

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
 1. Commentary on the Compendium of Mental States
(1. Dhammasaṅgaṇī-aṭṭhakathā)
 1. The Section on the Arising of Consciousness
(1. Cittuppādakaṇḍo)



PaliVerse

1. Commentary on the Compendium of Mental States

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

Canon of the Higher Teaching

Named Aṭṭhasālinī.

Commentary on the Compendium of Mental States

Introductory Discussion on the Undertaking of the Work

Compassion towards beings, and the wisdom of that great sage;
Proceeded as he wished among all things to be known.

With that compassion towards beings, with uplifted mind;
At the conclusion of the miracle, dwelling in the abode of the devas.

At the foot of the Pāricchattaka tree, on the stone seat
Named Paṇḍukambala, seated like the sun upon Yugandhara.

Having come from all around, from ten thousand world-systems;
Surrounded by the assembly of devas seated together.

Having placed his mother at the fore, by the power of that wisdom;
He set in motion for the devas the course of the Abhidhamma discourse.

Having paid homage at the feet of that glorious Enlightened by himself;
And having venerated his Good Teaching, and having made a salutation with
joined palms to the Community.

By the power of that prostrate homage made to the Triple Gem;
Having dried up all obstacles without remainder.

By the bhikkhu Buddhaghosa, of pure conduct and virtue,
Of subtle and stainless intellect, respectfully requested.

That which the Deva of devas, having taught to the devas by method,
The Guide then conveyed to the Elder Sāriputta.

Having attended upon the Great Sage at Lake Anotatta;
And that which the Elder, having heard, brought down to the surface of the
earth.

He expounded to the bhikkhus, thus it was retained by the bhikkhus;
Recited at the time of the Council, and recited again by the Sage of Videha.

Of that Abhidhamma, from the beginning, which was plunged into
Repeatedly by profound knowledges, variegated with diverse methods.

The commentary that was formerly recited by the masters, Mahākassapa and
the rest;

And recited in succession, and by the sages afterwards as well.

And that supreme commentary brought by the Elder Mahinda;
To the island, composed in the language of the island-dwellers.

Having removed therefrom the language of the dwellers of Tambapaṇṇi;
Having rendered it into the faultless language, following the method of the
canonical texts.

Unmixed and unconfused with the doctrines of other schools,
Elucidating the determination of the dwellers of the Mahāvihāra,

I shall make clear the meaning, having taken up
What should be taken from the commentaries on the tradition as well,
delighting the wise.

All the meditation subjects, the practices, the direct knowledges, and insight -
Since all of this has been explained in the Visuddhimagga,

Therefore, without taking up that, for the entire text,
I shall compose the commentary on the meaning following the order of the
words.

As I speak this discourse on the Abhidhamma,
Listen with undistracted minds, for this discourse is rare indeed.

Introduction

Therein, in what sense is it Abhidhamma? In the sense of exceeding dhamma and distinguished dhamma. Here the prefix "abhi" conveys the meaning of exceeding and distinguished, As in such passages as "Severe painful feelings assail me, they advance and do not retreat" and "Of surpassing beauty" and so forth. Therefore, just as among many raised parasols and banners, the parasol that is of exceeding size and of distinguished colour and shape is called an "ati-parasol," and the banner that is of exceeding size and endowed with distinguished colours of various hues is called an "ati-banner"; and just as when many princes and devas have assembled together, the prince who is more exceeding and more distinguished in the attainments of birth, wealth, fame, sovereignty and so forth is called an "ati-prince," and the deva who is more exceeding and more distinguished in the attainments of lifespan, beauty, sovereignty, fame and so forth is called an "ati-deva," and a Brahmā of such nature is also called an "ati-Brahmā" - even so this dhamma too is called "Abhidhamma" in the sense of exceeding dhamma and distinguished dhamma.

For with reference to the Suttanta, the five aggregates are analysed only partially, not exhaustively; But with reference to the Abhidhamma, they are analysed exhaustively by means of the methods of the Suttanta analysis, the Abhidhamma analysis, and the interrogation. Likewise the twelve sense bases, the eighteen elements, the four truths, the twenty-two faculties, and the twelve-factored structure of conditions. Only in the analysis of the faculties there is no Suttanta analysis, and in the structure of conditions there is no interrogation. And with reference to the Suttanta, the four foundations of mindfulness are analysed only partially, not exhaustively; But with reference to the Abhidhamma, they are analysed exhaustively by means of all three methods. Likewise the four right strivings, the four bases of spiritual power, the seven factors of enlightenment, the Noble Eightfold Path, the four meditative absorptions, the four boundless states, the five training rules, and the four analytical knowledges. Only here in the analysis of the training rules there is no Suttanta analysis. And with reference to the Suttanta, knowledge is analysed only partially, not exhaustively; Likewise the defilements. But with reference to the Abhidhamma, having set up the matrix by the method beginning with "knowledge-bases are of one kind," it is analysed exhaustively. Likewise the defilements by many methods beginning from the single category. And with reference to the Suttanta, the delimitation of planes is analysed only partially, not exhaustively; But with reference to the Abhidhamma, the delimitation of planes is analysed exhaustively by means of all three methods. Thus it should be understood as Abhidhamma in the sense of exceeding dhamma and distinguished dhamma.

From the standpoint of the delimitation of treatises, however, this stands by way of the seven treatises: Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna. This is the common account of the teachers herein. But a sophist says - "Why is the Kathāvatthu included? Was it not established by the Elder Moggaliputta Tissa after two hundred and eighteen years had passed since the Perfectly Enlightened One's final nibbāna? Therefore, being spoken by a disciple, it should be rejected." "But then, are the six treatises the Abhidhamma?" "I do not say so." "Then what do you say?" "Seven treatises." "Which one have you taken to make seven?" "There is one called the Mahādhammahadaya; together with that they are seven." "In the Mahādhammahadaya there is nothing new; only a few question-rounds remain. Together with the Kathāvatthu itself they are seven." "Not with the Kathāvatthu; there is one called the Mahādhātukathā; together with that they are seven." "In the Mahādhātukathā there is nothing new; only a small amount of text remains. Together with the Kathāvatthu itself they are seven."

For the Perfectly Enlightened One, when teaching the seven treatises, upon reaching the Kathāvatthu, beginning with the method of argumentation that is eightfold by way of two sets of five among the four questions in the Puggala chapter, established the matrix with only the text of an incomplete recitation-round for all the paths of discussion. And that is: "Is a person found in the highest sense, in the ultimate sense?" Yes. "That which is the highest sense, the ultimate sense - from that is that person found in the highest sense, in the ultimate sense?" "That should not be said so." "Acknowledge the refutation" etc. "Is a person not found in the highest sense, in the ultimate sense?" Yes. "That which is the highest sense, the ultimate sense - from that is that person not found in the highest sense, in the ultimate sense?" "That should not be said so." "Acknowledge the refutation" etc. "Everywhere a person is

found, everywhere a person is not found; always a person is found, always a person is not found; in all cases a person is found, in all cases a person is not found, in the highest sense, in the ultimate sense" - thus, showing the first refutation based on the first argument, the second based on the second, etc. the eighth refutation based on the eighth argument, was established by the Teacher. By this method, the establishment of the matrix everywhere should be understood. And when establishing that matrix, he established it having foreseen this: "At the end of two hundred and eighteen years after my final nibbāna, a monk named the Elder Moggaliputta Tissa, seated amidst a thousand monks, will expound the Kathāvatthu treatise, equal in extent to the Dīgha Nikāya, combining one thousand suttas - five hundred suttas in his own doctrine and five hundred in the other's doctrine."

The Elder Moggaliputtatissa too, when teaching this treatise, did not teach it by his own knowledge, but taught it by means of the matrix established according to the method given by the Teacher. Thus, because it was taught by means of the matrix established according to the method given by the Teacher, this entire treatise became indeed the word of the Buddha. Like what? Just as in the case of the Madhupiṇḍika Sutta and others. For in the Madhupiṇḍika Sutta, the Blessed One, having established the matrix thus: "From whatever source the proliferative perceptions and notions beset a person, if therein there is nothing to be delighted in, welcomed, or clung to, this itself is the end of the underlying tendencies of lust," rose from his seat and entered the dwelling.

The monks who were recipients of the Dhamma approached the Elder Mahākaccāna and asked for the meaning of the matrix established by the Tenfold-Powered One. The Elder, without speaking merely upon being asked, in order to show respect to the Tenfold-Powered One, brought forth the simile of the heartwood thus: "Just as, friends, a person desiring heartwood, seeking heartwood," and compared the Blessed One to a heartwood tree and the disciples to the branches and leaves. Having praised the Teacher thus: "For that Blessed One, friends, knows what is to be known, sees what is to be seen; he has become vision, become knowledge, become the Dhamma, become the Holy One; he is the speaker, the proclaimer, the elucidator of meaning, the giver of the deathless, the Lord of the Dhamma, the Truth-finder." Then, being repeatedly requested by the elders, he analysed the meaning according to the matrix established by the Teacher, and with this intention - "If you wish, venerable ones, you should approach the Blessed One himself and ask about this matter; if it accords when compared with the knowledge of omniscience, accept it; if not, do not accept it" - he said: "As the Blessed One explains it to you, so should you retain it," and dismissed them.

They approached the Teacher and asked. The Teacher, without saying "Kaccāna has spoken poorly," as if raising a golden image, lifted his neck and, filling his great mouth resplendent like a fully blossomed hundred-petalled lotus, uttered forth his Brahmā-voice, and giving the Elder his approval saying "Good, good!" said: "Mahākaccāna is wise, monks; Mahākaccāna is of great wisdom, monks. If you, monks, were to ask me about this matter, I too would explain it in exactly the same way as it was explained by Mahākaccāna."

Thus, from the time it was approved by the Teacher, the entire sutta became indeed the word of the Buddha. The same method applies to the suttas elaborated by the

Elder Ānanda and others. In just the same way, the Perfectly Enlightened One, when teaching the seven treatises, upon reaching the Kathāvatthu, established the matrix in the manner described. And in establishing it, he foresaw this:

"Two hundred and eighteen years after my final Nibbāna, a monk named the Elder Moggaliputtatissa, seated amidst a thousand monks, will expound the Kathāvatthu treatise, equal in extent to the Dīgha Nikāya, combining together one thousand suttas - five hundred in his own doctrine and five hundred in the opposing doctrine."

The Elder Moggaliputtatissa too, when teaching this treatise, did not teach it by his own knowledge, but taught it by means of the matrix established according to the method given by the Teacher. Thus, because it was taught by means of the matrix established according to the method given by the Teacher, this entire treatise became indeed the word of the Buddha. Thus, the seven treatises together with the Kathāvatthu are called the Abhidhamma.

Therein, in the Dhammasaṅgaṇī treatise there are four analyses: the analysis of consciousness, the analysis of matter, the collection of classifications, and the extraction of meaning. Therein, eight of sense-sphere wholesome, twelve of unwholesome, sixteen of wholesome resultant, seven of unwholesome resultant, eleven of functional; five of fine-material-sphere wholesome, five of resultant, five of functional; four of immaterial-sphere wholesome, four of resultant, four of functional; four of supramundane wholesome, four of resultant - thus eighty-nine types of consciousness are called the analysis of consciousness. It is also named the section on the arising of consciousness. By way of recitation, it exceeds six recitation portions, but when elaborated, it is endless and immeasurable.

Immediately after that, having established the matrix by the method of "in one way, in two ways" and so forth, and having analysed it in detail, what is shown is called the analysis of matter. It is also named the section on matter. By way of recitation, it exceeds two recitation portions. But when elaborated, it is endless and immeasurable.

Immediately after that, what is taught by classifying by way of roots, aggregates, doors, planes, meanings, dhammas, names, and characteristics, and so forth beginning with roots, is called the collection of classifications. He

By roots and by aggregates, by doors and also by planes;
By meaning and by mental states, by name and also by gender;
Because it is taught by setting down, it is called "the setting down."

It is also named "the chapter on setting down." That is approximately three recitation portions by way of the recitation method. But when elaborated, it is endless and immeasurable.

Next after that is what is called the commentary chapter, which is an extraction of the meaning of the three-fold Buddha's word, set down as far as the saraṇa-duka. From which the monks of the Mahāpakaraṇa, not discerning the method of enumeration in the Mahāpakaraṇa, bring together the method of enumeration. That is approximately two recitation portions by way of the recitation method. But when elaborated, it is endless and immeasurable.

Thus the entire Dhammasaṅgaṇī treatise is slightly more than thirteen recitation

portions by way of the recitation method. But when elaborated, it is endless and immeasurable. Thus this -

The classification of consciousness and matter, the setting down and the illumination of meaning;

A subject profound and subtle, that too was taught by the Buddha.

Next after that is the treatise called the Vibhaṅga. That is analysed in eighteen ways as: the analysis of aggregates, the analysis of sense bases, the analysis of elements, the analysis of truths, the analysis of faculties, the analysis of dependent origination, the analysis of the foundations of mindfulness, the analysis of right endeavours, the analysis of bases of spiritual power, the analysis of factors of enlightenment, the analysis of path factors, the analysis of meditative absorption, the analysis of boundless states, the analysis of training rules, the analysis of analytical knowledges, the analysis of knowledge, the analysis of minor topics, and the analysis of the heart of the Dhamma.

Therein, the analysis of aggregates is analysed in three ways by means of the Suttanta classification, the Abhidhamma classification, and the interrogation. That is approximately five recitation portions by way of the recitation method, but when elaborated it is endless and immeasurable. After that, the analysis of sense bases and the rest are also analysed by these same three methods. Among them, the analysis of sense bases is slightly more than one recitation portion by way of the recitation method; the analysis of elements is approximately two recitation portions. Likewise the analysis of truths. In the analysis of faculties there is no Suttanta classification; by way of the recitation method, however, this is slightly more than one recitation portion. The analysis of dependent origination is approximately six recitation portions, but there is no interrogation herein. The analysis of the foundations of mindfulness is slightly more than one recitation portion; likewise the analyses of right endeavours, bases of spiritual power, factors of enlightenment, and path factors. The analysis of meditative absorption is approximately two recitation portions; the analysis of boundless states is slightly more than one recitation portion. In the analysis of training rules too there is no Suttanta classification; by way of the recitation method, however, this is slightly more than one recitation portion; likewise the analysis of analytical knowledges. The analysis of knowledge is analysed in ten ways; by way of the recitation method, however, this is approximately three recitation portions. The analysis of minor topics too is analysed in ten ways; by way of the recitation method, however, this is approximately three recitation portions. The analysis of the heart of the Dhamma is analysed in three ways; by way of the recitation method, however, this is slightly more than two recitation portions. All of them, when elaborated, are endless and immeasurable. Thus this Vibhaṅga treatise is approximately thirty-five recitation portions by way of the recitation method; in detail, however, it is endless and immeasurable.

Next after that is the treatise called Dhātukathā. It is analysed in fourteen ways: inclusion and non-inclusion; what is not included by what is included; what is included by what is not included; what is included by what is included; what is not included by what is not included; association and dissociation; what is dissociated by what is associated; what is associated by what is dissociated; what is associated by what is

associated; what is dissociated by what is dissociated; what is associated and dissociated by what is included; what is included and not included by what is associated; what is associated and dissociated by what is not included; what is included and not included by what is dissociated - thus analysed in fourteen ways. By way of recitation it amounts to slightly more than six recitation sections, but when elaborated it is endless and immeasurable.

Next after that is the one called Puggalapaññatti. It is analysed in six ways: designation of aggregates, designation of sense bases, designation of elements, designation of truths, designation of faculties, and designation of persons. By way of recitation it is slightly more than five recitation sections; but when elaborated it is indeed endless and immeasurable.

Next after that is the treatise called Kathāvatthu. It is analysed by combining five hundred discourses in one's own doctrine and five hundred in others' doctrines, making a thousand discourses. By way of recitation, not taking what is now written in books but according to the method established at the Council, it is equal in extent to the Dīgha Nikāya, but when elaborated it is endless and immeasurable.

Next after that is the one called Yamaka. It is analysed in ten ways: the Mūla-yamaka, the Khandha-yamaka, the Āyatana-yamaka, the Dhātu-yamaka, the Sacca-yamaka, the Saṅkhāra-yamaka, the Anusaya-yamaka, the Citta-yamaka, the Dhamma-yamaka, and the Indriya-yamaka. By way of recitation it is two thousand recitation sections, but in detail it is endless and immeasurable.

Next after that is the one called the Great Treatise. Paṭṭhāna is also a name for that very same work. It comprises: root condition, object condition, predominance condition, proximity condition, immediate contiguity condition, conascence condition, mutuality condition, support condition, decisive support condition, prenascent condition, postnascent condition, repetition condition, kamma condition, result condition, nutriment condition, faculty condition, condition of meditative absorption, path condition, association condition, dissociation condition, presence condition, absence condition, disappearance condition, and non-disappearance condition. First, by way of conditions, it is analysed in twenty-four ways.

At this point, however, the Paṭṭhāna should be brought together. For the twenty-two triads beginning with the wholesome triad - namely, wholesome states, unwholesome states, indeterminate states - etc. states with conflict and states without conflict - these are the hundred dyads. Furthermore, states partaking of knowledge, states partaking of ignorance, etc. knowledge of destruction, knowledge of non-arising - these are the forty-two Suttanta dyads. Among these, the twenty-two triads and the hundred dyads - this is the matrix of the seven treatises, spoken definitively, being the word of the Conqueror, taught by the Omniscient Buddha.

But then, the other forty-two Suttanta dyads - whence did they originate, by whom were they established, by whom were they taught? They originated from the General of the Dhamma, the Elder Sāriputta; they were established by him and taught by him. However, when establishing these, the Elder did not establish them by his own knowledge independently. Rather, they were established by combining the Ekuttariya, the Ekanipāta, the Dukanipāta, the Saṅgīti, and the Dasuttara Suttas, for the purpose of enabling the Abhidhamma elders to reach the Suttanta without weariness. These,

however, were analysed and brought to completion in just one Nikkhepa section. In the remaining sections, the Abhidhamma is analysed up to the Saraṇa dyad.

