means having known by way of the characteristic of impermanence that "the sign of activities is unstable, temporary," knowledge arises. Certainly it is not that one first knows and afterwards knowledge arises, but it is said thus by way of conventional expression, just as "dependent on the mind and mental phenomena, mind-consciousness arises" and so on. And those skilled in the science of grammar also accept this term even at the same time, as in such passages as "having reached the sun, darkness departs" and so on. Or it should be understood that it was stated thus by the method of unity, making the former and the latter one. By this method the meaning should be understood in the other pair of terms as well. The oneness of meaning of the three knowledges beginning with desire for deliverance is according to the method stated above.

"The mind emerges from sign" means by seeing the fault in the sign of activities, through non-clinging therein, the mind is said to emerge from the sign of activities. "The mind springs forward to the signless" means by being the opposite of the sign of activities, through inclination towards Nibbāna reckoned as the signless, the mind enters. The meaning should be understood by this method in the remaining pair of observations as well. "To cessation, to the element of Nibbāna" - by what is stated here, the first pair of observations is also as if stated. "Nirodhe" is also a reading. "Wisdom in emergence and turning away from the external" means change-of-lineage knowledge is stated in connection with emergence. "Change-of-lineage states" means change-of-lineage knowledge itself. For otherwise the oneness of meaning would not be fitting. It should be understood that the plural is used as in such passages as "unconditioned phenomena, phenomena without conditions" and so on, or by way of the four paths. Because deliverance is the path, and the path is emergence from both, therefore by that connection the passage beginning with "wisdom in emergence and turning away from both" was stated.

228. Again, wishing to show the exposition of the deliverances at different moments and at one moment, he said beginning with "In how many ways." Therein, "in the meaning of authority" means in the meaning of being foremost. "In the sense of determination" means in the sense of support. "In the meaning of resolution" means in the meaning of leading out from the cognitive process of insight. "In the meaning of leading out" means in the meaning of approaching Nibbāna. "Attending as impermanent" refers to the very moment of insight meditation leading to emergence. "Signless deliverance" refers to the very moment of the path.The same method applies in the remaining ones. "One determines the mind" means one makes the mind predominant and stands, the intention is one establishes the mind. "One directs the mind" means one leads the mind out from the cognitive process of insight. "One leads out to cessation, to Nibbāna" means one approaches Nibbāna reckoned as cessation. Thus the state of being at different moments has been shown in four ways due to the diversity of aspects.

Regarding being at one moment, "in the meaning of combination" means in the meaning of coming together in one place. "In the meaning of achievement" means in the meaning of finding. "In the meaning of attainment" means in the meaning of reaching. "In the meaning of penetration" means in the meaning of penetrating by knowledge. "In the meaning of realisation" means in the meaning of making evident. "In the meaning of touching" means in the meaning of touching by the touching of knowledge. "In the meaning of full realisation" means in the meaning of coming face to face. Here "in the meaning of combination" is the root term; the rest are synonyms for achievement. For that very reason indeed the answer for all of them was given together. "One is released from sign" means one is released from the sign of permanence. By this the meaning of deliverance is stated. "From what one is released" means from whatever sign one is released. "Therein one does not direct" means one does not make aspiration towards that sign. "Wherein one does not direct" means in whatever sign one does not direct. "By that one is empty" means empty of that sign. "By what one is empty" means by whatever sign one is empty. "By that sign one is signless" - by this the meaning of signless is stated.

"One is released from aspiration" means one is released from aspiration. The reading "aspiration is released" is just in the meaning of going out. By this the meaning of deliverance is stated. "Wherein one does not direct" means in whatever suffering one does not direct. "By that one is empty" means empty of that suffering. "By what one is empty" means empty by whatever sign of suffering. "By which sign" means by whatever sign of suffering. "Therein one does not direct" - by this the meaning of desireless is stated. "One is released from adherence" - by this the meaning of deliverance is stated. "By what one is empty" means empty by whatever sign of adherence. "By which sign" means by whatever sign of adherence. "Wherein one does not direct, by that one is empty" means in whatever sign of adherence one does not direct, one is empty of that sign of adherence. By this the meaning of emptiness is stated.

229. Again, wishing to explain the eight deliverances and so on, he said beginning with "there is deliverance." Therein, "from adherence to permanence" and so on should be understood by the method stated in the mitigation due to misperception. "From all adherences" means from adherences of the aforesaid kinds. Thus, by way of release from adherence, they have become called deliverances through emptiness; those very same, by way of release from signs of permanence and so on, are signless deliverances; by way of being released from aspirations towards permanence and so on, they are desireless deliverances. And here, "aspiration is released" should be understood everywhere in the meaning of going forth from. Or the reading is "one is released from aspiration." "Is released from all aspirations" is the proof of this here. Thus the three observations are said to be deliverances by way of exposition, because of being deliverance by substitution of opposites and because of being a condition for deliverance by eradication.