For by the Perfectly Enlightened One, in the Anuloma Paṭṭhāna, based on the twenty-two triads, what is called the Tika Paṭṭhāna was expounded. Based on the hundred dyads, what is called the Duka Paṭṭhāna was expounded. Thereafter, taking the twenty-two triads and incorporating them into the hundred dyads, what is called the Duka-Tika Paṭṭhāna was shown. Thereafter, taking the hundred dyads and incorporating them into the twenty-two triads, what is called the Tika-Duka Paṭṭhāna was shown. And incorporating triads into triads themselves, what is called the Tika-Tika Paṭṭhāna was shown. And incorporating dyads into dyads themselves, what is called the Duka-Duka Paṭṭhāna was shown. Thus:

The excellent triad conditional relations and the best dyad,
The Duka-Tika and the Tika-Duka;
The Tika-Tika and the Duka-Duka,
Six methods in the conformity, very profound.

In the Paccaṇīya Paṭṭhāna too, based on the twenty-two triads, it is called the Tika Paṭṭhāna. Based on the hundred dyads, it is called the Duka Paṭṭhāna. Incorporating the twenty-two triads into the hundred dyads, it is called the Duka-Tika Paṭṭhāna. Incorporating the hundred dyads into the twenty-two triads, it is called the Tika-Duka Paṭṭhāna. Incorporating triads into triads themselves, it is called the Tika-Tika Paṭṭhāna. Incorporating dyads into dyads themselves, it is called the Duka-Duka Paṭṭhāna - thus in the Paccaṇīya too, the Paṭṭhāna was expounded by six methods. Therefore it was said -

The excellent triad conditional relations and the best dyad,
The Duka-Tika and the Tika-Duka;
The Tika-Tika and the Duka-Duka,
Six methods in the negative, very profound.

Thereafter, in the Anuloma-Paccaṇīya too, by this same method, six methods were shown. Therefore he said -

The excellent triad conditional relations and the best dyad,
The Duka-Tika and the Tika-Duka;
The Tika-Tika and the Duka-Duka,
Six methods in the positive-negative, very profound.

Immediately after that, in the Paccaṇīya-Anuloma too, it was expounded by these same six methods. Therefore he said -

The excellent triad conditional relations and the best dyad,
The Duka-Tika and the Tika-Duka;
The Tika-Tika and the Duka-Duka,
Six methods in the negative-positive, very profound.

Thus there are six Paṭṭhānas in the forward order, six in the reverse order, six in the forward-reverse order, and six Paṭṭhānas in the reverse-forward order - this Paṭṭhāna, which is the synthesis of the twenty-four universal Paṭṭhānas, is called the Great

Treatise.

Now, for the purpose of understanding the profound nature of this Abhidhamma, four oceans should be known - the ocean of saṃsāra, the ocean of water, the ocean of method, and the ocean of knowledge. Therein, the ocean of saṃsāra is as follows -

The succession of aggregates, elements and sense bases;
Continuing uninterrupted, is called saṃsāra.

Thus is spoken of the round of saṃsāra. Since the beginning point of the arising of these beings is not discernible - that at the end of so many hundreds of years, or thousands of years, or hundreds of thousands of years, or hundreds of aeons, or thousands of aeons, or hundreds of thousands of aeons, beings arose, and before that they did not exist; or that they arose in the time of such and such a king, or arose in the time of such and such a Buddha, and before that they did not exist - such a delimitation does not exist; "Monks, the beginning point of ignorance is not discernible; before this, ignorance did not exist and then afterwards it came into being" - by this method, the ocean of saṃsāra is indeed without discoverable beginning.

The great ocean should be understood as the ocean of water. It is eighty-four thousand yojanas deep. Therein, there is no measure of the water in hundreds of āḷhakas, or thousands of āḷhakas, or hundreds of thousands of āḷhakas. Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. This is called the ocean of water.

What is the ocean of method? The word of the Buddha in the three Piṭakas. For when clansmen endowed with faith, abundant in confidence, and supreme in knowledge review even two collections, boundless joy and gladness arise in them. Which two? The Vinaya and the Abhidhamma. For when monks who are bearers of the Vinaya review the Vinaya collection, the laying down of training rules in accordance with the offence - the laying down of training rules as "for this offence, for this transgression, this is the consequence" - is beyond the scope of others, and is the domain of Buddhas alone. When reviewing the repetition series on superhuman states, when reviewing the repetition series on blue kasiṇa, when reviewing the repetition series on scheming, boundless joy and gladness arise. For monks who are specialists in Abhidhamma too, when reviewing the Abhidhamma collection - the distinctions among aggregates, the distinctions among sense bases, the distinctions among elements, the distinctions among faculties, the distinctions among powers, factors of enlightenment, kamma and its results, the delimitation of material and immaterial phenomena, the subtle and refined dhammas - as though grasping the forms of stars in the vault of the sky, our Teacher showed them by analysing material and immaterial dhammas, dividing them section by section, portion by portion - boundless joy and gladness arise.

And for the arising of this, the following account should also be known - The elder named Mahāgatigamiya Tissadatta, it is said, wishing to pay homage to the Great Bodhi Tree, while going to the farther shore, sat on the upper deck of the ship and looked out over the great ocean. Then at that time neither the farther shore was visible to him, nor the nearer shore, but only the great ocean was visible, strewn with

spray of water thrown up by the force of the breaking waves, resembling a spread-out silver cloth covered with jasmine flowers. He considered: "Is the force of the waves of the great ocean more powerful, or is the method of approach in the twenty-four-fold universal Paṭṭhāna more powerful?" Then a delimitation of the great ocean became apparent to him - for this is delimited below by the great earth, above by space, on one side by the ring of mountains, and on one side by the shore; but no delimitation of the universal Paṭṭhāna is apparent - and as he reviewed the subtle and refined dhammas, powerful rapture arose in him. Having suppressed the rapture, he developed insight, and just as he was seated, having exhausted all defilements and established himself in the highest fruit of arahantship, he uttered an inspired utterance -

There is indeed that which is deep,
Hard to understand, self-realised together with its causal origin;
Taught in due order and in full,
By the Great Sage, as one who sees what pertains to form.

This is called the ocean of method.

What is the ocean of knowledge? Omniscient knowledge is called the ocean of knowledge. "This is called the ocean of saṃsāra, this is called the ocean of water, this is called the ocean of method" - this cannot be known by anything else; it can be known only by omniscient knowledge - thus omniscient knowledge is called the ocean of knowledge. Among these four oceans, the ocean of method is intended in this context. For only omniscient Buddhas penetrate this.

This Blessed One too, seated at the foot of the Bodhi tree, having penetrated this, reviewing the penetrated Dhamma thus: "Indeed, while seeking and searching for this Dhamma of mine, four incalculable aeons plus a hundred thousand aeons have passed, and then, seated on this seat, having destroyed one thousand five hundred defilements, this Dhamma was penetrated" - he sat in a single cross-legged posture for seven days. Then, rising from that seat, thinking "Indeed, on this seat omniscient knowledge was penetrated by me," he stood gazing at the seat with unblinking eyes for seven days. Then this reflection arose among the deities: "Perhaps Siddhattha still has work to be done, for he does not abandon his attachment to the seat."

The Teacher, knowing the reflection of the deities, immediately, for the purpose of calming their reflection, rose up into the air and displayed the Twin Miracle. The miracle performed at the Great Bodhi seat, the miracle performed at the gathering of relatives, and the miracle performed at the gathering at Pāṭiyaputta - all were similar to the Twin Miracle performed at the foot of the Kaṇḍamba tree. Having thus performed the Twin Miracle, descending from the air between the seat and the place where he had stood, he walked back and forth for seven days. And during these twenty-one days, not even on a single day did rays issue forth from the Teacher's body.

But in the fourth week, he sat in the Jewel House in the north-western direction - the Jewel House is not a dwelling made of the seven jewels. Rather, the place where the seven treatises were contemplated should be understood as the Jewel House - there, even while contemplating the Dhammasaṅgaṇi, no rays issued forth from his body.

Even while contemplating the Vibhaṅga treatise, the Dhātukathā, the Puggalapaññatti, the Kathāvatthu treatise, and the Yamaka treatise, no rays issued forth from his body. But when, descending into the Great Treatise, he began the contemplation: "condition by way of root, condition by way of object, etc. condition by way of non-disappearance" - then, as he contemplated the twenty-four universal relations, omniscient knowledge found scope exclusively in the Great Treatise alone. Just as the great fish Timirapiṅgala finds scope only in the great ocean eighty-four thousand leagues deep, even so omniscient knowledge found scope exclusively in the Great Treatise alone.

As the Teacher, with omniscient knowledge that had thus found scope, contemplated at ease the subtle and refined Dhamma, six-coloured rays issued forth from his body in the form of blue, yellow, red, white, crimson, and resplendent. Blue rays issued forth from the hair of the head, the facial hair, and the blue parts of the eyes, by virtue of which the vault of the sky appeared as though strewn with collyrium powder, as though covered with flax flowers and blue lotus petals, as though hung with swaying gem-studded palm-leaf fans, and as though spread with dark cloth.

Yellow rays issued forth from the skin and the yellow parts of the eyes; by virtue of which the quarters of the sky shone as though being anointed with streams of liquid gold, as though spread with golden cloth, and as though strewn with saffron powder and kaṇikāra flowers.

Red rays issued forth from the flesh and blood and the red parts of the eyes, by virtue of which the quarters of the sky shone as though dyed with red lead powder, as though being sprinkled with well-prepared lac dye, as though draped with red blankets, and as though strewn with jayasumana, pāribhaddaka, and bandhujīvaka flowers.

White rays issued forth from the bones, the teeth, and the white parts of the eyes; by virtue of which the regions of the directions shone as though besprinkled with streams of milk being poured from silver vessels, as though spread with canopies of silver cloth, as though silver palm-leaf fans were waving about, and as though strewn with flowers such as jasmine, white water-lily, sinduvāra, great jasmine, and Arabian jasmine.

Crimson-hued radiant rays issued forth from each and every part of the body. Thus those rays of six colours, having issued forth, pervaded the dense great earth.

The great earth, two hundred thousand leagues and forty thousand leagues in thickness, became like a mass of refined gold. Then, having penetrated the great earth, they pervaded the water below. The water that supports the earth, four hundred thousand leagues and eighty thousand leagues in thickness, became like molten gold being poured from golden pitchers. Having penetrated the water, they pervaded the wind. The wind, nine hundred thousand leagues and sixty thousand leagues in thickness, became like an upraised mass of gold. Having penetrated the wind, they plunged into the unentangled space below.

Rising upwards as well, they pervaded the realm of the Four Great Kings. Having penetrated that, they pervaded the Tāvatiṃsa heaven, then the Yāma heaven, then the Tusita heaven, then the Nimmānaratī heaven, then the Paranimmitavasavattī

heaven, then the nine Brahma realms, then the Vehapphala realm, then having penetrated the five Pure Abodes, they pervaded the four formless realms. And having penetrated the four formless realms, they plunged into the unentangled space.

In the horizontal directions, they plunged into infinite world-systems. In all those places, in the moon there was no moonlight, in the sun there was no sunlight, in the stars there was no starlight, and in the pleasure gardens, mansions, wish-fulfilling trees, bodies, and ornaments of the deities - everywhere there was no radiance. Even the Great Brahmā, capable of pervading with light the entire three-thousandfold great-thousandfold world-system, became like a firefly at sunrise. Only the mere outline of the moon, sun, stars, pleasure gardens, mansions, and wish-fulfilling trees of the deities was discernible. That entire extent was overwhelmed solely by the rays of the Buddha. And this was neither the psychic power of the Buddhas' determination nor the psychic power produced by meditation. Rather, as the Lord of the World contemplated the subtle and refined Dhamma, his blood became clear, the material form of the basis became clear, and the complexion of his skin became clear. The colour-element born of mind stood perfectly still in the surrounding area of eighty hands' breadth. In this manner, he contemplated for seven days.

How great was the Dhamma contemplated during the seven days and nights? It was infinite and immeasurable. This, to begin with, is called the teaching by mind. However, it should not be said that the Teacher, having made a verbal exposition of the Dhamma contemplated by mind for seven days thus, would be unable to teach it to its conclusion even in a hundred years, or a thousand years, or a hundred thousand years. For at a later time too, the Truth-finder, seated at the foot of the Pāricchattaka tree in the Tāvātimsa realm upon the Paṇḍukambala stone seat, in the midst of the deities of ten thousand world-systems, making his mother the direct witness, teaching the Dhamma thus - "wholesome dhammas, unwholesome dhammas, indeterminate dhammas" - taught by passing from one dhamma to another by a hundredfold, a thousandfold, a hundred-thousandfold division. The teaching that flowed continuously for three months, flowing with force like a celestial Ganges in the sky, like a stream of water issuing from a water-pot placed face downward, was infinite and immeasurable.

For even at the time of giving thanks after a meal, the teaching of the Buddhas, when they give thanks by extending it a little, is equal in extent to the Dīgha and Majjhima Nikāyas. But when teaching the Dhamma to the assembly that has arrived after the meal, the teaching is equal in extent to the two great Nikāyas, the Saṃyutta and the Aṅguttara. Why? For the Buddhas' resting in the life-continuum is light, the tooth-enclosure is well-formed, the opening of the mouth is smooth, the tongue is soft, the voice is sweet, and the speech turns swiftly. Therefore, even the Dhamma taught in that short time is of such extent. But the Dhamma taught during the three months was indeed infinite and immeasurable.

The Elder Ānanda, being learned and a bearer of the Tipiṭaka, grasps, recites, or teaches fifteen thousand verses and sixty thousand word-groups, standing in one fixed position as if pulling a garland of flowers. Such is one single course of recitation of the Elder. Another person giving the recitation word by word to the Elder is unable to give it, cannot keep up. Only the Perfectly Enlightened One could keep up. Even a disciple of such supreme mindfulness, supreme swiftness, and supreme resolution,

learning the Teaching expounded by the Teacher in this manner over three months, could not reach the end even in a hundred years or a thousand years.

But how did the Truth-finder, teaching continuously for three months in this way, sustain his material body dependent on physical nutriment? By attending to it. For the Buddhas, each particular time is well established, well defined, and clearly evident. Therefore the Blessed One, while teaching the Dhamma, observes the time in the human world. Having noted the time for the alms round, he created a mind-made Buddha, determining "Let his manner of taking the robe, taking the bowl, his deportment, and his bearing be of such a form; let him teach this much Dhamma," and taking bowl and robe, he went to Lake Anotatta. The deities gave him a nāga-creeper tooth-stick. Having chewed it and attended to his body at Lake Anotatta, standing on the manosilā terrace, having dressed in a well-dyed double robe and donned his outer robe, taking the stone bowl given by the Four Great Kings, he went to Uttarakuru. Having brought alms food from there, sitting on the bank of Lake Anotatta, having partaken of it, he went to the sandalwood grove for the day's abiding.

The Elder Sāriputta, the General of the Dhamma, also went there, performed the duties to the Perfectly Enlightened One, and sat down on one side. Then the Teacher gave him the method. He explained: "Sāriputta, this much Dhamma has been taught by me." When the Perfectly Enlightened One thus gave the method, for the chief disciple who had attained the analytical knowledges, the giving of the method was like the ocean shown by standing at its shore and stretching out one's hand. For the Elder too, through a hundred methods, a thousand methods, a hundred thousand methods, the Dhamma taught by the Blessed One was readily accessible.

At what time did the Teacher go to teach the Dhamma after sitting for the day's abiding? There is a time for teaching the Dhamma to the sons of good families residing in Sāvattthī who had arrived; he went at that time. Who knew and who did not know whether he was going or coming after teaching the Dhamma? Deities of great power knew; deities of lesser power did not know. Why did they not know? Because there was no difference in radiance and so forth between the Perfectly Enlightened One and the mind-made Buddha. For between those two there was no difference in radiance, in voice, or in speech.

The Elder Sāriputta also brought each Teaching expounded by the Teacher and taught it to his own five hundred monks who were his co-residents. Their former connection is this - They, it is said, in the time of the Blessed One Kassapa, were reborn in the womb of small bats, and hanging in a cave, having grasped the sound as a sign from two Abhidhamma-reciting monks chanting the Abhidhamma, without even knowing the dark fortnight and the bright fortnight, merely by grasping the sign of the sound, they passed away and were reborn in the deva world. Having dwelt in the deva world for one interval between Buddhas, at that time they were reborn in the human world, gained faith at the Twin Miracle, and went forth in the presence of the Elder. The Elder brought each teaching expounded by the Teacher and taught it to them. The conclusion of the Perfectly Enlightened One's teaching of the Abhidhamma and those monks' learning of the seven books occurred at one and the same time.

In the Abhidhamma, the method of recitation originated from the Elder Sāriputta. The numerical arrangement in the Great Treatise was also established by the Elder himself. For the Elder established the numerical arrangement by this method, thinking: "Without obscuring one dhamma with another, one is able to easily grasp, retain, master, and teach it." This being so, was the Elder the first Abhidhamma scholar? It is not. The Perfectly Enlightened One himself was the first Abhidhamma scholar. For he penetrated it while sitting on the seat at the Great Bodhi tree. And having become the Buddha, while sitting cross-legged for seven days, he uttered this inspired utterance:

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understands dhamma with its cause.

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he discerned the destruction of conditions.

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
He stands dispelling Māra's army,
Like the sun illuminating the sky."

This is called the first word of the Buddha. But the reciters of the Dhammapada say:

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.

"House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of
cravings."

This is called the first word of the Buddha, they say.