230. "Arisen therein" means even though there is insight deliverance in the proximity, because this discussion has the path deliverance as its subject matter, it is said to mean arisen in that path deliverance. "Blameless wholesome" means wholesome states devoid of the fault of lust and so on. Or the reading is made with a separation. "Qualities conducive to enlightenment" means the thirty-seven qualities

conducive to enlightenment stated as "the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path." "This is the door" means this class of phenomena of the aforesaid kind is called a door because of being a door for entry into Nibbāna by way of object - thus it is said. "Of those mental states" means of those qualities conducive to enlightenment. "This is the door to deliverance" means Nibbāna, among the deliverances by suppression, by substitution of opposites, by eradication, by cessation, and by escape, is the deliverance by escape itself; and because it was said "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them," it is also a door in the sense of the highest - thus it is the door to deliverance. "Deliverance and that door is the door to deliverance" - this very same meaning is stated by way of an adjectival compound. In "deliverance and" here, a change of gender has been made. "The three unwholesome roots" means greed, hate, and delusion. "The three kinds of misconduct" means bodily, verbal, and mental misconduct. "All unwholesome mental states" means all unwholesome mental states, both those associated with unwholesome roots and those associated with misconduct and those dissociated from it, setting aside displeasure that should be cultivated and so on. The wholesome roots and good conduct should be understood by the opposite of what has been stated. "All wholesome mental states" means all wholesome mental states, both associated and dissociated, that have become the decisive support for deliverance, by the method already stated. The discussion on transformation has been stated below. But here, by connection with the transformation of deliverance, the remaining transformations too have been stated. "Practice" means practising from the beginning. "Development" means the increase of that very same. "Cultivation" means the doing again and again of that very same for the attainment of mastery. But for the path, practice and so on should be understood by way of accomplishing the function at a single moment only. "The attainment or the result" and so on have their meanings as stated below.

The commentary on the exposition of deliverance is finished.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

the commentary on the Treatise on Deliverance is finished.

6. The Treatise on Destination

Commentary on the Treatise on Destinations

231. Now, the explanation of unprecedented meanings of the treatise on destination, which was spoken by the one showing the success of causes that is the cause of that arising of deliverance. For even for one whose conception is with two roots, from the statement "there is no meditative absorption for one without wisdom," even meditative absorption does not arise, how much less deliverance. Therein, "by way of success in destination" means by way of success in destination reckoned as human and divine among the five destinations reckoned as hell, animal realm, sphere of ghosts, human, and divine. By this, the former three failures of destination are rejected. Success of destination is success in destination; it is said to mean a good

destination. "Destination" means the aggregates together with their location. And among the five destinations, by the very mention of the sphere of ghosts, the class of titans is also included. "Gods" means the six sensual-sphere gods and brahmā gods. By the mention of gods, the titans too are included. "Associated with knowledge" means at the moment of conception associated with knowledge. For even the moment should be understood as stated by that very conventional expression through its connection with being associated with knowledge. "Of how many roots" means of how many roots among the roots of non-greed, non-hate, and non-delusion. "Rebirth" means being reborn; the meaning is coming forth.

But since even those born in worker families are with three roots, therefore the first question is with reference to them. And since for the most part those of great merit are born in the three wealthy families, therefore three questions are by way of those three families. But the text is abbreviated. "Great hall is theirs" thus "wealthy" (mahāsālā); the meaning is great houses, great wealth. Or, "great substance is theirs" thus where "mahāsārā" should be said, having changed the letter "ra" to the letter "la," "mahāsālā" is said. Warriors who are wealthy, or wealthy among warriors, thus "wealthy warriors." The same method applies in the remaining ones too. Therein, a warrior in whose house, at the very least, a hundred ten millions of wealth has gone into deposit, and twenty baskets of coins go out daily for expenditure, this one is called a wealthy warrior. A brahmin in whose house, at the very least, eighty ten millions of wealth has gone into deposit, and ten baskets of coins go out daily for expenditure, this one is called a wealthy brahmin. A householder in whose house, at the very least, forty ten millions of wealth has gone into deposit, and five baskets of coins go out daily for expenditure, this one is called a wealthy householder.

For the fine-material-sphere and immaterial-sphere beings, because of being exclusively with three roots, "associated with knowledge" was not said; but because among human beings those with two roots and those without roots also exist, and because among sensual-sphere gods those with two roots also exist, in the remaining ones "associated with knowledge" was said. And here, the sensual-sphere gods play with the delight of the five types of sensual pleasure, and they shine with bodily effulgence - thus "gods"; the fine-material-sphere brahmā gods play with the delight of meditative absorption, and they shine with bodily effulgence - thus "gods"; the immaterial-sphere brahmā gods play with the delight of meditative absorption, and they shine with the effulgence of knowledge - thus "gods."