The words spoken at the time of final Nibbāna while lying between the twin Sāla trees - "Now then, monks, I address you: conditioned things are of a nature to decay; strive on with diligence" - this is called the last word of the Buddha.

The true Dhamma revealing the deathless, taught during the forty-five years between these two, as if stringing a garland of flowers, as if threading a string of jewels, is called the middle word of the Buddha.

All of that, when compiled, comprises three Piṭakas by way of collection, five Nikāyas by way of division, nine divisions by way of classification, and eighty-four thousand aggregates of Dhamma by way of aggregates of Dhamma. How? For all of this, by way of collection, is just a threefold division: the Vinaya Piṭaka, the Suttanta Piṭaka, and the Abhidhamma Piṭaka. Therein, the two Pātimokkhas, the two Vibhaṅgas, the twenty-two Khandhakas, and the sixteen Parivāras - this is called the Vinaya Piṭaka.

The Dīgha Nikāya is the compilation of thirty-four suttas beginning with the Brahmajāla Sutta. The Majjhima Nikāya is the compilation of one hundred and fifty-two suttas beginning with the Mūlapariyāya Sutta. The Saṃyutta Nikāya is the compilation of seven thousand seven hundred and sixty-two suttas beginning with the Oghatarāṇa Sutta. The Aṅguttara Nikāya is the compilation of nine thousand five hundred and fifty-seven suttas beginning with the Cittapariyādāna Sutta. The Khuddaka Nikāya, with its fifteenfold division comprising the Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidā, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka - this is called the Suttanta Piṭaka. The seven treatises beginning with the Dhammasaṅgaṇī are called the Abhidhamma Piṭaka. Therein -

Because of its various special methods, and because of the disciplining of
bodily and verbal conduct,
This is declared as "Vinaya" by those skilled in the meaning of Vinaya.

For herein there are varied methods comprising the fivefold recitation of the Pātimokkha, the seven classes of offences beginning with Pārājika, the Mātikā, the Vibhaṅga and other divisions, as well as special methods serving the purpose of strengthening and relaxing through subsequent enactments. And this disciplines bodily and verbal conduct by prohibiting bodily and verbal transgressions. Therefore, because of its varied methods, its special methods, and because it disciplines bodily and verbal conduct, this is declared as 'Vinaya.' Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of its various and distinguished methods, and because of the
removal of bodily and verbal conduct;
By those skilled in the meaning of monastic discipline, this is declared as
'monastic discipline'."

But as for the other -

Because of indicating meanings, because of being well spoken, because of
generating, and because of yielding;
And because of its resemblance to a thread, it is declared as 'Sutta.'

For it indicates meanings in their divisions of one's own welfare, others' welfare, and so on. And the meanings therein are well spoken, being spoken in conformity with the dispositions of those to be trained. And it flows forth meanings, just as a seed flows forth fruit; it is said to produce. And it yields, just as a cow yields milk; it is said to exude. And it well protects and guards them, is what is meant. And it is similar to a thread. For just as a thread is the standard for carpenters, so too is this for the wise. And just as flowers strung on a thread are not scattered nor destroyed, so too are the meanings compiled by this. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of indicating meanings, because of being well spoken, because of
flowing forth, and because of yielding;
And because of similarity to a thread, it is declared as 'sutta'."

The meaning of the word 'abhidhamma' has already been stated. Another method -

Herein, those dhammas that possess growth, that have characteristics, that are honoured, that are defined,
And that are superior - therefore it is designated as "Abhidhamma."

For this prefix "abhi" is seen in the senses of growth, characteristic, venerated, defined, and superior. Thus it occurs in the sense of growth in such passages as "excessive unpleasant feelings are advancing for me, not receding." In passages such as "Those nights that are well known, well characterised," it is in the sense of characteristic. In the sense of venerated in such passages as "a king of kings, a lord of men." In the sense of delimitation in such passages as "Capable of training in the higher dhamma and higher discipline" etc.; the meaning stated is: dhamma and vinaya that are free from mutual confusion. In the sense of superior in such passages as "with surpassing beauty."

And herein, dhammas endowed with growth are also spoken of in such manner as "One develops the path for rebirth in the form realm, having pervaded one direction with a mind accompanied by friendliness, one dwells" etc. By the method of "having a visual object or having a sound as object," because of being characterisable by object and so on, they also have their own characteristics. They are also revered in such manner as "Dhammas of a trainee, dhammas of one beyond training, supramundane dhammas" etc.; the meaning is: worthy of reverence. By the method of "there is contact, there is feeling," because of being defined by their intrinsic nature, they are also defined. In the manner of "Exalted dhammas, immeasurable dhammas, unsurpassed dhammas," and so forth, dhammas that are superior are also spoken of. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because herein the phenomena spoken of possess growth, have their own characteristics, are venerated, are defined,
And are superior, therefore it is declared 'higher teaching'."

But what here is not distinguished, that -

Those who understand the meaning of 'piṭaka' say it is so called in the sense of learning and containing;
Therefore, combining with that, the three beginning with Vinaya should also be understood.

For the Scriptures too are called "Canon" in passages beginning with "not by the handing over of the Canon." In such passages as "Then a man would come carrying a basket and hoe" etc., any container whatsoever is also meant. Therefore, those who know the meaning of 'piṭaka' say it is so called in the sense of learning and container.

Now, combining with that, the three beginning with Vinaya should also be understood. Thus, by forming a compound with the word 'piṭaka' having this twofold meaning, it is the vinaya and it is a piṭaka because of being learning, and because of being a container for the respective meanings - thus 'vinayapiṭaka'. In the very same manner as stated, it is a suttanta and it is a piṭaka - thus 'suttantapiṭaka'. It is abhidhamma and it is a piṭaka - thus 'abhidhammapiṭaka'. In this way, these three beginning with vinaya should be understood.

And having understood thus, for the purpose of skill in various aspects regarding those very piṭakas once again -

The distinction of teaching, instruction, and discourse therein as appropriate;
And the training, abandoning, and profound nature therein, I shall elucidate.
The classification of Scriptures, the success, and also the failure, whatever and wherever;
Attains wherever in the classification of learning - all that too one should make clear.

Herein this is the elucidation and clarification - For these three Piṭakas are respectively called the teaching by command, by convention, and by ultimate meaning; the instructions according to offence, according to disposition, and according to the Dhamma; and the discourses on restraint and non-restraint, on the disentangling of views, and on the definition of mentality-materiality.

Herein, the Vinaya Piṭaka is called the teaching by command, because it was taught by the Blessed One, who is worthy of command, with an abundance of commands; The Suttanta Piṭaka is called the teaching by convention, because it was taught by the Blessed One, who is skilled in convention, with an abundance of conventions; The Abhidhamma Piṭaka is called the teaching by ultimate meaning, because it was taught by the Blessed One, who is skilled in ultimate meaning, with an abundance of ultimate meanings.

Likewise, the first is the instruction according to offence, because those beings who commit many offences are herein instructed according to their offences; The second is the instruction according to disposition, because beings of various intentions, latent tendencies, conduct, and inclinations are herein instructed according to their dispositions; The third is called the instruction according to the Dhamma, because beings who perceive 'I' and 'mine' in what is merely a mass of dhammas are herein instructed according to the Dhamma.

Likewise, the first is the discourse on restraint and non-restraint, because restraint and non-restraint, which are opposed to misconduct, are spoken of herein; Restraint and non-restraint means both minor and major restraint and non-restraint, like action and non-action, and like fruit and non-fruit; The second is the discourse on the disentangling of views, because the disentangling of views, which is opposed to the sixty-two views, is spoken of herein; The third is called the discourse on the definition of mentality-materiality, because the definition of mentality-materiality, which is opposed to lust and the like, is spoken of herein.

In each of these three, the three trainings, the three abandonings, and the fourfold profound nature should be understood. For thus, in the Canon of monastic discipline the training in higher morality is stated in particular; in the Canon of discourses, the training in higher consciousness; in the Canon of the higher teaching, the training in higher wisdom.

And in the Vinaya Piṭaka there is the abandoning of transgression, because virtue is opposed to the transgression of defilements; In the Suttanta Piṭaka there is the abandoning of obsession, because concentration is opposed to obsession; In the

Abhidhamma Piṭaka there is the abandoning of latent tendencies, because wisdom is opposed to latent tendencies.

And in the first there is the abandoning of defilements by substitution of opposites; in the others, the abandoning by suppression and by eradication. And in the first there is the abandoning of the defilement of misconduct; in the others, the abandoning of the defilements of craving and views.

And in each one herein, the fourfold profound nature of Dhamma, meaning, teaching, and penetration should be understood - Therein, Dhamma means the text. 'Meaning' means the meaning of that very text. "Exposition" means the exposition of that text as defined by the mind. "Penetration" means the understanding as it really is of the text and the meaning of the text. In all three of these there are these teachings, meanings, expositions, and penetrations. Because, like the great ocean with its sharks, they are difficult to fathom for those of dull wisdom and offer no obtainable footing, therefore they are profound. Thus, in each one here, the fourfold profundity should be known.

Another method - "dhamma" means cause. For this was said: "Knowledge regarding the cause is analytical knowledge of phenomena." "Attha" means the fruit of the cause. For this was said: "Knowledge regarding the fruit of the cause is analytical knowledge of meaning." "Desanā" means designation; the intention is expression of principles in accordance with the teaching; or it is the exposition by way of forward order, reverse order, summary, elaboration, and so forth. "Paṭivedha" means penetrative comprehension. And that is both mundane and supramundane. Both in terms of domain and in terms of non-confusion; understanding of principles in accordance with their meaning, of meanings in accordance with their principles, and of designations in accordance with the mode of designation. Or the undistorted intrinsic nature, reckoned as the individual characteristic, of those various teachings stated here and there, which is to be penetrated.

Now, since in these Piṭakas, whatever class of principles or class of meanings there may be, and whatever teaching that illuminates that meaning in such a way that the meaning to be communicated becomes accessible to the knowledge of the listeners, and whatever penetrative comprehension here reckoned as unconfused understanding, or the unconfused intrinsic nature reckoned as the own-characteristic of those various principles which is to be penetrated - all of this is, for those of weak wisdom who have not accumulated the requisites of wholesome merit, like the great ocean for those without a boat - difficult to fathom and impossible to find a footing in; therefore it is profound. In this way too, in each one here, the fourfold profundity should be known. And to this extent -

The distinction of teaching, instruction, and discourse therein as appropriate;
And the nature of training, abandoning, and profundity it illuminates -

This verse has its meaning fully explained.

The classification of Scriptures, the success, and also the failure, whatever and wherever;
A bhikkhu attains - all that too it makes clear.

Here, however, in the three Canons, a threefold distinction of scriptural learning should be seen. For there are three kinds of scriptural learning: the water-snake simile, the for-the-purpose-of-deliverance, and the storekeeper learning.

Therein, that which is wrongly grasped and learnt for the purpose of criticism and the like - this is the water-snake simile. With reference to which it was said - "Suppose, bhikkhus, a man desiring a water-snake, seeking a water-snake, wandering in search of a water-snake, were to see a large water-snake, and were to grasp it by the coils or by the tail. That water-snake, turning back, would bite him on the hand, or on the arm, or on one or another of his limbs. He would, on that account, meet with death or deadly suffering. What is the reason for this? Because of the misapprehension of the snake, monks. Just so, bhikkhus, here some foolish persons learn the Dhamma - the suttas, etc. the expositions. Having learnt that Dhamma, they do not examine the meaning of those teachings with wisdom. Those teachings, not being examined with wisdom, do not yield to reflective acceptance. They learn the Dhamma for the benefit of criticising others and for the benefit of freeing themselves from disputes. And for whatever purpose they learn the Teaching thoroughly, they do not experience that benefit. Those teachings, misapprehended by them, lead to their harm and suffering for a long time. What is the reason for this? Because of the misapprehension of the teachings, monks."

That which, however, is well-grasped, learned by one aspiring only for the fulfilment of the aggregates of virtue and so forth, not for the purpose of criticism and the like - this is for the purpose of deliverance. With reference to which it was said - "Those teachings, rightly taken by them, lead to their welfare and happiness for a long time. What is the reason for this? Because of the teachings being rightly taken, monks."

That which one whose aggregates are fully understood, whose defilements are abandoned, whose path is developed, whose unshakeable is penetrated, whose cessation is realised, whose taints are destroyed, learns merely for the purpose of maintaining the tradition, for the purpose of preserving the lineage - this is the treasurer's learning.

But a monk practising well in the Vinaya, in dependence on accomplishment in morality, attains the three true knowledges, and because of the statement of their varieties therein. One who is well-practised in the Suttas, relying on the accomplishment of concentration, attains the six direct knowledges, and because of the detailed exposition of those therein. One who is well-practised in the Abhidhamma, relying on the accomplishment of wisdom, attains the four analytical knowledges, and because of the detailed exposition of those therein. Thus one who is well-practised in these, in due order, attains this achievement distinguished as the three knowledges, the six direct knowledges, and the four analytical knowledges.

But one practising badly in the Vinaya, because of the similarity of contact between permitted pleasant-contact bed-coverings and outer garments and so on, perceives as blameless those that are rejected, such as contact with things that are clung to and so on. For this was said: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Thereupon he attains the state of being immoral. One who is ill-practised in the Suttas, not understanding the

intention in such passages as "These four persons, monks, are found existing in the world" and so forth, grasps them wrongly. With reference to which it was said - "By his own wrong grasp, he misrepresents us and digs up himself and generates much demerit." Thereupon he attains the state of wrong view. One ill-practised in the Abhidhamma, overrunning the reflection on Dhamma, thinks even about the unthinkable, and thereby reaches mental derangement. For this was said: "There are these four things, monks, that are incomprehensible, that should not be considered, which, if one were to consider them, one would become a partaker of madness and vexation." Thus one who is ill-practised in these, in due order, reaches this failure distinguished as immorality, wrong view, and mental derangement. And to this extent -

The classification of Scriptures, the success, and also the failure, whatever and wherever;
A bhikkhu attains - all that too it makes clear.

This verse too has its meaning already stated. Thus, having understood the Piṭakas in their various aspects, by virtue of these, all of this being recited together constitutes three Piṭakas.

How are there five Nikāyas by way of collection? For all of this is fivefold in distinction: the Dīgha Nikāya, the Majjhima Nikāya, the Saṃyutta Nikāya, the Aṅguttara Nikāya, and the Khuddaka Nikāya. Therein, which is the Long Collection? The thirty-four discourses beginning with the Brahmajāla, comprised in three chapters.

Thirty-four suttas indeed, whose compilation is in three sections;
"This is the Dīgha Nikāya" - this is the first conforming statement.

But why is this called the Dīgha Nikāya? Because of the collection and abode of discourses of long measure. For collections and abodes are called nikāyas. "Monks, I do not perceive any other single nikāya so diverse as this, monks - beings gone to the animal realm, the nikāya of aquatic creatures, the nikāya of mud-dwellers." Such and similar passages here are proofs from both the teaching and the world. Thus the meaning of the word in the sense of being a nikāya should be understood for the remaining ones as well.

Which is the Majjhima Nikāya? The discourses of middle measure, classified in fifteen groups, beginning with the Mūlapariyāya Sutta, one hundred and fifty-two discourses.

One hundred and fifty suttas, and two more suttas therein;
The Majjhima Nikāya comprises fifteen divisions.

Which is the Saṃyutta Nikāya? Seven thousand seven hundred and sixty-two suttas, established according to the Devatā Saṃyutta and so forth, beginning with the Oghataraṇa and others.

Seven thousand discourses, and seven hundred discourses;
And sixty-two discourses - this is the compilation of the Saṃyutta.

Which is the Aṅguttara Nikāya? Arranged according to the principle of increasing by one factor, beginning with the Cittapariyādāna and others, there are nine thousand, five hundred and fifty-seven discourses.

Nine thousand discourses, and five hundred discourses;
And fifty-seven suttas - this is the count in the Aṅguttara.

Which is the Khuddaka Nikāya? The entire Vinaya Piṭaka, the Abhidhamma Piṭaka, the Khuddakapāṭha, the Dhammapada and the rest, the fifteen divisions shown previously; Setting aside the four nikāyas, the remainder is the word of the Buddha.

Setting aside these four Nikāyas, beginning with the Dīgha;
The rest of the word of the Buddha is considered the Khuddaka Nikāya.

Thus, by way of nikāyas, there are five nikāyas.

How are there nine divisions by way of factors? For all of this is ninefold: sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātika, abbhutadhamma, and vedalla. Therein, the Ubhatovibhaṅga, the Niddesa, the Khandhakas, and the Parivāra, the Maṅgala Sutta, the Ratana Sutta, the Nālaka Sutta, and the Tuvaṭṭaka Sutta in the Suttanipāta, and whatever other word of the Truth-finder bearing the name sutta - this should be understood as sutta. All discourses containing verses should be understood as "mixed prose and verse." In particular, the entire Sagāthāvagga in the Saṃyutta Nikāya. The entire Abhidhamma Piṭaka, sutta without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as veyyākaraṇa. The Dhammapada, the Theragāthā, the Therīgāthā, and the verses in the Suttanipāta not bearing the name sutta, being purely verses - these should be understood as gāthā. Eighty-two suttas connected with verses arising from gladness and knowledge should be understood as udāna. One hundred and ten suttas proceeding in the manner beginning with "This was said by the Blessed One" should be understood as itivuttaka. The five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as jātika. All suttas connected with wonderful and marvellous qualities, proceeding in the manner beginning with "Monks, there are these four wonderful and marvellous qualities in Ānanda" should be understood as abbhutadhamma.

The Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Suttas and others - all those discourses that were asked having gained satisfaction and delight - should be understood as vedalla. Thus, by way of factors, there are nine factors.

How are there eighty-four thousand aggregates of Dhamma by way of aggregates of Dhamma? For all of this is the word of the Buddha.