232. "At the moment of impulsion of wholesome action" means at the moment of impulsion, seven times by way of arising again and again in the impulsion process of the three-rooted sensual-sphere wholesome action that is productive of three-rooted conception here in a past birth; the meaning is "at the time of occurrence." "Three roots are wholesome" means non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root. "For the arisen volition at that moment" means for the wholesome volition arisen at that very stated moment. "Are conascence conditions" means when arising, they are helpful by way of co-arising. "Therefore it is said" means it is said precisely by way of that conascence condition state. "Activities also by condition of wholesome root" is stated by the method of the mode of dependent conditions lasting one mind-moment. And by the plural

"activities," it should be understood that therein all mental factors included in the aggregate of mental activities are taken. By the word "also," it is also stated that wholesome roots are also by condition of activities.

"At the moment of attachment" means at the moment of attachment arising in relation to the action that has become present to give its own result, or in relation to the sign of kamma set up by that action that has become present, or in relation to the sign of destination. "Attachment" means desire, longing. For one near death, because of the confused state of mind due to delusion, attachment arises even towards the flames of Avīci, how much more so regarding the remaining signs. "Two roots" means greed is an unwholesome root, delusion is an unwholesome root. But attachment to existence arises for all beings, immediately after conception, for one who has merely emerged from the life-continuum process that has been occurring, referring to one's own continuity of aggregates. "Or else, for whom and where unwholesome mental states did not arise, did wholesome mental states not arise for that one there? Yes" - such and so on was said with reference to this very thing. "For the arisen volition at that moment" means for the unwholesome volition.

"At the moment of conception" means at the moment of conception taken by that action. "Three roots" means non-greed is an indeterminate root, non-hate is an indeterminate root, non-delusion is an indeterminate root. "For the arisen volition at that moment" means for the resultant indeterminate volition. "Consciousness also by condition of mentality-materiality" - here, at that moment of conception, the three resultant roots and the remaining mental factors are mentality, the heart-base is materiality. Therefore, from the condition of mentality-materiality also, the conception consciousness proceeds. "Mentality-materiality also by condition of consciousness" - here too mentality is of the aforesaid kind; but as for materiality, since here the conception of a human being with roots is intended, for womb-born beings, the sense-base decad, the body decad, and the sex decad make thirty material phenomena; for moisture-born beings and spontaneously born beings with complete sense bases, the eye decad, the ear decad, the nose decad, and the tongue decad also make seventy material phenomena. That mentality-materiality of the aforesaid kind proceeds at the moment of conception by condition of the conception consciousness.

"The five aggregates" - here, the material phenomena obtained at the moment of conception by the consciousness of conception are the aggregate of matter; the conascent feeling is the aggregate of feeling; perception is the aggregate of perception; the remaining mental factors are the aggregate of mental activities; the consciousness of conception is the aggregate of consciousness. "Are conascence conditions" means the four immaterial aggregates are mutually conascence conditions, in the aggregate of matter the four primary elements are mutually conascence conditions, the immaterial aggregates and the material phenomenon of the heart are mutually conascence conditions, and the primary elements are also conascence conditions for derivative materiality. "Are mutuality conditions" means they are mutually helpful by way of supporting each other's arising; the four immaterial aggregates are mutuality conditions, and the four primary elements are mutuality conditions. "Are support conditions" means they are helpful by way of the mode of foundation and the mode of support; the four immaterial aggregates are

mutually support conditions - this should be expanded as for conascence. "Are dissociation conditions" means they are helpful by way of the dissociated state through conforming to the state of having the same sense-organ and so on; the immaterial aggregates are dissociation conditions for the conception materiality, and the material phenomenon of the heart is a dissociation condition for the immaterial aggregates. "The five aggregates" - here below, this was stated according to what is obtained by each.

"The four primary elements" - here the three conditions are just as already stated first. "The three life-activities" means vitality, heat, and consciousness. "Vitality" means the material life faculty and the immaterial life faculty. "Heat" means the heat element. "Consciousness" means the conception consciousness. For these construct and keep going the life-activities again and again - thus they are life-activities. "Are conascence conditions" means the immaterial life faculty and the conception consciousness are mutual conascence conditions for the associated aggregates and for the material phenomenon of the heart; the heat element is a mutual conascence condition for the three primary elements, and merely a conascence condition for derivative materiality; it should be understood that the material life faculty is a conascence condition for conascent materiality by way of exposition. "Are mutuality conditions, are support conditions" - the dyad, the immaterial life faculty and the conception consciousness, are mutuality conditions for the associated aggregates. "Are mutual support conditions" - this should be understood by connecting it according to the method already stated. "Are dissociation conditions" means the immaterial life faculty and the conception consciousness are dissociation conditions for the conception materiality. But the material life faculty is not fitting in the state of mutual support and dissociation conditions. Therefore "the three life-activities" was stated according to what is obtained by each. Mentality and materiality should be connected to the state of four conditions according to the method already stated. "Fourteen phenomena" means the five aggregates, the four primary elements, the three life-activities, and mentality and materiality - thus by way of counting there are fourteen phenomena. The state of conascence and other conditions for those and for the others above follows the method already stated. "Are association conditions" means again they are helpful by way of the associated state termed having the same sense-organ, the same object, simultaneous arising, and simultaneous cessation.

"The five faculties" means the five faculties beginning with the faith faculty. "And mentality" means here the three aggregates beginning with feeling. "And consciousness" means rebirth-linking consciousness. "Again fourteen phenomena" means fourteen phenomena by way of counting thus: four aggregates, five faculties, three roots, and mentality and consciousness. "Twenty-eight phenomena" means the former fourteen and these fourteen make twenty-eight. Here, because materiality too is included, having removed the association condition, the dissociation condition is stated.

Having thus shown the respective condition-distinctions of each respective conditionally arisen phenomenon existing at the moment of conception, concluding and showing the roots declared at the beginning, he said "by condition of these eight roots rebirth occurs." At the moment of accumulating kamma three wholesome roots, at the moment of attachment two unwholesome roots, at the moment of conception

three indeterminate roots - thus eight roots. Therein, the three wholesome roots and the two unwholesome roots are here decisive support conditions for the occurrence at the moment of conception. The three indeterminate roots are conditions as appropriate by way of root condition and conascence condition. In the remaining cases too, the same method applies.

But for the immaterial-sphere beings, because of the absence of materiality, it is said "consciousness also by condition of mentality, mentality also by condition of consciousness." And the group of fourteen mixed with materiality is also excluded. Because of its exclusion, the section on "twenty-eight phenomena" is not obtained.

233. Now, having shown the three-rooted conception that is a condition for deliverance, wishing to show by that very same connection the distinction of two-rooted conception as well, he said the passage beginning with "by way of success in destination, dissociated from knowledge." "At the moment of impulsion of wholesome action" means at the moment of impulsion of the two-rooted wholesome action that is productive of conception here in a past birth, by the very same method already stated. "Two roots" means because of being dissociated from knowledge, non-greed is a wholesome root, non-hate is a wholesome root. The two indeterminate roots too are just non-greed and non-hate.

"Four faculties" means four beginning with the faith faculty, excluding the wisdom faculty. "Twelve phenomena" means twelve because of the exclusion of the wisdom faculty and the non-delusion root. Twenty-six because of the exclusion of just those two. "Of six roots" means thus of six roots: two wholesome roots, two unwholesome roots, and two resultant roots. But the fine-material-sphere and immaterial-sphere are not included here because of being exclusively with three roots. The remainder should be understood by the very same method stated in the first section. In this section, because only two-rooted action was stated for two-rooted conception, it is said that two-rooted conception does not occur through three-rooted action. Therefore, what was stated in the Dhammasaṅgaha commentary, in the doctrine of the Elder Tipiṭaka Mahādhammarakkhita: "Through three-rooted action, conception is only with three roots; it is not with two roots or without roots. Through two-rooted action, it is with two roots or without roots; it is not with three roots" - that agrees with this Pāḷi. But what was stated in the doctrines of the Elder Tipiṭaka Cūḷanāga and the Elder Mahādatta dwelling at Moravāpi: "Through three-rooted action, conception is with three roots or with two roots; it is not without roots. Through two-rooted action, it is with two roots or without roots; it is not with three roots" - that appears as if opposed to this Pāḷi. Because this discussion has roots as its subject matter, rootless conception was not stated.

The commentary on the Treatise on Destinations is finished.

7. Commentary on the Treatise on Action

Commentary on the Treatise on Action

234. Now, the explanation of unprecedented meanings of the treatise on action, which was spoken by the one showing the action that is the condition for that success of causes. Therein, in "there was action, there was result of action" and so on, having taken the ripened result in past existences itself of action done in past existences, it

is said "there was action, there was result of action." Having taken the unripened result of that very past action that is experienced in present life and experienced in next life, through deficiency of conditions, in past existences itself, and the unripened result of the action of one who attained final Nibbāna in the past itself, whose action is experienced in present life, experienced in next life, and experienced from one life to another, it is said "there was action, there was no result of action." Having taken the result that is ripening in the present existence through the success of conditions of that very past action whose result is unripened, it is said "there was action, there is result of action." Having taken the result that is not ripening of that very past action whose time for result has passed and of one who is attaining final Nibbāna in the present existence, it is said "there was action, there is no result of action." Having taken the result that is to ripen through the success of conditions in a future existence of that very past action that is worthy of result and whose result is unripened, it is said "there was action, there will be result of action." Having taken the result that is not to ripen of that very past action whose time for result has passed and of one who is to attain final Nibbāna in a future existence, it is said "there was action, there will not be result of action." Thus past action has been shown in six ways by way of past, present, and future result and non-result.