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

Thus, by way of the portions of the Teaching as elucidated, there are eighty-four thousand divisions. Therein, a discourse with a single theme is one portion of the Teaching. That which has multiple themes - therein the reckoning of aggregates of Dhamma is by way of themes. In verse compositions, the asking of a question is one

portion of the Teaching, the answer is one. In the Abhidhamma, each analysis of triads and dyads and each analysis by way of consciousness is one aggregate of Dhamma. In the Vinaya, there is the case, there is the matrix, there is the word-analysis, there is the offence, there is the non-offence, there is the intermediate offence, and there is the triad division. Therein, each section should be understood as each one portion of the Teaching. Thus, by way of aggregates of Dhamma, there are eighty-four thousand aggregates of Dhamma.

Thus, all of this word of the Buddha, at the time of the Council of Five Hundred, by the group of masters headed by Mahākassapa who were reciting it, having determined the classification thus: "This is Dhamma, this is Vinaya; this is the first word of the Buddha, this is the middle word of the Buddha, this is the last word of the Buddha; this is the Vinaya Piṭaka, this is the Suttanta Piṭaka, this is the Abhidhamma Piṭaka; this is the Dīgha Nikāya" etc. "This is the Khuddaka Nikāya; these are the nine factors beginning with suttas; these are the eighty-four thousand aggregates of Dhamma" - having determined this classification, it was recited. And not only this, but also other manifold classifications of collections visible in the three Piṭakas - the uddāna collection, the vagga collection, the peyyāla collection, the nipāta collection of ekanipāta, dukanipāta and so forth, the saṃyutta collection, the paṇṇāsa collection and others - having determined these classifications of collections, it was recited in seven months.

And at the conclusion of the recitation, this great earth, as if giving applause with arisen joy that "This dispensation of the Possessor of the Ten Powers has been made by the Elder Mahākassapa capable of continuing for a period of five thousand years," trembled, shook, quaked, and shuddered in many ways, making the water its boundary. And many wondrous things appeared.

Now, in what was thus recited, this Abhidhamma, by way of Piṭaka, belongs to the Abhidhamma Piṭaka; by way of Nikāya, to the Khuddaka Nikāya; by way of factor, to exposition; and by way of aggregates of Dhamma, it comprises several thousand aggregates of Dhamma.

Among the monks who preserved it, formerly one monk, having sat down before the entire assembly, bringing a discourse from the Abhidhamma, giving a talk on the Teaching, spoke thus: "The aggregate of matter is indeterminate; the four aggregates may be wholesome, may be unwholesome, or may be indeterminate; ten sense bases are indeterminate, two sense bases may be wholesome, may be unwholesome, or may be indeterminate; sixteen elements are indeterminate, two elements may be wholesome, may be unwholesome, or may be indeterminate; the truth of origination is unwholesome, the truth of the path is wholesome, the truth of cessation is indeterminate, the truth of suffering may be wholesome, may be unwholesome, or may be indeterminate; ten faculties are indeterminate, the faculty of displeasure is unwholesome, the faculty of 'I shall know the unknown' is wholesome, four faculties may be wholesome or may be indeterminate, six faculties may be wholesome, may be unwholesome, or may be indeterminate" - thus he gave the talk on the Teaching.

At that place, one monk who was sitting said: "Dhamma speaker, you bring a lengthy discourse as if circumscribing Sineru; what discourse is this?" "It is called the Abhidhamma discourse, friend." "Why do you bring the Abhidhamma discourse? Is it

not proper to bring another discourse spoken by the Buddha?" "By whom was the Abhidhamma spoken?" "It was not spoken by the Buddha." "But, friend, have you learned the Vinaya Piṭaka?" "I have not learned it, friend." "It seems that you, not having mastered the Vinaya, speak thus not knowing." "Only the mere Vinaya has been learned, friend." "Even that was poorly learned by you; it must have been learned while sitting at the edge of the assembly and dozing off; for in ordaining or giving full ordination to one such as you, there is a transgression." "For what reason?" Because even the mere Vinaya was poorly learned; for this has been said - "Therein, there is no offence if, not wishing to disparage, he says: 'Come now, friend, first learn the discourses, or the verses, or the Abhidhamma; afterwards you can learn the Vinaya too.' 'Having obtained permission in the discourses, he asks about the Abhidhamma or the Vinaya; having obtained permission in the Abhidhamma, he asks about the discourses or the Vinaya; having obtained permission in the Vinaya, he asks about the discourses or the Abhidhamma.'" "Yet you do not know even this much" - by even this much the opponent is defeated.

The Mahāgosiṅga Sutta, however, is even more powerful than this. Therein, the Marshal of the Dhamma, the Elder Sāriputta, having gone to the Teacher's presence to report the questions asked of one another and the answers given, when reporting the Elder Mahāmoggallāna's answer, said: "Here, friend Sāriputta, two monks discuss the Abhidhamma, they ask each other questions, being asked each other's questions they answer, and they do not falter, and their talk on the Teaching proceeds well - it is with such a monk, friend Sāriputta, that the Gosiṅga sāla-tree forest would be adorned." The Teacher, without saying "Those who study the Abhidhamma are outsiders in my dispensation," raising his neck resembling a golden casket, filling his great face having the splendour of the full moon, and uttering forth the Brahmā-voice, gave his approval to the Elder Mahāmoggallāna saying "Good, good, Sāriputta!" and said: "As indeed Moggallāna, answering rightly, would answer; for Moggallāna, Sāriputta, is a Dhamma-speaker." Only monks who study the Abhidhamma are indeed called Dhamma-speakers; the rest, even though they speak on the Dhamma, are not Dhamma-speakers. Why? For they, when speaking on the Dhamma, speak by mixing up different kamma, different results, the distinction between materiality and immateriality, and different dhammas. But those who study the Abhidhamma do not mix up different dhammas. Therefore, whether or not a monk who studies the Abhidhamma speaks the Dhamma, when the time for questioning comes, he will expound the question. He alone is called an exclusive Dhamma-speaker. With reference to this, the Teacher, having given his approval, said "Well spoken by Moggallāna."

One who rejects the Abhidhamma strikes a blow at this Wheel of the Conqueror, rejects the knowledge of omniscience, turns back the Teacher's knowledge of the grounds of self-confidence, deceives the assembly that wishes to listen, binds an obstruction upon the noble paths, is seen to fall into one of the eighteen grounds for schism, and is worthy of the act of banishment and the act of censure. Having performed the appropriate act, he should be dismissed thus: "Go, you shall live as one who eats leftovers."

And if he should speak thus: "If the Abhidhamma is spoken by the Buddha, then just as in many thousands of suttas the setting is arranged in the manner beginning with 'On one occasion the Blessed One was dwelling at Rājagaha,' so too its setting should have been arranged." He should be refuted thus: "Such a setting does not exist for the Jātaka, the Suttanipāṭa, the Dhammapada and so forth, yet these are not non-spoken by the Buddha," and furthermore he should be told thus: "Learned one, this Abhidhamma is indeed the domain of omniscient Buddhas alone, not the domain of others. For the conception of Buddhas is well known, their birth is well known, their full enlightenment is well known, the setting in motion of the Wheel of the Dhamma is well known. The Twin Miracle is well known, the ascent to the celestial realm is well known, the fact of having taught in the celestial world is well known, the descent from the celestial realm is well known. Just as it is impossible and unreasonable to steal the elephant-treasure or the horse-treasure of a wheel-turning monarch, yoke it to a small cart, and go about; or to steal the wheel-treasure, hang it on a straw-cart, and go about; or to put the gem-treasure, capable of illuminating an area of one yojana, into a cotton basket and use it - Why? Because they are goods worthy of a king. Just so, the Abhidhamma is not the domain of others, but the domain of omniscient Buddhas alone. The teaching to be taught is according to their authority. For the conception of Buddhas is well known, etc. The descent from the celestial realm is well known. The Abhidhamma has no need for a setting, learned ones." For when spoken thus, it is not possible for one of another view to cite a legitimate counter-example.

But the Elder Tissabhūti, dweller at the Maṇḍala Monastery, in order to show that this Abhidhamma has the Great Bodhi Tree as its setting, brought forth and expounded the Padesavihāra Suttanta thus: "Monks, I dwelt in a portion of that dwelling in which I dwelt when first fully enlightened." For the portion is tenfold: the portion of aggregates, the portion of sense bases, the portion of elements, the portion of truths, the portion of faculties, the portion of the mode of conditions, the portion of the foundations of mindfulness, the portion of meditative absorption, the portion of mentality, and the portion of dhammas. Among these, the Teacher at the seat of the Great Enlightenment penetrated the five aggregates without remainder; during these three months he dwelt by way of the aggregate of feeling alone. He penetrated the twelve sense bases and the eighteen elements without remainder. During these three months he dwelt by way of feeling in the mind-object sense base and by way of feeling in the mind-object element. He penetrated the four truths without remainder; during these three months he dwelt by way of feeling in the truth of suffering alone. He penetrated the twenty-two faculties without remainder; during these three months he dwelt by way of the five faculties of feeling. He penetrated the cycle of the mode of conditions with its twelve terms without remainder; during these three months he dwelt by way of "with contact as condition, feeling" alone. He penetrated the four foundations of mindfulness without remainder; during these three months he dwelt by way of the foundation of mindfulness of feeling alone. He penetrated the four meditative absorptions without remainder; during these three months he dwelt by way of feeling among the factors of meditative absorption alone. He penetrated mentality without remainder; during these three months he dwelt therein by way of feeling alone. He penetrated dhammas without remainder; during these three months he dwelt by way of the triad of feeling alone. Thus the Elder expounded the setting of the Abhidhamma by means of the Padesavihāra Suttanta.

The Elder Sumana, a village-dwelling deity, while expounding the Dhamma in the lower bronze palace, said: "This adherent of other doctrines is like one crying out in the wilderness with arms raised, like one making a case without witnesses, and does not even know of the existence of the introduction in the Abhidhamma." Speaking thus, he explained the introduction as follows - At one time the Blessed One was dwelling among the devas of Tāvatiṃsa, at the foot of the Pāricchattaka tree, upon the Paṇḍukambala stone. There the Blessed One taught the Abhidhamma discourse to the Tāvatiṃsa devas - "Wholesome states, unwholesome states, indeterminate states."

In other suttas there is only one introduction. In the Abhidhamma there are two introductions - the introduction of attainment and the introduction of teaching. Therein, the introduction of attainment should be understood as extending from the Tenfold-Powered Dīpaṅkara up to the seat at the great Bodhi tree. The introduction of teaching extends up to the Turning of the Wheel of the Dhamma. For the purpose of skill in the introduction of this Abhidhamma, which is thus endowed with both introductions, this set of questions should first be understood - By whom was this Abhidhamma initiated? Where was it brought to maturity? Where was it attained? When was it attained? By whom was it attained? Where was it investigated? When was it investigated? By whom was it investigated? Where was it taught? For whose benefit was it taught? For what purpose was it taught? By whom was it received? Who train? Who have completed the training? Who bear it in mind? Whose word is it? By whom was it conveyed?

Herein this is the answer - By whom was it initiated? It was initiated by the faith of the aspiration for enlightenment. Where was it brought to maturity? In the five and a half hundred birth stories. Where was it attained? At the foot of the Bodhi tree. When was it attained? On the full-moon day of Vesākha. By whom was it attained? By the Omniscient Buddha. Where was it investigated? At the seat of enlightenment. When was it investigated? During the week in the Jewel House. By whom was it investigated? By the Omniscient Buddha. Where was it taught? Among the Tāvatiṃsa devas. For whose benefit was it taught? For the benefit of the deities. For what purpose was it taught? For the purpose of crossing over the four floods. By whom was it received? By the devas. Who are training in it? Trainees and virtuous ordinary persons. Who have completed the training? Arahants, those with taints destroyed. Who maintain it? Those for whom it is current, they maintain it. Whose word is it? It is the word of the Blessed One, the Arahant, the Perfectly Enlightened One. By whom was it brought? Through the succession of teachers.

For this Elder Sāriputta, Bhaddaji, Sobhita, Piyajāli, Piyapāla, Piyadassī, Kosiyaputta, Siggava, Sandeha, Moggaliputta, Sudatta, Dhammiya, Dāsaka, Soṇaka, Revata - by these and others it was brought down up to the time of the Third Council. From that time onwards, by the pupils and pupils' pupils of those very ones - thus far it was brought down in the land of Jambudīpa through the lineage of teachers. To this island, however -

Then Mahinda and Itthiya, Uttiya and Sambala likewise;
Paṇḍita and Bhaddanāma - these great ones of great wisdom.

Having come here from Jambudīpa.

By these great ones it was brought down. From that time onwards, by the lineage of teachers reckoned as the pupils and pupils' pupils of those very ones, it was brought down up to the present day.

The Sumedha Treatise

Now, for the manifestation of that which has been stated as the occasion of attainment from the time of the Perfectly Enlightened Dīpaṅkara up to the seat of the great Bodhi tree, and the occasion of teaching up to the Turning of the Wheel of the Dhamma, of this which was thus brought down, this gradual discourse should be understood -

It is said that at the beginning of four incalculable aeons plus one hundred thousand aeons ago from now, there was a city named Amaravatī. There dwelt a brahmin named Sumedha, well-born on both sides, from mother and from father, of pure lineage, unchallenged and unrepached with regard to birth for seven generations back, handsome, pleasant to look at, inspiring confidence, endowed with the highest beauty of complexion. He, without doing any other work, learnt only the brahminical arts. While he was still young, his mother and father died. Then his steward, the minister who increased his wealth, brought the income register, opened the chambers filled with gold, silver, gems, pearls and the like, and said: "This much, young master, belongs to your mother, this much belongs to your father, this much belongs to your grandfathers and great-grandfathers," and having indicated the wealth going back seven generations, said: "Take charge of this." The wise Sumedha thought - "My father, grandfather and others, having accumulated this wealth, did not take even a single kahāpaṇa when going to the other world; but it is fitting for me to make a reason for taking it with me." He informed the king, had a drum beaten throughout the city, gave a great gift to the people, and went forth into the ascetic's renunciation. At this point, the story of Sumedha should be told. For this was said in the Buddhavaṃsa -

In a hundred thousand cosmic cycles, and four incalculables;
There was a city named Amara, beautiful to behold and delightful.

Not free from ten sounds, well-supplied with food and drink;
The sound of elephants, the sound of horses, drums, conches, and chariots;
"Eat and drink," proclaimed with food and drink.

A city accomplished in all qualities, endowed with all crafts;
Endowed with the seven jewels, crowded with various people;
Prosperous like a city of the gods, an abode for those of meritorious deeds.

In the city of Amaravatī, there was a brahmin named Sumedha;
With an accumulation of many tens of millions, with abundant wealth and grain.

A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his own teaching.

Having gone to a private place and sat down, thus I thought then;

Rebirth is suffering indeed, and the breaking of the body.

Subject to birth, subject to ageing, subject to disease, then enduring;
The ageless, the Deathless, the secure, I will seek peace.

What if this putrid body, filled with various corpses,
Having discarded it, I would go, without attachment, not desirous of it.

There surely exists that path, it is not impossible, not without cause;
I will seek that path, for release from existence.

Just as when suffering exists, happiness too exists;
So when existence is present, non-existence too should be desired.

Just as when heat exists, there exists also the cool;
So when the threefold fire exists, Nibbāna should be desired.

Just as when evil exists, goodness too exists;
Even so when birth exists, non-birth too should be desired.

Just as a man fallen into dung, having seen a lake full of water,
Does not seek that lake, that is not the fault of the lake.

So when there exists the deathless lake that washes away the stain of
defilements,
He does not seek that lake, that is not the fault of the lake of the Deathless.

Just as one surrounded by enemies, when there exists a path for going,
Does not flee, that man, that is not the fault of the road.

So one surrounded by defilements, when there exists a blissful path,
He does not seek that path, that is not the fault of the safe road.

Just as a sick man, when there exists a physician,
Does not have that disease treated, that is not the fault of the physician.

So one afflicted and oppressed by the diseases of defilements,
Does not seek that teacher, that is not the fault of the Great Leader.

Just as a man with a corpse bound to his neck, disgusted,
Having released it, would go, happy, independent, self-controlled.

Even so this putrid body, an accumulation of various corpses,
Having discarded it, I would go, without attachment, not desirous of it.

Just as at a place of defecation, men and women leave excrement,
Having discarded it, they go, without attachment, not desirous of it.

Just so shall I this body, filled with various corpses,
I will go, like one who, having defecated, leaves the hut.

Just as a decrepit boat, broken and leaking,
The owners, having abandoned it, go, without concern, not desirous of it.

Just so shall I this body, with nine openings, ever flowing,
Having abandoned it, I will go, like owners leave a worn-out boat.

Just as a man travelling with goods among thieves,
Having seen the fear of goods being seized, having discarded them, he goes.

Just so is this body, like a great thief;
I shall abandon it and go, without fear of the cutting off of wholesome states.

Having thus reflected, many hundreds of millions in wealth;
Having given to those with protectors and the destitute, I approached the
Himalayas.

Not far from the Himalayas, there is a mountain named Dhammika;
A hermitage was well made by me, a leaf-hut was well built.

There I built a walking path, free from the five faults;
Endowed with eight virtues, I produced the power of direct knowledge.

I abandoned the cloth there, possessed of nine faults;
I put on a bark garment, possessed of twelve virtues.

I abandoned the leaf-hut, filled with eight faults;
I approached a tree-root, possessed of ten virtues.

Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of higher knowledge.

Therein, "A hermitage was well made for me, a leaf-hut was well constructed" - by this passage it is stated as if the hermitage, leaf-hut, and walking path were built by the wise Sumedha with his own hands. But here the meaning is - Having seen the Great Being who had set out, thinking "Having entered the Himālaya, today I shall enter the Dhammika mountain," Sakka, the lord of the devas, addressed the divine son Vissakamma: "Go, dear one, this wise Sumedha has set out thinking 'I shall go forth.' Build a dwelling place for him." He, having accepted his word, built a delightful hermitage, a well-protected leaf-hut, and a pleasing walking path. But the Blessed One, referring to that hermitage site which had come about through the power of his own merit at that time, said: "Sāriputta, on that Dhammika mountain -

"My hermitage was well made, the leaf-hut was well constructed;
There I built a walking path, free from the five faults.'