Having taken the result that is ripening right here of action done in the present existence that is experienced in present life, it is said "there is action, there is result of action." Having taken the result that is not ripening here of that very present action through deficiency of conditions, and the result that is not ripening here of one who is attaining final Nibbāna in this very life, it is said "there is action, there is no result of action." Having taken the result that is to ripen in a future existence of that very present action that is experienced in next life and experienced from one life to another, it is said "there is action, there will be result of action." Having taken the result that is not to ripen in a future existence of that very present action that is experienced in next life through deficiency of conditions, and the result that is not to ripen of that which is experienced from one life to another of one who is to attain final Nibbāna in a future existence, it is said "there is action, there will not be result of action." Thus present action has been shown in four ways by way of present and future result and non-result.

Having taken the result that is to ripen in a future existence of action that is to be done in a future existence, it is said "there will be action, there will be result of action." Having taken the result that is not to ripen of that very future action through deficiency of conditions, and the result that is not to ripen of one who is to attain final Nibbāna in a future existence, it is said "there will be action, there will not be result of action." Thus future action has been shown in two ways by way of future result and non-result. Having combined all that together, action has been shown in twelve ways.

Standing at this point, three tetrads of action are brought in and stated -for indeed when those are stated, this meaning will become more obvious. For action is fourfold: experienced in present life, experienced in next life, experienced from one life to another, and defunct kamma. Among those, in a single impulsion process, among the seven consciousnesses, the first impulsion volition, whether wholesome or unwholesome, is called kamma whose result is experienced in present life. That gives its result in this very individual existence. But when unable to do so, by virtue of the

triad "there was action, there was no result of action, there will not be result of action, there is no result of action" - it is called defunct kamma. But the seventh impulsion volition, which accomplishes the purpose, is called kamma whose results are experienced in next life. That gives its result in the immediately following individual existence. When unable to do so, in the manner already stated, it is called defunct kamma. But the five impulsion volitions in between those two are called kamma whose results are experienced from one life to another. That, in the future, whenever it obtains the opportunity, then gives its result. As long as there is continuation of the round of rebirths, there is no such thing as defunct kamma.

There is another fourfold action: that which is weighty, that which is abundant, that which is near, or else action because of the doing. Therein, whether wholesome or unwholesome, among the weighty and non-weighty, whichever is weighty - whether action such as matricide and so on or exalted action - that itself ripens first. Likewise, among the abundant and non-abundant too, whichever is abundant, whether good morality or immorality, that itself ripens first. That which is near is action recollected at the time of death or action done at the time of death. For whatever one is able to recollect near death or to do, by that very thing one is reborn. But released from these three, that which has been repeatedly obtained and practised, or else because of the doing, is called action. In their absence, that drags along conception.

Or else there is another fourfold action: productive, supportive, obstructive, and destructive. Therein, productive action is both wholesome and unwholesome. That generates material and immaterial result both at conception and in the course of existence. Supportive action, however, is not able to generate; it supports the happiness and suffering arising in the result generated by the conception given by another action, and keeps it going for a duration. Obstructive action oppresses and afflicts the happiness and suffering arising in the result generated by the conception given by another action, and does not allow it to continue for a duration. Destructive action, however, being both wholesome and unwholesome, having destroyed another weak action and having obstructed its result, makes opportunity for its own result. Thus, when opportunity has been made by action, that result is called arisen.

Thus, the difference between these twelve actions and the difference between their results is obvious only to the Buddhas' knowledge of the result of action, according to its actual nature, and is not shared with disciples. But by one practising insight, the difference between actions and the difference between results should be known only in part. Therefore this distinction of action has been made clear by merely showing the outline.

235. Having thus stated the first section by way of pure action, that very action was divided in two, and a further ten sections were stated by ten methods by way of pairs beginning with wholesome-unwholesome. Therein, wholesome in the meaning of health, unwholesome in the meaning of non-health - this dyad is stated by way of birth. The unwholesome itself is blameworthy through association with faults beginning with lust, the wholesome is blameless through the absence of those. The unwholesome is dark because of being impure, or because of being the cause of dark birth; the wholesome is bright because of being pure, or because of being the cause of bright birth. The wholesome is yielding happiness because of the abundance of the growth of happiness; the unwholesome is with painful consequences because of the

abundance of the growth of suffering. The wholesome is resulting in happiness because of having pleasant fruit; the unwholesome is with painful results because of having painful fruit - thus the distinction among these should be understood.

The commentary on the Treatise on Action is finished.