He said. Therein, "my hermitage was well made" means well made by me. "The leaf-hut was well constructed" means the leaf-covered hall too was well constructed by me.

"Free from the five faults" means these are the five faults of a walking path, namely: hardness and unevenness, having trees within, being covered by thickets, being too narrow, and being too wide. For on a walking path with a hard and uneven ground surface, the feet of one walking up and down are hurt, blisters arise, the mind does not attain unified focus, and the meditation subject fails. But on a soft and level surface, owing to comfortable abiding, the meditation subject succeeds. Therefore, the state of having hard and uneven ground should be known as one fault. When there is a tree within, in the middle, or at the end of the walking path, through heedlessness the forehead or head of one walking is struck - thus having trees within is the second fault. On a walking path covered by thickets of grass, creepers, and so on, one walking up and down at the time of darkness, having stepped on living beings such as snakes and so on, either kills them, or being bitten by them incurs suffering - thus being covered by thickets is the third fault. On a walking path that is too narrow, being one cubit or half a cubit in breadth, when one walking up and down stumbles at the edge, even nails and toes are broken - thus being too narrow is the fourth fault. On a walking path that is too wide, the mind of one walking up and down runs about and does not attain unified focus - thus being too wide is the fifth fault. However, a walking path that is one and a half ratanas in width, with a side-path of one ratana on both sides, sixty cubits in length, with soft ground and evenly spread sand is suitable - like the walking path of the great elder Mahinda, the illuminator of the island, at Cetiyaḡiri; such was that one. Therefore he said "There I built a walking path, free from the five faults."

"Endowed with eight virtues" means endowed with eight pleasures of an ascetic. These are the eight comforts of the ascetic life: the absence of possessing wealth and grain, the state of seeking blameless almsfood, the state of eating food that has cooled, the absence of the defilement of oppressing the country when royal families oppress the country and seize wealth, valuables, or head-taxes and the like, the state of being free from desire and lust for requisites, the state of being fearless from robbery by thieves, the state of being unassociated with kings, rulers and great ministers, and the state of being unobstructed in the four directions. What is meant is this: "He built that hermitage endowed with eight qualities in such a way that while dwelling in that hermitage one is able to experience these eight comforts of the ascetic life."

"Bringing the power of direct knowledge" means afterwards, while dwelling in that hermitage, having done the kasiṇa preliminary work, having undertaken insight meditation on impermanence and suffering for the purpose of generating direct knowledges and attainments, I brought the power of insight that had reached strength. Just as dwelling there I am able to bring that power, so the meaning is he built that hermitage, having made it befitting the power of insight for the purpose of direct knowledge.

"I abandoned the cloth there, having come upon nine faults" - here is the gradual account: at that time, it is said, having built a delightful hermitage adorned with a hut, walking path and so forth, covered with trees bearing flowers and trees bearing fruit, with a sweet water reservoir, free from the terror of wild beasts and birds, suitable for seclusion, having arranged a railing board at both ends of the decorated

walking path, having built a smooth slab of mung-bean colour in the middle of the walking path for the purpose of sitting, having placed inside the leaf-hut the ascetic requisites such as the matted-hair circle, bark garment, triple staff, water pot and the like, in the pavilion the drinking-water pot, drinking-water conch and drinking-water saucers, in the fire hall the embers, bowl, firewood and so forth - thus having prepared everything that is of benefit to those gone forth, having carved on the wall of the leaf-hut the letters "whoever wishes to go forth, let them take these requisites and go forth," when the divine being Vissakamma had departed to the heavenly realm, the wise Sumedha, looking along the mountain caves at the foot of the Himalayas for a comfortable place suitable for his dwelling, saw at a river bend the delightful hermitage created by Vissakamma and given by Sakka, went to the end of the walking path, and not seeing any footprints, thought: "Surely those gone forth, having sought alms in a distant village, will have come back weary, entered the leaf-hut and sat down." Having waited a short while, thinking "They are taking too long, I shall find out," he opened the door of the leaf-hut, entered inside, looked here and there, read the letters on the great wall, and thinking "These requisites are proper for me; taking these I shall go forth," he abandoned the pair of cloths he was wearing and had wrapped around him. Therefore he said "I abandoned the cloth there." Thus having entered, Sāriputta, I abandoned the cloth in that leaf-hut.

"Possessed of nine faults" explains that in abandoning the cloth, having seen nine faults, he abandoned it. For those who have gone forth in the going forth of a hermit, nine faults are present in the cloth. Among these, its costliness is one fault; the state of arising through dependence on others is one; the state of quickly becoming soiled through use is one - for when soiled it must be washed and dyed; the state of quickly wearing out through use is one - for when worn out it must be sewn or patched. The difficulty of obtaining it again through searching is one; its unsuitability for the ascetic life is one; its being common with adversaries is one - for it must be guarded so that adversaries do not take it. Its being a basis for adornment when used is one; the state of being a burden on the shoulder and a cause of great desire when carried about is one.

"I wore bark garment" means at that time, Sāriputta, having seen these nine faults, I abandoned the cloth and wore a bark garment - the meaning is that I took up a bark garment made by pulling apart and tying muñja grass, for the purpose of wearing as lower and upper garments.

"Endowed with twelve qualities" means possessing twelve benefits; for in a bark garment there are twelve benefits - It is inexpensive, proper and allowable - this is the first benefit; it can be made with one's own hands - this is the second; through use it becomes soiled slowly and even when washed there is no delay - this is the third; even when worn out through use there is no need for sewing - this is the fourth; the ease of making it when seeking again - this is the fifth; its suitability for the ascetic life - this is the sixth; its being of no use to adversaries - this is the seventh; its not being a basis for adornment when used - this is the eighth; its lightness in wearing - this is the ninth; the state of having few wishes regarding the robe requisite - this is the tenth; the state of being righteous and blameless as it arises from bark - this is the eleventh; the state of being unconcerned even when the bark garment is lost - this is the twelfth.

"I abandoned the leaf-hut, filled with eight faults" - how did I abandon it? It is said that he, while removing his pair of fine garments, took a red bark-cloth robe that was hanging on the robe-rack, resembling a garland of anoja flowers, and having put it on as a lower garment, over it he wrapped another bark-cloth robe of golden colour, and having placed over one shoulder a rough deer-skin resembling a spread of punnāga flowers, he fastened a coil of matted hair, and inserted a firm pin together with the topknot for the purpose of keeping it steady, and having placed upon the net-like hair-band a water-pot of coral colour, he took up a carrying-pole with hooks at three points, on one end of the pole he hung the water-pot, on the other he attached a hook, a basket, a staff and other items, and placing the carrying-pole on his shoulder, taking a walking-stick in his right hand, he came out of the leaf-hut, and walking back and forth on a great walking-path of sixty cubits, he looked at his own appearance and thought: "My heart's desire has reached its peak. Indeed my going-forth is splendid. This going-forth has been praised and commended by all wise men, including Buddhas and Paccekabuddhas. I have abandoned the household bondage. I have gone forth into renunciation. I have obtained the supreme going-forth. I shall practise the duty of an ascetic. I shall attain the happiness of the highest fruit." Thus filled with enthusiasm, he lowered the carrying-pole and, sitting like a golden image on a stone slab the colour of mung beans in the middle of the walking-path, he spent the daytime, and in the evening he entered the leaf-hut, lay down on a reed-mat spread beside a bamboo-strip bed, let his body adjust to the temperature, and waking at the early dawn, he reflected upon his coming: "Having seen the danger in household life, I abandoned immeasurable wealth and endless fame, entered the forest, and went forth as one seeking renunciation. From now on, it is not fitting to conduct oneself heedlessly. For flies of wrong thoughts devour one who wanders having abandoned seclusion. Now it is fitting for me to cultivate seclusion. For I departed having seen household life as an obstruction. And this leaf-hut is pleasant - the ground is prepared the colour of ripe wood-apple, the white walls are the colour of silver, the leaf-roofing is the colour of a pigeon's foot, the bamboo-strip bed is like a variegated spread, it is a comfortable dwelling-place to live in. My household prosperity does not appear to be greater than this." Thus examining the faults of the leaf-hut, he saw eight faults.

For in the use of a hermitage there are eight dangers - With great effort? The need to seek materials by gathering building supplies together is one disadvantage. When grasses, leaves and clay have fallen, the state of constant maintenance due to having to replace them again and again is the second; a dwelling indeed is claimed by an elder, and when one is made to vacate at an untimely hour, there is no one-pointedness of mind - thus the state of being subject to eviction is the third; the making of the body delicate through the warding off of cold and heat is the fourth; whatever evil can be done by one who has entered a house, thus the concealment of blame is the fifth; the making of it one's own possession thinking "mine" is the sixth; the existence of a house is like a second household life - this is the seventh; the state of being shared by many, due to being common to lice, finger-insects, house-lizards and the like, is the eighth. Having seen these eight disadvantages, the Great Being abandoned the leaf-hut. Therefore he said "I abandoned the leaf-hut, filled with eight faults."

"I approached the foot of a tree, endowed with ten qualities" - having rejected a

shelter, he says: "I have approached the foot of a tree endowed with ten qualities."

Here these are the ten virtues - Little effort is one quality, for there is only the mere approaching. Little maintenance is the second, for whether swept or unswept, it is comfortable to use. The state of not being subject to eviction is the third; it does not conceal blame, for one doing evil there feels ashamed - thus the non-concealment of blame is the fourth; it does not stiffen the body as does living in the open air - thus the non-stiffening of the body is the fifth. The absence of making it a possession is the sixth; the rejection of attachment to a house is the seventh; unlike in a house shared by many, there is no need to maintain it or to say "Leave, I shall look after it" - thus the absence of having to remove others is the eighth; the state of having joy while dwelling is the ninth; due to the easy availability of a tree-root dwelling wherever one goes, the state of having no attachment is the tenth. Having seen these ten qualities, he says: "I have approached the foot of a tree."

Having considered these many reasons, the Great Being on the following day entered the village for alms. Then when he arrived at the village, the people gave him almsfood with great endeavour. He, having finished the meal, returned to the hermitage, sat down and thought: "I did not go forth thinking 'I do not obtain food.' Rich food indeed increases the intoxication of pride and the intoxication of manhood. There is no end to the suffering rooted in food. What if I were to abandon food produced from what is sown and planted, and become one who eats only fallen fruit?" He, from then on, having done so, striving and endeavouring, within seven days itself, produced the eight attainments and the five direct knowledges. Therefore it was said

-

"Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

"There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

Thus when I had attained accomplishment, having become a master in the
Dispensation;
The Conqueror named Dīpaṅkara, the leader of the world, arose.

At the arising and at the birth, at the awakening and at the teaching of the
Dhamma;
I did not see the four signs, being absorbed in the delight of meditative
absorption.

In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.

I at that time, having gone forth from my own hermitage;
Shaking off my bark garments, I then go into the sky.

Having seen the people filled with joy, satisfied and happy, delighted;
Having descended from the sky, he asked the people at that very moment.

"Satisfied, joyful, greatly delighted, filled with joy, the great multitude;

For whom is the path being cleared, the straight road?"

Those whom I asked explained: "The Buddha, unsurpassed in the world;
The Conqueror named Dīpaṅkara, the leader of the world, arose;
For him the path is being cleared, the straight road."

Upon hearing the word "Buddha," joy arose straightaway;
Saying "A Buddha! A Buddha!" I expressed my gladness.

Standing there I thought, satisfied, with an agitated mind;
"Here I shall plant seeds; let the moment not pass me by."

If you are clearing for the Buddha, give me one section;
I too will clear the straight road.

They gave me permission, to cleanse the straight path then;
Thinking "A Buddha! A Buddha!" I then cleared the path.

Before my section was completed, Dīpaṅkara, the great sage;
With four hundred thousand, possessing the six higher knowledges, such ones;
With those who have eliminated the mental corruptions, with the unstained,
the Conqueror proceeded along the straight path.

Going out to meet takes place, many drums are beaten;
Rejoicing, men and deities uttered applause.

The gods see humans, and humans also see the deities;
Both of them, with joined palms, follow the Truth-finder.

The gods with divine musical instruments, and humans with human ones;
Both of them, playing music, follow the Truth-finder.

Divine mandārava flowers, lotuses, and coral tree blossoms;
The gods gone into the sky scatter them in every direction.

Divine sandalwood powder and excellent odour, the whole;
The gods gone into the sky scatter them in every direction.

Campaka, salala, nīpa, nāga, punnāga, and ketakā flowers;
Men standing on the ground throw them up in every direction.

Having loosened my hair there, and the bark garment and the leather hide;
Having spread them out on the mud, I lay down face downward.

Let the Buddha, having stepped upon me, go forth together with his disciples;
Let him not step upon the mud - this will be for my benefit.

As I lay upon the earth, thus arose in my mind;
"If I wished, today I could burn up my defilements.

"What need have I to realise the Teaching here in an unknown guise;

Having attained omniscience, I shall be a Buddha in the world with its gods.

"What need have I, having crossed over alone, as a man seeing his own strength;

Having attained omniscience, I shall help the world with its gods to cross over.

"By this aspiration of mine, made in the presence of the highest of men;

Having attained omniscience, I help many people cross over.

"Having cut through the stream of wandering in the round of rebirths, having destroyed the three existences;

Having climbed aboard the boat of the Dhamma, I shall help the world with its gods to cross over."

Dīpaṅkara, knower of the world, the receiver of oblations;

Standing at my head, spoke these words.

"See this ascetic, the matted-hair ascetic of lofty austerity;

After immeasurable cosmic cycles from now, he will become a Buddha in the world.

"Having gone forth from the delightful city called Kapila, the Truth-finder;

Having striven in striving, having performed austerities.

"Having sat down at the root of the goatherd's tree, the Truth-finder;

Having taken up the milk-rice there, he will approach the Nerañjarā.

"On the bank of the Nerañjarā, that Conqueror ate the milk-rice;

By the prepared excellent path, he will approach the foot of the Bodhi tree.

"Then, having circumambulated, the unsurpassed one, the ground of enlightenment;

At the root of the holy fig tree, the one of great fame will awaken.

"His mother who gave him birth will be named Māyā;

His father will be named Suddhodana, this one will be Gotama.

"Without mental corruptions, without lust, with peaceful minds, concentrated; Kolita and Upatissa will be the chief disciples;

Ānanda by name will be the attendant, he will attend upon this Conqueror.

"Khemā and Uppalavaṇṇā will be the chief female disciples;

Without mental corruptions, without lust, with peaceful minds, concentrated.

"The enlightenment tree of that Blessed One is called the holy fig tree;

Citta and Hatthaka of Āḷavi will be the chief male attendants;

Uttarā and Nanda's mother will be the chief female attendants."

Having heard this word of the matchless great sage;

Rejoicing, men and deities said: "This one is indeed a Buddha-seed."

Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.

If we should fail in the dispensation of this Lord of the World;
In the future time, we shall be face to face with him."

Just as people crossing a river, having missed the landing place opposite;
Having taken a lower ford, they cross over the great river.

Even so all of us, if we miss this Conqueror;
In the future time, we shall be face to face with him."

Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.

Those who were there, the sons of the Conqueror, all circumambulated me;
Men, serpents, and gandhabbas, having paid respect, departed.

When the leader of the world together with the Community had passed
beyond my sight;
With a mind full of mirth, I then rose from my seat.

Happy with happiness I was, gladdened with gladness;
And overflowing with rapture, I then folded my legs crosswise.

Having sat down cross-legged, thus I thought then;
"I am master of the meditative absorptions, gone to the perfection of direct
knowledges.

"In the ten-thousandfold world system, there are no sages equal to me;
Unequaled in the qualities of supernormal power, I have attained such
happiness."

As I sat cross-legged, the inhabitants of the ten thousand world systems;
Uttered a great roar: "Certainly you will become a Buddha."

Those signs which previously appeared for Bodhisattas
Those signs appear today.

The cold disappears, and the heat subsides;
Those signs appear today, certainly you will become a Buddha.

The ten-thousandfold world system becomes silent and undisturbed;
Those signs appear today, certainly you will become a Buddha.

Great winds do not blow, and streams do not flow;
Those signs appear today, certainly you will become a Buddha.

Flowers of land and water all bloom at once;
They are all in bloom today, certainly you will become a Buddha.

Creepers and trees alike bear a burden of fruit at once;
They are all bearing fruit today, certainly you will become a Buddha.

Gems in the sky and on the ground shine at once;
Those jewels shine today, certainly you will become a Buddha.

Human and divine musical instruments sound at once;
Both today resound, certainly you will become a Buddha.

Variegated flowers rain down from the sky at once;
They too rain down today, certainly you will become a Buddha.

The great ocean heaves, the ten-thousandfold world system trembles;
Both today resound, certainly you will become a Buddha.

In the ten thousand hells, the fires are extinguished at once;
Those fires are quenched today, certainly you will become a Buddha.

The sun becomes spotless, all the stars become visible;
They too appear today, certainly you will become a Buddha.

Without rain, water springs up from the earth at once;
That too springs up from the earth today, certainly you will become a Buddha.

The hosts of stars shine brightly, the constellations in the vault of the sky;
Visākhā is yoked with the moon, certainly you will become a Buddha.

Creatures dwelling in burrows and caves come forth from their abodes;
Today those dwelling places are abandoned, certainly you will become a Buddha.

There is no discontent among beings, they are contented straightaway;
They are all content today, certainly you will become a Buddha.

Diseases then subside, and hunger is destroyed;
Those signs appear today, certainly you will become a Buddha.

Disease then becomes slight, hatred and delusion are destroyed;
They have all departed today, certainly you will become a Buddha.

Fear then does not exist, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

Dust does not rise upward, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

Unpleasant odour departs, divine fragrance wafts;
That fragrance blows forth today, certainly you will become a Buddha.

All devas are seen, except those in the formless realms;
They are all seen today, certainly you will become a Buddha.

Whatever hells there are by name, all are seen straightaway;
They are all seen today, certainly you will become a Buddha.

Walls, doors, and rocks are not obstructions then;
Today they have become as open space; certainly you will become a Buddha.

Passing away and rebirth at that moment do not occur;
Those signs appear today, certainly you will become a Buddha.

Firmly take hold of energy, do not turn back, go forward;
We too know this; certainly you will become a Buddha.

Having heard the word of the Buddha and of the ten thousand world systems
both,
Satisfied, joyful, greatly delighted, thus I thought then.

The Buddhas are of undoubted speech, the Conquerors are of unfailing
speech;
There is no falsehood in the Buddhas, certainly I will become a Buddha.

Just as a clod thrown into the sky certainly falls to the ground;
So too the word of the foremost Buddhas is everlasting and eternal.

Just as for all beings, death is sure and everlasting;
So too the word of the foremost Buddhas is everlasting and eternal.

Just as when the end of night has come, the rising of the sun is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

Just as the roaring of a lion that has left its lair is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

Just as the laying down of the burden for beings who have entered the womb
is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

Come, let me investigate the qualities that make a Buddha, here and there;
Above, below, the ten directions, as far as the element of phenomena extends.

Investigating, I then saw the first perfection of giving;
The great path practised by the great sages of old.

This you should first of all firmly undertake;
Go to the perfection of giving, if you wish to attain enlightenment.

Just as a full water-pot, turned upside down by anyone;
Discharges water entirely, does not hold back therein.

Just so, having seen supplicants, whether low, exalted, or middling;
Give a gift completely, like a pot turned upside down.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Investigating, I then saw the second perfection of virtue;
Practised and cultivated by the great sages of old.

This you should secondly firmly undertake;
Go to the perfection of morality, if you wish to attain enlightenment.

Just as a yak whose tail has become caught on something;
Goes to death there, does not destroy its tail.

Just so, in all four grounds, fulfil the virtues;
Always guard your virtue, as a yak guards its tail.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Investigating, I then saw the third perfection of renunciation;
Practised and cultivated by the great sages of old.

Do you now firmly undertake this third;
Go to the perfection of renunciation, if you wish to attain enlightenment.

Just as a man long dwelling in a prison, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.

Even so do you regard all existences as a prison;
Be directed towards renunciation, for liberation from existence.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the fourth, the perfection of wisdom;
Practised and cultivated by the great sages of old.

Do you now firmly undertake this fourth;
Go to the perfection of wisdom, if you wish to attain enlightenment.

Just as a monk going for alms, not avoiding
Not avoiding families, thus he obtains sustenance.

Even so do you at all times, questioning the wise;
Having gone to the perfection of wisdom, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the fifth, the perfection of energy;
Practised and cultivated by the great sages of old.

Do you now firmly undertake this fifth;
Go to the perfection of energy, if you wish to attain enlightenment.

Just as the lion, king of beasts, whether sitting, standing, or walking;
Is ever of unwavering energy, with mind always uplifted.

Even so do you in all existences, arouse firm energy;
Having gone to the perfection of energy, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the sixth, the perfection of patience;
Practised and cultivated by the great sages of old.

Having made this sixth firm, undertake it for now;
There with undoubting mind, you will attain the highest enlightenment.

Just as the earth, by name, both clean and unclean,
Endures all that is cast upon it, it does not make aversion thereby.

Even so you too, patient with honour and dishonour from all,
Having gone to the perfection of patience, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the seventh, the perfection of truthfulness;
Practised and cultivated by the great sages of old.

Having made this seventh firm, undertake it for now;
There being of uncontradictory speech, you will attain the highest enlightenment.

Just as the morning star, by name, a balance for the world with its devas,
In season or in rain, does not deviate from its course.

Even so you too, in truthfulness, do not deviate from the course;
Having gone to the perfection of truthfulness, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the eighth, the perfection of determination;
Practised and cultivated by the great sages of old.

Having made this eighth firm, undertake it for now;
There you, having become unshakeable, will attain the highest enlightenment.

Just as a rocky mountain, immovable, well established,
Does not tremble in strong winds, remains in its own place.

Even so you too, in determination, be always unwavering;
Having gone to the perfection of determination, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the ninth, the perfection of friendliness;
Practised and cultivated by the great sages of old.

This ninth, for now, having firmly resolved, undertake;
Be matchless in friendliness, if you wish to attain enlightenment.

Just as water, indeed, upon good and evil people alike,
Pervades equally with coolness, and washes away dust and stain.

Even so, you too towards the beneficial and the harmful, develop friendliness equally;
Having gone to the perfection of friendliness, you will attain the highest enlightenment.

These qualities that make a Buddha will not be just this much;
I will search for others too, those qualities that ripen enlightenment.

Searching, I then saw the tenth, the perfection of equanimity;
Practised and cultivated by the great sages of old.

This tenth, for now, having firmly resolved, undertake;
Having become like a balance, firm, you will attain the highest enlightenment.

Just as the earth, indeed, towards what is cast upon it, whether impure or pure,
Is indifferent to both of these, free from irritation and friendliness.

Even so, you too towards pleasure and pain, be always like a balance;
Having gone to the perfection of equanimity, you will attain the highest enlightenment.

Just this many are the qualities in the world that ripen towards enlightenment;
Beyond these there is nothing else, firmly establish yourself therein.

As he reflected upon these qualities, their own-nature, essence, and characteristics,
By the power of the Dhamma, the earth, the ten-thousand world-system, quaked.

The earth quaking, roared like a sugar-cane press being crushed;

Like a wheel in an oil-press, so the earth shook.

As far as the assembly extended, at the Buddha's food distribution;
Trembling, they there, fainted, lay on the ground.

Many thousands of pots, and many hundreds of jars;
Were crushed and churned there, mutually struck against each other.

Agitated, trembling, frightened, wandering, with troubled minds;
The great multitude having assembled, approached Dīpaṅkara.

What will befall the world - something good or something evil?
The whole world is troubled, dispel that, O One with Vision."

Then Dīpaṅkara, the great sage, reassured them:
"Be confident, do not fear, in this earthquake.

He whom I have today declared will become a Buddha in the world;
He meditates on the Teaching, the ancient one practised by the Victors.

As he contemplates the Dhamma, the ground of Buddhahood without
remainder;
Therefore this earth with its ten thousand worlds together with its devas has
trembled.

Having heard the Buddha's word, the mind was calmed at that very moment;
All, having approached me, paid homage again.

Having undertaken the qualities of a Buddha, having made firm the mind;
Having paid homage to Dīpaṅkara, I then rose from my seat.

Divine and human flowers, both gods and humans;
Sprinkle with flowers, upon him rising from his seat.

Both gods and humans proclaim well-being to you;
Great is what you have aspired to, may you obtain that as you wished.

May all calamities be averted, may sorrow and disease be destroyed;
May there be no obstacles for you, quickly experience the highest
enlightenment.

Just as when the season arrives, flowering trees burst into bloom;
Just so you, O great hero, bloom with the Buddha's knowledge.

Just as all the Fully Enlightened Ones fulfilled the ten perfections;
So too, O great hero, may you fulfil the ten perfections.

Just as all the Fully Enlightened Ones awakened at the seat of enlightenment;
Just so you, O great hero, awaken to the enlightenment of the Conquerors.

Just as all the Fully Enlightened Ones set in motion the Wheel of the Dhamma;

Just so you, O great hero, set in motion the wheel of the Teaching.

Just as the moon on the full-moon day shines forth in purity;
Just so you, with fulfilled aspirations, shine brightly over the ten-thousandfold world system.

Just as the sun, freed from Rāhu, blazes forth with its heat;
Just so, having released from the world, shine brightly with splendour, you.

Just as all rivers flow into the great ocean;
So may the worlds with their gods come into your presence.

Praised and commended by them, having taken upon himself the ten qualities;
Fulfilling those practices, he then entered the forest.

The Sumedha treatise is finished.

Then they, having fed the leader of the world together with the Community,
Went for refuge to him, to the Teacher Dīpaṅkara.

The Truth-finder established some in going for refuge;
Some in the five precepts, and others in the tenfold morality.

To someone he gives asceticism, the four highest fruits;
To someone the matchless states, he gives the analytical knowledge.

To someone the excellent attainments, the eight he gives, the lord of men;
The three true knowledges to someone, the six higher knowledges he offers.

By that exertion the great sage exhorted the crowd of people;
By that the Dispensation of the Protector of the World became widespread.

The one named Dīpaṅkara, with mighty jaw and bull-like shoulders,
He helps many people across, and delivers them from the unfortunate realm.

Having seen people capable of being enlightened, even at a hundred thousand yojanas;
Having approached in a moment, the great sage awakens them.

At the first full realisation, the Buddha awakened a hundred ten million;
At the second full realisation, the Protector awakened ninety ten million.

And when the Buddha taught the Dhamma in the celestial abode,
For ninety thousand crores, there was the third full realisation.

There were three assemblies of the Teacher Dīpaṅkara;
The first meeting was of a hundred thousand koṭis.

Again at Nārada Peak, when the Conqueror had gone into solitude;
Those who had eliminated the mental corruptions, stainless, a hundred koṭis met together.

At which time the great hero, on the Sudassana rock mountain;
With ninety thousand koṭis, the great sage celebrated the pavāraṇā.

"I at that time, a matted-hair ascetic of fierce austerity;
One who moves through the sky, one who has gone beyond in the five direct knowledges.

There was the full realisation of the teaching for ten and twenty thousand;
The full realisations of one or two are incalculable by counting.

Widespread, known to many, prosperous and flourishing was it then;
The Dispensation of the Blessed One Dīpaṅkara was well purified.

Four hundred thousand, possessing the six higher knowledges, of great supernormal power;
They surround Dīpaṅkara, the knower of the world, always.

Whoever at that time, give up human existence;
Trainees who have not attained their goal, they are blameworthy.

The Scriptures, fully in bloom, with Worthy Ones, such ones;
With those who have eliminated the mental corruptions, with the unstained, it appears beautiful in the world including the gods.

The city was named Rammavatī, the warrior was named Sudeva;
The mother was named Sumedhā, of the Teacher Dīpaṅkara.

Sumaṅgala and Tissa were the chief disciples;
Sāgata by name was the attendant of the Teacher Dīpaṅkara.

Nandā and Sunandā were the chief female disciples;
The enlightenment tree of that Blessed One is called the sacred fig tree.

Eighty cubits in height, Dīpaṅkara, the great sage;
He shines like a lamp-tree, like a blossoming king of sāla trees;
His radiance spreads around for twelve leagues.

A hundred thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.

Having illuminated the Good Teaching, having helped the great multitude cross over;
Having blazed like a great mass of fire, he, together with his disciples, attained final Nibbāna.

That supernormal power and that fame, and those jewel wheels on his feet;
All that has disappeared, are not all activities empty?

After the Blessed One Dīpaṅkara, having passed beyond one incalculable aeon, a Teacher named Koṇḍañña arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand koṭis. At the second, a thousand koṭis; at the third, ninety koṭis.

At that time the Bodhisatta, having become a universal monarch named Vijitāvī, gave a great gift to the Community of monks headed by the Buddha numbering a hundred thousand crores. The Teacher, having declared the Bodhisatta "He will be a Buddha," expounded the Teaching. He, having heard the Teacher's talk on the Teaching, having handed over the kingdom, went forth. He, having learnt the three Piṭakas and having developed the eight attainments and the five superknowledges, without losing his meditative absorption, was reborn in the Brahma world. The city of the Buddha Koṇḍañña was named Rammavatī; his father was a warrior-noble named Sunanda; his mother was named Sujātā; Bhadda and Subhadda were the two chief disciples; his attendant was named Anuruddha; Tissā and Upatissā were the two chief female disciples; the Bodhi tree was the Sālakalyāṇī; his body was eighty-eight cubits in height; and his lifespan was a hundred thousand years.

In a later period, after one incalculable aeon had passed, in a single aeon four Buddhas arose: Maṅgala, Sumana, Revata, and Sobhita. At the three assemblies of disciples of the Blessed One Maṅgala, at the first assembly there were one hundred thousand koṭis of monks. At the second, one thousand koṭis. At the third, ninety koṭis. His half-brother, Prince Ānanda by name, together with a retinue numbering ninety koṭis, went to the Teacher's presence for the purpose of hearing the Dhamma. The Teacher delivered to him a graduated discourse. He, together with the assembly, attained arahantship together with the analytical knowledges. The Teacher, surveying the previous conduct of those sons of good family, seeing the supporting condition for the bowl and robe created by psychic power, extended his right hand and said: "Come, monks." All of them, at that very moment, bearing bowls and robes created by psychic power, endowed with deportment like elders of sixty years, paid homage to the Teacher and surrounded him. This was his third assembly of disciples.

However, whereas for other Buddhas the bodily radiance extends only eighty hands' lengths all around, it was not so for him. But that Blessed One's bodily radiance, having constantly pervaded the ten-thousandfold world system, stood. Trees, earth, mountains, oceans, and so forth, down to mortars and the like, appeared as if wrapped in sheets of gold. But his life-span was ninety thousand years. For so long a time the moon, sun and so on were not able to shine with their own radiance; the distinction of night and day was not apparent. Just as by day with the light of the sun, beings constantly went about by the light of the Buddha alone. The world discerned the distinction between night and day by means of flowers blooming in the evening and birds singing in the morning. But is this power not present for other Buddhas? No, it is not that they do not; for they too, if they wished, could pervade with their radiance the ten-thousandfold world system or even more. But for the Blessed One Maṅgala, by the power of his former aspiration, the bodily radiance, like the fathom-wide radiance of others, having constantly pervaded the ten-thousandfold world system, stood.

It is said that he, during the time of practising the conduct of a Bodhisatta, established in an individual existence similar to Vessantara, together with his sons

and wife, dwelt on a mountain similar to Mount Vaṅka. Then a demon named Kharadāṭhika, having heard of the great man's disposition for giving, having approached in the appearance of a brahmin, requested the Great Being for the two children. The Great Being, saying "I give the little sons to the brahmin," joyful and delighted, causing the earth bounded by water to tremble, gave both children. The yakkha, standing at the end of the walkway leaning against the railing, devoured the two children like a bunch of lotus stalks, while the Great Being looked on. When the Great Being looked at the yakkha and saw his mouth discharging a stream of blood like a flame of fire, even then not even a hair-tip's worth of sorrow arose in him. Rather, as he thought "Well given indeed is my gift," a great joy and gladness arose in his body. He made the aspiration: "By the result of this deed, in the future, by this very means, may rays of light issue forth from my body." In dependence on that aspiration of his, when he had become a Buddha, rays having emanated from his body pervaded that much space.

There is also another former conduct of his. It is said that during his time as a bodhisatta, having seen the shrine of a certain Buddha, thinking "It is fitting for me to sacrifice my life for this Buddha," he had his entire body wrapped in the manner of wrapping a torch, filled a golden bowl worth a hundred thousand, the size of a ratana, with ghee, had a thousand wicks lit therein, placed it upon his head, set his entire body ablaze, and circumambulating the shrine, he spent the entire night. Thus, even as he strove until the break of dawn, not even a pore's worth of heat affected him; it was as if he had entered the interior of a lotus. For the Teaching indeed protects one who protects oneself. Therefore the Blessed One said -

"The Teaching indeed protects one who practises the Teaching,
The Teaching well practised brings happiness;
This is the benefit when the Teaching is well practised,
One who practises the Teaching does not go to an unfortunate realm."

As an outcome of this action too, the bodily radiance of that Blessed One, having pervaded the ten-thousandfold world system, stood.

At that time, our Bodhisatta, having become a brahmin named Suruci, approached thinking "I shall invite the Teacher," and having heard the sweet talk on the Teaching, said "Venerable sir, please accept my alms-offering tomorrow." "Brahmin, how many monks do you need?" "But how many monks are in your retinue, venerable sir?" At that time, it was the Teacher's first assembly. Therefore he said "A hundred thousand koṭis." "Venerable sir, please accept my alms-offering together with all of them," he said. The Teacher accepted. The brahmin, having invited for the next day, while going home, thought "I am indeed able to give congee, rice, robes and so forth to so many monks, but how will there be a place for them to sit?" That thought of his generated heat in the Paṇḍukambala stone seat of the king of gods, who was standing at the summit of eighty-four thousand yojanas. Sakka, looking with the divine eye thinking "Who now wishes to displace me from this seat?" saw the great man and thought "This brahmin Suruci, having invited the Community of monks headed by the Buddha, is thinking about a place for them to sit. It is fitting for me too to go there and take a share of merit." He created the appearance of a carpenter and, with an adze skilfully held in hand, appeared before the great man. "Is there indeed any work to be done

for wages for anyone?" he said. The great man, having seen him, said "What work will you do?" "There is no craft unknown to me. Whether someone has a house or a pavilion built, I know how to build it for him." "Then I have work for you." "What is it, sir?" "A hundred thousand koṭis of monks have been invited by me for tomorrow. Will you build a pavilion for them to sit in?" "I would indeed build it, if you are able to give me wages." "I am able, dear." "Very well, I shall do it," and having gone, he looked at a certain spot.