8. The Treatise on Illusion

Commentary on the Treatise on Illusion

236. Now, the explanation of unprecedented meanings of the treatise on illusion, preceded by the discourse, which was spoken by the one showing the illusions that are conditions for that action. In the discourse first, "illusions of perception" means the state of being perverted, the state of being reversed, of perception; the meaning is "reversed perception." In the remaining two also, the same method applies. The illusion of perception is the unwholesome perception devoid of view, at the time when its own function is powerful, in the state where the function of consciousness is weak. The illusion of thought is the unwholesome consciousness itself devoid of view, at the time when its own function is powerful. The illusion of view is in consciousness associated with view. Therefore, the illusion of perception is the weakest of all, stronger than that is the illusion of thought, and the strongest of all is the illusion of view. For perception is like the seeing of a coin by a child of undeveloped intelligence, because it grasps only the mere mode of presentation of the object. Thought is like the seeing of a coin by a villager, because it also leads to the penetration of characteristics. View is like the grasping of iron with large pincers by a smith, because of adhering to and fondling. "Regarding the impermanent as permanent is an illusion of perception" means the perception that arises having grasped regarding an impermanent object thus "this is permanent" is the illusion of perception. By this method the meaning should be understood in all terms. "Not an illusion of perception, not an illusion of thought, not an illusion of view" - because of the absence of the twelve illusion-graspings in the four cases, the grasping in accordance with reality is stated.

In the verses, "and non-self as self" means the meaning is "perceiving non-self as self in this way." "Destroyed by wrong view" means not merely having such perception, but destroyed also by wrong view arising just as perception arises. "Mentally deranged" means endowed with deranged, confused consciousness arising just as perception and view arise. "Unconscious" - this is merely by way of the Teaching; the meaning is "having reversed perception, thought, and view." Or, because perception is the forerunner of view, first the illusion of perception is stated by four terms, then "destroyed by wrong view" is the illusion of view, "mentally deranged" is the illusion of thought. "Unconscious" means deprived of natural perception by the three illusion-graspings, gone to delusion, as in "fainted from the force of the poison, he became unconscious." "Those bound by Māra's bonds" means those people, those beings, are called yoked to Māra's bonds. "Not attaining security from bondage" means not having attained security, Nibbāna, from the four mental bonds, the afflictions. "Beings go to the round of rebirths" means those very persons wander through the round of rebirths. Why? For they are going to birth and death; therefore they wander through the round of rebirths - this is the meaning. "Buddhas" means the omniscient ones

who are enlightened regarding the four truths. The plural is by way of being common to the three periods of time. "In the world" means in the spatial world. "Light-bringers" means those who bring the light of wisdom to the world. "They proclaim this Teaching" means they illuminate the Teaching of the abandoning of illusions. "Leading to the peace of suffering" means leading to the appeasement of suffering, Nibbāna. "Having heard them" means having heard the Teaching of those Buddhas. "The wise" means those capable ones endowed with wisdom. "Having regained their own minds" means having regained one's own mind freed from illusions. "Paṭialaddhū" is the word-analysis. Or, "they regained" - "paṭialaddhun" is the word-analysis. "They saw as impermanent" means they saw by way of impermanence only. "Non-self as non-self" means they saw non-self things as non-self. Or, they saw that in the non-self object there is no self. "Having undertaken right view" means having taken up right vision. "They overcame all suffering" means they transcended the entire suffering of the round of rebirths.

In the question about what is abandoned and not abandoned, "accomplished in right view" means of a stream-enterer. "Regarding suffering as happiness - perception arises." "Thought arises" means because the defilement of delusion has not been abandoned, merely perception or merely thought arises; it arises even for a non-returner, how much more so for a stream-enterer. These two are abandoned only by a Worthy One. "Regarding the unattractive as attractive - perception arises.""Thought arises" means it arises even for a once-returner, how much more so for a stream-enterer. These two are abandoned by a non-returner - thus it is said in the commentary. Therefore it should be understood that this dyad is said with reference to the stream-enterer and once-returner. It should be understood that because of the non-returner's abandoning of sensual lust, the abandoning of the illusions of perception and thought regarding "attractive in the unattractive" is stated. By the terms beginning with "in two cases" he concludes and shows what is abandoned and not abandoned. Therein, in these two cases of "permanent in the impermanent" and "self in the non-self," six illusions are abandoned. In these two cases of "happiness in suffering" and "attractive in the unattractive," two illusions of view are abandoned. In certain manuscripts, "two" is written first, and "six" afterwards. "In four cases" is said having made the four together. "Eight" means six in two cases and two in two cases makes eight. "Four" means in each of the cases of suffering and the unattractive, two each illusions of perception and thought - thus four. In certain manuscripts, even in the places where "six in two" is stated, it is written in just the same way.

The commentary on the Treatise on Illusions is finished.

9. The Treatise on the Path

Commentary on the Treatise on the Path

237. Now, the explanation of unprecedented meanings of the treatise on the path, which was spoken by the one showing the noble path that effects the abandoning of those three illusions. Therein, "path" - "in what sense is it a path?" means whatever is called "path" in the Buddha's Dispensation, in what sense is it called a path - this is the meaning. In the ten expositions beginning with "for the abandoning of wrong view," the first of each is stated by way of the direct opposite of each respective path