The spot, measuring twelve or thirteen yojanas, was level like a kasiṇa disc. He, having thought "Let a pavilion made of the seven precious things arise in this much space," looked. At that very moment, having broken through the earth, a pavilion arose. On its golden pillars there were silver capitals, on its silver pillars golden capitals, on its gem pillars coral capitals, on its coral pillars gem capitals, and on its pillars made of the seven precious things there were capitals also made of the seven precious things. Then he looked, thinking "Let a network of bells hang in the spaces within the pavilion." With the very looking, the network of bells hung down, from which, when stirred by a gentle breeze, a sweet sound issued forth as if from a five-part musical ensemble. It was as if it were the time of a celestial concert taking place. He thought "Let garlands of scented wreaths and flower garlands hang in the intervals." Immediately the garlands hung down. He thought "Let seats and supports for the hundred thousand koṭis of monks arise, breaking through the earth." Immediately they arose. He thought "Let water vessels arise at each corner." Immediately the water vessels arose. Having constructed this much, he went to the brahmin and said "Come, sir, look at your pavilion and give me my wages." The great man, having gone, looked at the pavilion. Even as he was looking, his entire body was pervaded without interruption by rapture of five kinds. Then, having looked at the pavilion, this occurred to him: "This pavilion was not made by a human being. Surely, on account of my aspiration and my virtue, Sakka's abode became hot. Therefore this pavilion will have been caused to be built by Sakka, the king of gods." He thought "It is not proper for me to give a gift in such a pavilion for just one day; I shall give for seven days."

For external giving, even when abundant, is unable to produce satisfaction in bodhisattas. But when they cut off their adorned heads, or pluck out their anointed eyes, or tear out their heart-flesh and give them away, then there arises in bodhisattas what is called satisfaction based on generosity. For when our bodhisatta in the Sivi Jātaka, having dispensed five hundred thousand kahāpaṇas daily, gave gifts at the four city gates and in the middle of the city, that giving was unable to produce satisfaction. But when Sakka, the king of gods, having come in the appearance of a brahmin, requested his eyes, then, even as he was giving them having plucked them out, joy arose; not even to the extent of a hair-tip did his mind undergo alteration. Thus, in dependence on giving, there is no satisfaction for Bodhisattas. Therefore that great man too, thinking "It is fitting for me to give a gift to monks numbering a hundred thousand koṭis for seven days," had the community of monks headed by the Buddha seated in that pavilion and gave what is called gavapāna for seven days. Gavapāna means food prepared by filling large, large vessels with milk, placing them on stoves, and when the milk is thickly cooked, adding a small amount of rice and mixing it with ripe honey, sugar powder, and ghee. But humans alone were not able to serve the food. Even gods, alternating one

between each, served the food. Even a space measuring twelve to thirteen yojanas was not sufficient for the monks to occupy. Those monks, however, sat by their own spiritual power. On the final day, having had the bowls of all the monks washed, he filled them with ghee, fresh butter, oil, honey, and sugar for medicinal purposes, and offered them together with sets of three robes. The sets of three robes and cloth received by the most junior monk in the Community were worth a hundred thousand. The Teacher, while giving the thanksgiving, reflecting "This person gave such a great gift, who indeed will he become?" having seen "In the future, at the summit of two incalculable periods exceeding a hundred thousand cosmic cycles, he will become a Buddha named Gotama," having addressed the great man, he declared "You, having passed beyond such a period of time, will become a Buddha named Gotama."

The great man, having heard the declaration, thinking "I shall indeed become a Buddha; what use is household life to me? I shall go forth," abandoned such prosperity as though it were a lump of spittle and went forth in the Teacher's presence. Having gone forth and having learnt the word of the Buddha, he developed the higher knowledges and attainments, and at the end of his life was reborn in the Brahma world.

Now, the Blessed One Maṅgala's city was named Uttara. His father was a khattiya named Uttara, his mother was named Uttarā, Sudeva and Dhammasena were the two chief disciples, Pālita was his attendant, Sīvalī and Asokā were the two chief female disciples, the nāga tree was his Bodhi tree, and his body was eighty-eight cubits in height. When he, having remained for ninety thousand years, attained final nibbāna, ten thousand world-systems were plunged into complete darkness all at once. In all the world-systems there was great crying and lamentation among human beings.

Thus, having made the ten-thousandfold world system dark, afterwards, when that Blessed One had attained final Nibbāna, a Teacher named Sumana arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks. At the second, on the Golden Mountain, ninety thousand crores; at the third, eighty thousand crores. At that time the great being was a nāga king named Atula, of great power and great might. Having heard "A Buddha has arisen," he emerged from the nāga realm surrounded by his kinsmen, and having arranged an offering with celestial instruments of music for that Blessed One who was attended by a hundred thousand koṭis of monks, and having given a great gift, and having given pairs of cloth to each one individually, he took refuge. That Teacher too declared concerning him "In the future he will become a Buddha."

That Blessed One's city was named Mekhalā, his father was a king named Sudatta, his mother was named Sirimā, Saraṇa and Bhāvitatta were the two chief disciples, Udena was his attendant, Soṇā and Upasoṇā were the two chief female disciples, the nāga tree itself was his Bodhi tree, his body was ninety cubits in height, and his lifespan was ninety thousand years.

Afterwards a Teacher named Revata arose. He too had three assemblies of disciples. At the first assembly there was no counting, at the second there were a hundred thousand koṭis of monks, and likewise at the third. At that time the bodhisatta, being a brahmin named Atideva, having heard the Teacher's proclamation of the Teaching,

having taken refuge, and placing his hands in añjali above his head, praised that Teacher's abandonment of defilements and made an offering with his upper robe. He too declared concerning him "You will become a Buddha."

Now that Blessed One's city was named Sudhaññavatī, his father was a noble named Vipula, his mother was also named Vipulā, Varuṇa and Brahmadeva were the two chief disciples, his attendant was named Sambhava, Bhaddā and Subhaddā were the two chief female disciples, a nāga tree was his Bodhi tree, his body was eighty cubits in height, and his lifespan was sixty thousand years.

Afterwards a Teacher named Sobhita arose. He too had three assemblies of disciples: at the first assembly there were a hundred koṭis of monks, at the second ninety koṭis, and at the third eighty koṭis. At that time the Bodhisatta, having been a brahmin named Ajita, having heard the Teacher's proclamation of the Teaching, having become established in the refuges, gave a great gift to the community of monks headed by the Buddha. He too declared concerning him "You will become a Buddha."

Now that Blessed One's city was named Sudhamma, his father was a king named Sudhamma, his mother was also named Sudhammā, Asama and Sunetta were the two chief disciples, his attendant was named Anoma, Nakulā and Sujātā were the two chief female disciples, a nāga tree was his Bodhi tree, his body was fifty-eight cubits in height, and his lifespan was ninety thousand years.

After him, having passed beyond one incalculable aeon, in a single aeon three Buddhas arose: Anomadassī, Paduma, and Nārada. The Blessed One Anomadassī had three assemblies of disciples: at the first there were eight hundred thousand monks, at the second seven, and at the third six. At that time the Bodhisatta was a certain yakkha general, of great power and great might, lord over many hundreds of thousands of koṭis of yakkhas. He, having heard "A Buddha has arisen," having come, gave a great gift to the Community of monks headed by the Buddha. The Teacher too declared concerning him "In the future you will be a Buddha."

Now the Blessed One Anomadassī's city was named Candavatī, his father was a king named Yasavā, his mother was named Yasodharā, Nisabha and Anoma were the two chief disciples, his attendant was named Varuṇa, Sundarī and Sumanā were the two chief female disciples, an arjuna tree was his Bodhi tree, his body was fifty-eight cubits in height, and his lifespan was a hundred thousand years.

Afterwards a Teacher named Paduma arose. He too had three assemblies of disciples: at the first assembly there were a hundred thousand koṭis of monks, at the second three hundred thousand, and at the third two hundred thousand monks dwelling in a great forest thicket in a remote wilderness. At that time, while the Truth-finder was dwelling in that very forest thicket, the Bodhisatta, having become a lion, saw the Teacher absorbed in the attainment of cessation, and with a gladdened mind paid homage, circumambulated him, and filled with rapture and joy, roared the lion's roar three times, and for seven days, without abandoning the rapture with the Buddha as its object, went forth for food sustained by rapture and happiness alone, and having given up his life, stood attending upon him. The Teacher, after the elapse of seven days, having emerged from cessation, having looked at the lion, thought "Having gladdened his mind towards the Community of monks too, he will pay homage to the Community" - "Let the Community of monks come." The monks came at that very

moment. The lion gladdened his mind towards the Community. The Teacher, having observed his mind, declared: "In the future you will become a Buddha."

Now the Blessed One Paduma's city was Campaka, his father was a king named Asama, his mother was named Asamā, Sāla and Upasāla were the two chief disciples, his attendant was named Varuṇa, Rāmā and Surāmā were the two chief female disciples, a soṇa tree was his Bodhi tree, his body was fifty-eight cubits in height, and his lifespan was a hundred thousand years.

Afterwards a Teacher named Nārada arose. He too had three assemblies of disciples: at the first assembly there were a hundred thousand koṭis of monks, at the second ninety thousand koṭis, and at the third eighty thousand koṭis. At that time the Bodhisatta, having gone forth as a hermit, having become proficient in the five higher knowledges and the eight attainments, gave a great offering to the community of monks headed by the Buddha and made an offering of red sandalwood. He too declared of him: "In the future you will become a Buddha."

Now that Blessed One's city was named Dhañṇavatī, his father was a noble named Sudeva, his mother was named Anomā, Bhaddasāla and Jitamitta were the two chief disciples, his attendant was named Vāsiṭṭha, Uttarā and Phaggunī were the two chief female disciples, a great soṇa tree was his Bodhi tree, his body was eighty-eight cubits in height, and his lifespan was ninety thousand years.

Now after the Buddha Nārada, having passed beyond one incalculable aeon, at the summit of a hundred thousand aeons from now, in a single aeon, one Buddha alone arose, named Padumuttara. He too had three assemblies of disciples: at the first assembly there were a hundred thousand koṭis of monks, at the second on Mount Vebhāra ninety thousand koṭis, and at the third eighty thousand koṭis. Then the Bodhisatta, having been a great official named Jaṭila, gave a gift together with robes to the community of monks headed by the Buddha. He too declared concerning him "In the future you will be a Buddha." Now in the time of the Blessed One Padumuttara there were no sectarians; all devas and humans took refuge in the Buddha alone.

His city was named Haṃsavatī, his father was a noble named Ānanda, his mother was named Sujātā, Devala and Sujāta were the two chief disciples, his attendant was named Sumana, Amitā and Asamā were the two chief female disciples, a salala tree was his Bodhi tree, his body was eighty-eight cubits in height, the radiance of his body extended twelve yojanas in all directions, and his lifespan was a hundred thousand years.

After him, having passed beyond seventy thousand aeons, at the summit of thirty thousand aeons from now, in a single aeon two Buddhas arose: Sumedha and Sujāta. Sumedha too had three assemblies of disciples: at the first assembly in the city of Sudassana there were a hundred koṭis of arahants with taints destroyed, at the second ninety koṭis, and at the third eighty koṭis. At that time the Bodhisatta, having become a brahmin youth named Uttara, disbursed the eighty koṭis of wealth that had been stored away and set aside, gave a great offering to the community of monks headed by the Buddha, heard the Dhamma, established himself in the refuges, went forth and was ordained. He too declared concerning him "In the future you will be a Buddha."

The Blessed One Sumedha had a city named Sudassana, a king named Sudatta was his father, his mother was also named Sudattā, Saraṇa and Sabbakāma were the two chief disciples, his attendant was named Sāgara, Rāmā and Surāmā were the two chief female disciples, the great nīpa tree was his Bodhi tree, his body was eighty-eight cubits in height, and his lifespan was ninety thousand years.

Afterwards a Teacher named Sujāta arose. He too had three assemblies of disciples. At the first assembly there were six million monks, at the second fifty, and at the third forty. Then the Bodhisatta, having been a wheel-turning monarch, having heard "A Buddha has arisen," having approached, having heard the Teaching, having given the sovereignty of the four great continents together with the seven treasures to the community of monks headed by the Buddha, he went forth in the Teacher's presence. The inhabitants of the entire country, having taken up the national revenue, fulfilling the duties of monastery attendants, constantly gave a great gift to the community of monks headed by the Buddha. That Teacher too declared concerning him.

That Blessed One's city was named Sumaṅgala, a king named Uggata was his father, his mother was named Pabhāvatī, Sudassana and Sudeva were the two chief disciples, his attendant was named Nārada, Nāgā and Nāgasamālā were the two chief female disciples, the great bamboo tree was his Bodhi tree. It is said that it had sparse openings, a dense trunk, and with its great branches spreading out above, it shone like a peacock's tail-fan. That Blessed One's body was fifty cubits in height, and his lifespan was ninety thousand years.

Afterwards, at the summit of eighteen hundred cosmic cycles from now, in one cosmic cycle, three Buddhas arose - Piyadassī, Atthadassī, and Dhammadassī. Piyadassī too had three assemblies of disciples. At the first there were a hundred thousand koṭis of monks, at the second ninety koṭis, and at the third eighty koṭis. Then the Bodhisatta, having been a young man named Kassapa who had gone beyond the three Vedas, having heard the Teacher's proclamation of the Teaching, having had a monastery for the Community built by the relinquishment of a hundred thousand crores of wealth, he became established in the refuges and in the precepts. Then the Teacher declared concerning him "After the passing of eighteen hundred cosmic cycles you will be a Buddha."

That Blessed One's city was named Anoma, his father was a king named Sudinna, his mother was named Candā, Pālita and Sabbadassī were the two chief disciples, his attendant was named Sobhita, Sujātā and Dhammadinnā were the two chief female disciples, the piyaṅgu tree was his Bodhi tree, his body was eighty cubits in height, and his lifespan was ninety thousand years.

Afterwards a Blessed One named Atthadassī arose. He too had three assemblies of disciples. At the first there were nine hundred and eighty thousand monks, at the second eighty-eight thousand, and likewise at the third. At that time the Bodhisatta, being a great powerful ascetic named Susīma, brought a canopy of mandārava flowers from the deva world and honoured the Teacher. That Teacher too declared concerning him.

That Blessed One's city was named Sobhaṇa, a king named Sāgara was his father, his mother was named Sudassanā, Santa and Upasanta were the two chief disciples, his attendant was named Abhaya, Dhammā and Sudhammā were the two chief female

disciples, the campaka tree was his Bodhi tree, his body was eighty cubits in height, the radiance of his body pervaded a distance of one yojana all around at all times, and his lifespan was a hundred thousand years.

Afterwards a Teacher named Dhammadassī arose. He too had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having become Sakka, king of the devas, made an offering with divine perfumes and flowers and divine musical instruments. That Teacher too declared concerning him.

That Blessed One's city was named Saraṇa, his father was a king named Saraṇa, his mother was named Sunandā, Paduma and Phussadeva were the two chief disciples, his attendant was named Sunetta, Khemā and Sabbanāmā were the two chief female disciples, the rattaṅkura tree was his Bodhi tree - it is also called "kakudha tree" and "bimbijāla" - and his body was eighty cubits in height, and his lifespan was a hundred thousand years.

Afterwards, at the summit of ninety-four cosmic cycles from now, in one cosmic cycle, a Buddha named Siddhattha alone arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand koṭis of monks, at the second ninety koṭis, and at the third eighty koṭis. At that time the Bodhisatta, having been a hermit named Maṅgala, of risen radiance, accomplished in the power of direct knowledge, having brought a great rose-apple fruit, gave it to the Truth-finder. The Teacher, having consumed that fruit, declared of the Bodhisatta "At the summit of ninety-four cosmic cycles you will be a Buddha."

That Blessed One's city was named Vebhāra, his father was a king named Jayasena, his mother was named Suphassā, Sambala and Sumitta were the two chief disciples, his attendant was named Revata, Sīvalā and Surāmā were the two chief female disciples, the kaṇikāra tree was his Bodhi tree, his body was sixty cubits in height, and his lifespan was one hundred thousand years.

After him, ninety-two aeons ago from the present, two Buddhas arose in a single aeon - Tissa and Phussa. The Blessed One Tissa had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, being a warrior noble named Sujāta of great wealth and great fame, went forth into the ascetic life, attained great supernatural power, and having heard that a Buddha had arisen, took divine mandārava, lotus, and pāricchattaka flowers and honoured the Truth-finder as he was going amidst the fourfold assembly, and the flowers remained standing as a canopy in the sky. That Teacher also declared of him: "Ninety-two aeons hence you will become a Buddha."

That Blessed One's city was named Khema, his father was a warrior noble named Janasandha, his mother was named Padumā, Brahmadeva and Udaya were the two chief disciples, his attendant was named Samaṅga, Phussā and Sudattā were the two chief female disciples, the asana tree was his Bodhi tree, his body was sixty cubits in height, and his lifespan was one hundred thousand years.

Afterwards a Teacher named Phussa arose. He too had three assemblies of disciples; at the first assembly there were six hundred thousand monks, at the second fifty thousand, and at the third thirty-two thousand. At that time the Bodhisatta, being a warrior noble named Vijitāvī, relinquished a great kingdom, went forth in the presence of the Teacher, learned the three Piṭakas, and taught the Dhamma to a great multitude. And he fulfilled the perfection of virtue. He too declared concerning him "You will become a Buddha."

That Blessed One's city was named Kāsi, his father was a king named Jayasena, his mother was named Sirimā, Surakkhito and Dhammasena were the two chief disciples, his attendant was named Sabhiya, Cālā and Upacālā were the two chief female disciples, the āmalaka tree was his Bodhi tree, his body was fifty-eight cubits in height, and his lifespan was ninety thousand years.

Afterwards, ninety-one cosmic cycles from now, a Blessed One named Vipassī arose. He too had three assemblies of disciples; at the first assembly there were six million eight hundred thousand monks, at the second one hundred thousand, and at the third eighty thousand. At that time the Bodhisatta, of great supernormal power and great might, having been a king of serpents named Atula, gave to the Blessed One a great chair made of gold inlaid with the seven precious things. That Teacher also declared of him: "Ninety-one aeons hence you will become a Buddha."