factor. "Is both path and cause" means it is a path in the sense of practice for the doing of each respective function, and a cause in the sense of leading to the attainment. By that, the meaning of practice and the meaning of leading to the attainment of the path have been stated. For in such passages as "this is the path, this is the practice," the practice is the path; in such passages as "the path has the meaning of deliverance, the meaning of cause," the one leading to the attainment is the cause. Thus by each pair of terms, the answer to the question "path - in what sense is it a path?" is given. "For the support of conascent phenomena" means for the state of supporting the immaterial phenomena conascent with oneself by way of conascence, mutual dependence, and so on. "For the exhaustion of mental defilements" means for the annihilation of the remaining mental defilements that are to be destroyed by each respective path as stated. "For the purification beginning with penetration" - here, because from the statement "and what is the beginning of wholesome mental states? Morality that is well purified and view that is straight," morality and view are the beginning of the penetration of the truths. And that becomes pure at the moment of the first path. Therefore "for the purification beginning with penetration" is said. "For the determination of consciousness" means for the establishing of the associated consciousness in its own function. "For the cleansing of consciousness" means for the state of purity of consciousness. "For the achievement of distinction" means for the attainment of distinction beyond the mundane. "For further penetration" means for the purpose of penetrating further beyond the mundane. "For the full realisation of the truths" means for the single penetration of the four truths by way of a single full realisation through the accomplishment of their respective functions. "For establishing in cessation" means for the purpose of establishing consciousness or the person in Nibbāna. At the moment of the path of once-returning and so on, the eight path factors are taken together and the abandoning of the mental defilements to be destroyed by each respective path is stated. The reason for stating it thus has been stated above. Because even by each successively higher path there is well the purification of the beginning and well the cleansing of consciousness, therefore those terms too are stated.

By "the path of seeing" and so on, up to the end, the meaning of path is stated by way of the characteristic of that phenomenon. All those terms are of already stated meaning in the analytic explanation of what should be directly known. Thus here, the mundane and supramundane path is indicated according to their origination. And "the path in the meaning of cause" - the eightfold path is indicated. And because it is the path without qualification, it is not again called "path." "The faculties in the sense of authority" and so on are stated by way of the meaning of the faculties and so on, not by way of the meaning of path. "Truths" here means truth-knowledges. All those phenomena too are the path in the sense of practice for Nibbāna. But it should be understood that the Nibbāna stated at the end is called "path" because it is sought, it is searched for by good persons who are overcome by the suffering of the round of rebirths and who desire escape from suffering.

The commentary on the Treatise on the Path is finished.

10. The Treatise on the Cream of the Drink

Commentary on the Treatise on the Maṇḍapeyya

238. Now, the explanation of unprecedented meanings of the treatise on the cream to be drunk, which was spoken preceded by a portion of the Blessed One's words, by the one showing the nature of that path as cream to be drunk. Therein, "cream to be drunk" means just as accomplished, pure, very clear ghee is called "cream of ghee," thus "cream" in the sense of being very clear, "to be drunk" in the sense of being fit to drink. For that which, having drunk, those who have fallen in the middle of the street, unconscious, become no longer the owners even of their own cloth and so on - that, even though clear, should not be drunk. But he explains "cream to be drunk" thus: "This holy life of the Dispensation included in the threefold training is cream because of being accomplished, because of being pure, because of being very clear, and is to be drunk because of bringing welfare and happiness." "The cream is to be drunk here" - thus "cream to be drunk." What is that? The holy life of the Dispensation. Why is the threefold training called the holy life? Nibbāna is called "supreme" in the sense of the highest; the threefold training, because it proceeds for the sake of Nibbāna, is called the holy life as conduct for the sake of the supreme. "The holy life of the Dispensation" means that very same thing."The Teacher is present before you" - this here is a word expressing reason. But since the Teacher is present before you, therefore, having applied the exertion of energy, drink this cream. For even with external medicinal cream, for those drinking not in the presence of a physician, there is doubt thinking "We do not know the measure, or the vomiting, or the purging." But in the presence of a physician, thinking "The physician will know," they drink without doubt. Just so, thinking "Our lord of the Teaching, the Teacher, is present before us," having exerted energy, drink - thus he urges them to drink the cream. He instructs as is fitting through benefits pertaining to the present life, the future life, and the highest good - thus the Teacher. Moreover, the meaning here should be understood also according to the method of the analytic explanation beginning with "The Teacher, the Blessed One, is a caravan leader." "Being seen, having become face to face" - thus "present before you."

In the exposition of the cream to be drunk, "threefold cream" means the state of being threefold is "threefoldness." Cream by threefoldness is threefold cream; the meaning is cream of three kinds. "When the Teacher is present before you" - this was stated for the purpose of showing the triad of cream complete in all respects. But even when the Teacher has attained final Nibbāna, the triad of cream continues in part. And for that very reason, it should be understood that in its analytic explanation, without saying "when the Teacher is present before you," it was stated beginning with "What is the cream of the Teaching?"

"The cream of the Teaching" means the proclamation of the Teaching itself is the cream. "The cream of the recipients" means the recipient of the teaching itself is the cream. "The cream of the holy life" means the holy life of the path itself is the cream.

"Declaring" means speaking by way of names, saying "these are the names" of the truths and so on that are to be taught. "Teaching" means showing. "Describing" means making known, or placing at the door of knowledge. For one who sets up a seat is said to "prepare" a seat. "Establishing" means describing; the meaning is carrying out, or placing at the door of knowledge. "Revealing" means making open; the meaning is showing by opening up. "Analysing" means the act of classification;

the meaning is showing by way of classification. "Making manifest" means making obvious. Or else, "declaring" is the root term of the six terms beginning with "teaching." The six terms beginning with "teaching" are stated for the purpose of elucidating the meaning of that. Therein, "teaching" means teaching first in brief by way of synopsis, by way of those who understand quickly. For those who understand quickly penetrate what is stated in brief and what is stated first. "Describing" means describing by way of those who understand through elaboration, by satisfying their minds and by sharpening their higher intelligence, by way of detailed analytical explanation of what was first stated in brief. "Establishing" means describing by more detailed statement, by way of counter-explanation of that very analytical explanation that was described. "Revealing" means revealing even what has been described by stating it again and again. "Analysing" means analysing even what has been stated again and again by making classification. "Making manifest" means making clear by more detailed statement of what has been opened up and by illustrative statement of what has been analysed. This teaching is for the penetration even of those who need to be guided. "Or whatever others there are" means beings in states of misfortune such as the mother of Piyaṅkara and so on are included. "Who have understood" means those who have understood the supramundane Teaching through the power of penetration. For these monks and so on receive the proclamation of the Teaching through the power of penetration - thus they are recipients. "It is just this" and so on - these have the meaning already stated in the exposition of the first knowledge. The noble path, because of its concurrence with Nibbāna, is called the holy life as conduct for the sake of the supreme.

239. Now, by means of "the best part of decision" and so on, he shows the faculties, powers, factors of enlightenment, and path factors existing at that moment of the path, having combined them in the arrangement of the drink of the best part. Therein, "the best part of decision" means the best part reckoned as decision."Dregs" means devoid of confidence, turbid. "Having abandoned" means having given up by way of eradication. "One drinks the best part of decision of the faith faculty" - thus "a drink of the best part" - although the best part of decision is not different from the faith faculty, it is spoken of by conventional expression as if making it something different, just as in the world, although the body of the upper grinding stone is not different from the upper grinding stone, it is said "the body of the upper grinding stone"; and just as in the Canon, in such passages as "one who has attained contact" and so on, a state that is not different from the phenomenon is spoken of as if different; and just as in the commentary, in such passages as "contact has the characteristic of touching" and so on, a characteristic that is not different from the phenomenon is spoken of as if different - thus should this be understood. "One drinks" here means the person endowed with that factor. Having made it as "the person endowed with that factor drinks that best part," it is said that because that best part is to be drunk by that person, it is called "a drink of the best part." And where "maṇḍapeyyo" should be said, "maṇḍapeyya" - a change of gender has been made. The meaning of the remaining ones too should be understood by this method. Among the unprecedented ones, however, "fever" means the burning of mental defilements, which is the opponent of rapture having the characteristic of gladdening.

"Inertia" means the state of grossness and the state of non-calm by way of mental defilements, the opponent of peace. "Non-reflection" means the state of not being evenly conducted by way of mental defilements, the opponent of reflection.

240. Again, wishing to explain the method of the cream to be drunk by another exposition, he said beginning with "there is the best part." "Therein" means in that faith faculty. Among "the flavour of meaning" and so on, the decision of the faith faculty is the meaning, the faith faculty is the teaching, that very thing, because of being liberated from various mental defilements, is liberation; the achievement of that meaning is the flavour of meaning. The achievement of that teaching is the flavour of the teaching. The achievement of that liberation is the flavour of liberation. Or else, one delights in the attainment of meaning - thus "flavour of meaning"; one delights in the attainment of the teaching - thus "flavour of the teaching"; one delights in the attainment of liberation - thus "flavour of liberation." "Delight" is rapture associated with that, or having that as object. By this method the meaning should be understood in the remaining terms as well. In this exposition, the meaning "the drink of the best part is the cream to be drunk" has been stated.

Having thus shown the cream to be drunk by way of the faculties, powers, factors of enlightenment, and path factors, according to the order of the qualities conducive to enlightenment beginning with the faculties, then showing the cream of the holy life standing at the end, because of the predominance of the path, having made the path the forerunner, he showed the path factors, factors of enlightenment, powers, and faculties in reverse order. "The faculties are the best part in the sense of authority" and so on are the best parts that are mundane and supramundane as appropriate. That should be understood by the method stated above. Regarding "the truths are the best part in the sense of being true," here however, because suffering and origin lack the state of being the best part, it should be understood that, as in the Mahāhatthipadasutta, the truth-knowledges are stated as "truths."

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The commentary on the Treatise on the Maṇḍapeyya is finished.

And completed is the commentary on the Mahā Chapter.

ABOUT THIS TRANSLATION

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