That Blessed One's city was named Bandhumatī, his father was a king named Bandhumā. His mother was named Bandhumatī, Khaṇḍa and Tissa were the two chief disciples, his attendant was named Asoka, Candā and Candamittā were the two chief female disciples, the pāṭali tree was his Bodhi tree, his body was eighty cubits in height, the radiance of his body always pervaded seven leagues and remained so, and his lifespan was eighty thousand years.

After him, thirty-one aeons ago from the present, there were two Buddhas - Sikhī and Vessabhū. The Blessed One Sikhī also had three assemblies of disciples; at the first assembly there were one hundred thousand monks, at the second eighty thousand, and at the third seventy thousand. At that time the Bodhisatta, having been a king named Arindama, having carried on a great giving together with robes to the Community of monks headed by the Buddha, having given an elephant treasure adorned with the seven precious things, having made it the measure of an elephant, he gave allowable requisites. He too declared of him: "Thirty-one aeons hence you will become a Buddha."

That Blessed One's city was named Aruṇavatī, his father was a warrior noble named Aruṇavā, his mother was named Pabhāvatī, Abhibhū and Sambhava were the two chief disciples, his attendant was named Khemaṅkara, Sakhilā and Padumā were the two chief female disciples, the puṇḍarīka tree was his Bodhi tree, his body was seventy cubits in height, the radiance of his body pervaded three leagues and remained so, and his lifespan was seventy thousand years.

Afterwards a Teacher named Vessabhū arose. He too had three assemblies of disciples; at the first assembly there were eighty thousand monks, at the second seventy thousand, and at the third sixty thousand. At that time the Bodhisatta, being a king named Sudassana, offered a great gift including robes to the Community of monks headed by the Buddha, went forth in the presence of the Teacher, was

endowed with the qualities of good conduct, and was filled with reverence and joy towards the jewel of the Buddha. He too declared of him: "Thirty-one aeons hence you will become a Buddha."

That Blessed One's city was named Anoma, his father was a king named Suppatīta, his mother was named Yasavatī, Soṇa and Uttara were the two chief disciples, his attendant was named Upasanta, Dāmā and Samālā were the two chief female disciples, the sāla tree was his Bodhi tree, his body was sixty cubits in height, and his lifespan was sixty thousand years.

Afterwards, in this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One. The Blessed One Kakusandha had one assembly of disciples; therein there were forty thousand monks. At that time the Bodhisatta, being a king named Khema, offered a great gift including bowl and robes to the Community of monks headed by the Buddha, as well as medicines such as collyrium, and having heard the Teacher's discourse on the Dhamma, went forth. That Teacher too declared concerning him.

Now, the Blessed One Kakusandha had a city named Khema, a brahmin named Aggidatta was his father, a brahmin lady named Visākhā was his mother, Vidhura and Sañjīva were the two chief disciples, his attendant was named Buddhija, Sāmā and Campā were the two chief female disciples, the great sirīsa tree was his Bodhi tree, his body was forty cubits in height, and his lifespan was forty thousand years.

Afterwards, a Teacher named Koṇāgamana arose. He too had one assembly of disciples, wherein there were thirty thousand monks. At that time the Bodhisatta, being a king named Pabbata, surrounded by a retinue of ministers, went to the Teacher's presence, heard the teaching of the Dhamma, invited the Community of monks headed by the Buddha, gave a great offering, and having given robes of cotton, Chinese silk, silk, woollen blankets, and fine cloth as well as golden sandals, he went forth in the Teacher's presence. That Teacher too declared concerning him.

That Blessed One had a city named Sobhavatī, a brahmin named Yaññadatta was his father, a brahmin lady named Uttarā was his mother, Bhiyyosa and Uttara were the two chief disciples, his attendant was named Sotthija, Samuddā and Uttarā were the two chief female disciples, the udumbara tree was his Bodhi tree, his body was thirty cubits in height, and his lifespan was thirty thousand years.

Afterwards, a Teacher named Kassapa arose. He too had only one assembly of disciples, wherein there were twenty thousand monks. At that time the Bodhisatta was a young man named Jotipāla, who had mastered the three Vedas, was renowned on earth and in the sky, and was a friend of the potter Ghaṭikāra. Together with him, he approached the Teacher, heard the talk on the Teaching, went forth, and with aroused energy, having learned the three Piṭakas, he made the Buddha's dispensation resplendent through the accomplishment of his practice. That Teacher too declared concerning him.

That Blessed One's birth city was named Bārāṇasī. A brahmin named Brahmadaṭṭa was his father, a brahmin lady named Dhanavatī was his mother, Tissa and Bhāradvāja were the two chief disciples, his attendant was named Sabbamitto, Anuḷā

and Uruveḷā were the two chief female disciples, the nigrodha tree was his Bodhi tree, his body was twenty cubits in height, and his lifespan was twenty thousand years.

Now, after that Blessed One, apart from this Perfectly Enlightened One, there is no other Buddha. Thus, the Bodhisatta who had received a declaration in the presence of twenty-four Buddhas beginning with Dīpaṅkara, by means of which -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

Having brought together these eight conditions, with the aspiration made at the foot of Dīpaṅkara, making the effort thus: "Come, let me search here and there for the qualities that make a Buddha," and "Searching, I then saw the first, the perfection of giving" - the qualities that make a Buddha, beginning with the perfection of giving, were seen, and fulfilling them, he came as far as the existence as Vessantara. And while coming, the benefits that have been praised for Bodhisattas who have made their resolution -

"Thus, accomplished in all factors, men fixed in destination for enlightenment;
Wandering for a long course, even for hundreds of tens of millions of cosmic cycles.

"They are not born in Avīci, likewise not in the spaces between worlds;
They do not become those consumed by craving, hunger and thirst, nor
Kālakañjika demons.

"They do not become small creatures, even when born in an unfortunate realm;
Being born among human beings, they do not become blind from birth.

"There is no deformity of the ear, they do not become dumb or crippled;
They do not go to the state of being a woman, nor become hermaphrodites or eunuchs.

"They do not become included, men fixed in destination for enlightenment;
Released from the deeds with immediate result, everywhere of pure conduct.

"They do not pursue wrong view, having the view of the efficacy of action;
Even while dwelling in the heavens, they are not reborn in the unconscious realm.

"Among the gods of the Pure Abodes, a cause is indeed not found;
Good persons inclined towards renunciation, unbound from existence to existence;
They practise beneficent conduct for the world, they fulfil all the perfections.

He came having attained those benefits. And while he was fulfilling the perfections, in the time of the brahmin Akitti, in the time of the brahmin Saṅkha, in the time of King Dhanañcaya, in the time of King Mahāsudassana, in the time of Mahāgovinda, in the time of the great King Nimi, in the time of Prince Canda, in the time of the merchant

Visayha, in the time of King Sivi, in the time of King Vessantara - there is no measure of the existences fulfilled through the perfection of giving. But in particular, in the time of the Jātaka of the Wise Hare -

"Having seen one who had approached for alms, I gave up my own self;
In giving there is none equal to me, this is my perfection of giving." That is the summary -

Thus, for one making the relinquishment of self, the perfection of giving became the supreme perfection.

Likewise, in the time of the Nāga King Sīlavā, in the time of the Nāga King Campeyya, in the time of the Nāga King Bhūridatta, in the time of the Nāga King Chaddanta, in the time of Prince Jayaddisa, in the time of Prince Alīnasattu - there is no measure of the existences fulfilled through the perfection of virtue. But in particular, in the time of the Saṅkhapāla Jātaka -

"Even when pierced with stakes, even when struck with spears,
I do not become angry at the Bhoja princes, this is my perfection of morality."

Thus, for one making the relinquishment of self, the perfection of morality became the supreme perfection.

Likewise, in the time of Prince Somanassa, in the time of Prince Hatthipāla, in the time of the wise Ayoghara - having abandoned great kingship, there is no measure of the existences fulfilled through the perfection of renunciation. But in particular, in the time of the Cūḷasutasoma Jātaka -

"The great kingdom that had come into my possession, I discarded like a lump of spittle;
For one who gives up, there is no attachment - this is my perfection of renunciation."

Thus, for one going forth having abandoned the kingdom through non-attachment, the perfection of renunciation became the supreme perfection.

Likewise, in the time of the wise Vidhura, in the time of the wise Mahāgovinda, in the time of the wise Kudāla, in the time of the wise Araka, in the time of the wandering ascetic Bodhi, in the time of the wise Mahosadha - there is no measure of the existences fulfilled through the perfection of wisdom. But certainly for him, in the Sattubhastha Jātaka, during the time of the wise man Senaka -

"Investigating with wisdom, I released the brahmin from suffering;
In wisdom there is none equal to me, this is my perfection of wisdom."

For one showing the snake that had gone inside the leather bag, the perfection of wisdom became the supreme perfection.

Likewise, there is no measure of the individual existences fulfilled through the perfection of energy and so on. But certainly for him, in the Mahājanaka Jātaka -

"Not seeing the shore, in the midst of the water, all the humans were destroyed;

There is no change of mind, this is my perfection of energy."

Thus, for one crossing the great ocean, the perfection of energy became the supreme perfection.

In the Khantivādī Jātaka -

"As if beating one who is senseless, me with a sharp hatchet;
I do not become angry at the King of Kāsi, this is my perfection of patience."

Thus, for one enduring great suffering as if in a senseless state, the perfection of patience became the supreme perfection.

In the Mahāsutasoma Jātaka -

"Guarding truthful speech, having given up my life;
I released one hundred warriors, this is my perfection of truthfulness."

Thus, for the one guarding truth while giving up his life, the perfection of truth became the ultimate perfection.

In the Mūgapakkha Jātaka -

"Neither my mother nor father are hateful to me, nor is great glory hateful;
Omniscience is dear to me, therefore I determined upon the ascetic practice."

Thus, for the one undertaking the vow while giving up his life, the perfection of determination became the ultimate perfection.

In the Ekarāja Jātaka -

"No one is frightened of me, nor do I fear anyone;
Supported by the power of friendliness, I delight in the forest wilds then."

Thus, for the one practising friendliness without regard for his life, the perfection of friendliness became the ultimate perfection.

In the Lomahaṃsa Jātaka -

"I make my sleeping place in a cemetery, using charnel bones as a cushion;
Village boys come up and put on quite a show."

Thus, for the one who did not go beyond equanimity even when village boys produced pleasure and pain through spitting and the like, as well as through offerings of garlands, perfumes and the like, the perfection of equanimity became the ultimate perfection. This is the summary here; but in detail this meaning should be taken from the Cariyāpiṭaka.

Thus, having fulfilled the perfections, standing in the individual existence as Vessantara -

"This earth is without consciousness, not knowing happiness and suffering;
Yet even it, by the power of my giving, trembled seven times."

Having thus performed great meritorious deeds that caused the great earth to quake, at the end of his lifespan, passing away from there, he was reborn in the Tusita realm. There, surpassing the other devas in ten respects, while experiencing divine prosperity for the full lifespan - which by human reckoning would now reach its end in seven days - when the five forerunning signs appeared, namely: garments become soiled, garlands wither, sweat issues from the armpits, discolouration descends upon the body, and the deva does not remain settled on his divine seat - the deities, having seen those signs and being stirred with a sense of urgency thinking "Alas, the heavens will be empty!", knowing that the Great Being had fulfilled the perfections, reflected: "Now, without going to another divine realm, having been born in the human world and attained Buddhahood, beings who have performed meritorious deeds, passing away again and again as humans, will fill the divine realms" - and thus:

"When I was in the Tusita realm, I was then called Santusita;
The ten-thousandfold world system assembled and entreated me with joined palms.

"The time has come, O god, O great hero, having been born in your mother's womb;
Helping the world with its gods to cross over, awaken to the Deathless state."

Thus, having been requested for the attainment of Buddhahood, having surveyed the five great investigations - namely, the time, the continent, the country, the family, and the mother's lifespan - and having made his determination, he passed away from there, took rebirth in the Sakyan royal family, and there, being nurtured with great fortune, gradually reached the prime of youth. In this interval, the detailed account should be understood by way of the sutta passages beginning with "Mindful and clearly comprehending, Ānanda, the Bodhisatta passed away from the Tusita host and descended into his mother's womb" and their commentary.

He, experiencing the splendour of kingship like the splendour of the celestial realm in three palaces suited to the three seasons, on the occasion of going for sport in the park, having gradually seen the three divine messengers known as the aged, the sick, and the dead, being stirred with a sense of urgency, turned back, and on the fourth occasion, having seen a renunciant, having aroused an inclination for the going forth thinking "Good is the going forth," having gone to the park, having spent the daytime there, seated on the bank of the Maṅgala lotus pond, having been adorned and prepared by the son of the gods Vissakamma who had come in the guise of a barber, having heard the message of the birth of Rāhulabhadda, knowing the strength of affection for a son, thinking "Before this bond grows stronger, I shall cut it off," entering the city in the evening -

"Quenched surely is that mother, quenched surely is that father;
Quenched surely is that woman, whose husband is such as this."

Having heard this verse spoken by Kisāgotamī, the daughter of his paternal aunt, thinking "I have been reminded of the state of quenching by her," having released from his neck a pearl necklace worth a hundred thousand, having sent it to her, having entered his own mansion, seated on the royal couch, having seen the

unsightly state of the dancers overcome by sleep, with a disenchanted heart, having roused Channa, having had Kaṇḍaka brought, having mounted Kaṇḍaka, with Channa alone as companion, attended by the deities of the ten-thousandfold world system, having gone forth in the Great Renunciation, in the remaining part of that very night, having crossed over three great kingdoms, having gone forth on the bank of the Anomā river, having gradually gone to Rājagaha, having walked for alms there, seated on the slope of Paṇḍava mountain, being invited with a kingdom by the king of Magadha, having refused that, having made a promise to him to come to his realm after attaining omniscience, having approached Āḷāra and Udaka, being unsatisfied with the attainment gained in their presence, having striven in the great exertion for six years, on the full-moon day of Vesākha, early in the morning, having partaken of the milk-rice given by Sujātā in the village of Senāni, having set afloat the golden bowl on the river Nerañjarā, having spent the daytime in various attainments in the great forest grove on the bank of the Nerañjarā, in the evening, having taken the eight handfuls of grass given by Sotthiya, his virtues being praised by the Nāga king Kāḷa, having ascended the seat of enlightenment, having spread the grass, having made the resolve "I shall not break this cross-legged posture until my mind is liberated from the taints without clinging," having sat facing the eastern direction, while the sun had not yet set, having dispelled the forces of Māra, in the first watch attaining the knowledge of recollection of past lives, in the middle watch attaining the knowledge of the passing away and rebirth of beings, at the end of the last watch, penetrating the knowledge of omniscience adorned with all the qualities of a Buddha such as the ten powers and the four kinds of fearlessness - he realised this ocean of the Abhidhamma method. Thus should the account of his realisation be understood.

Having thus realised the Abhidhamma, having passed beyond the week of sitting in one cross-legged posture, the week of unblinking gazing, and the week of walking meditation, in the fourth week having examined the Abhidhamma realised through the attainment of self-arisen knowledge, having spent three more weeks at the Ajapāla tree, the Mucalinda tree, and the Rājāyatana, in the eighth week, seated at the foot of the Ajapāla banyan tree, becoming disinclined through reflection on the profundity of the Dhamma, being requested to teach the Dhamma by Brahmā Sahampati attended by the great Brahmā retinue of the ten-thousandfold world system, having surveyed the world with the Buddha-eye, having accepted Brahmā's invitation, looking about thinking "To whom should I first teach the Dhamma?" knowing that Āḷāra and Udaka had passed away, recollecting the great helpfulness of the group of five monks, having risen from his seat, going to the city of Kāsi, having conversed with Upaka along the way, on the full-moon day of Āsāḷhī, having reached the dwelling place of the group of five monks at the Deer Park in Isipatana, having persuaded them who were conducting themselves with an improper manner, setting in motion the Wheel of the Dhamma, he gave the drink of the deathless to eighteen koṭis of Brahmās headed by the Elder Aññāsikoṇḍañña. Thus should the account of the teaching up to the setting in motion of the Wheel of the Dhamma be understood. This is the summary here. The detailed account, however, should be understood by way of the Ariyapariyesana Sutta, the Pabbajja Sutta, and others together with their commentaries.

Now, for this Abhidhamma, which is thus endowed with the account of realisation and the account of teaching, there are three further accounts: the distant account, the

not-so-distant account, and the proximate account. Therein, from the foot of Dīpaṅkara onwards up to the Tusita city should be understood as the distant account. From the Tusita city onwards up to the seat of enlightenment is the not-so-distant account. "At one time the Blessed One was dwelling among the devas of Tāvatiṃsa, at the foot of the Pāricchattaka tree, on the Paṇḍukambala stone seat. There the Blessed One taught the Abhidhamma discourse to the Tāvatiṃsa devas" - this is its proximate account. This, for now, is the account of the origin.

The origin treatise is finished.

1. The Chapter on the Arising of Consciousness

Explanation of the Terms of the Threefold Matrix

Now,

As I speak this discourse on the Abhidhamma,
Listen with undistracted minds, for this discourse is rare indeed.

Thus the occasion has arrived for the teaching of the Abhidhamma discourse as promised. Therein, since the Abhidhamma consists of the seven treatises beginning with the Dhammasaṅgaṇī; And the Dhammasaṅgaṇī consists of four sections by way of the section on the arising of consciousness and so forth; And the section on the arising of consciousness is twofold by way of the matrix and the classification of terms; Therein, the matrix comes first; And that too is twofold: the matrix of triads and the matrix of dyads; Therein, the matrix of triads comes first; And in the matrix of triads, there is the wholesome triad, and in the wholesome triad, this term "wholesome states"; Therefore -

From here onwards, listen to this profound
Abhidhamma discourse as it is being spoken, with one-pointed minds, well and attentively.

1. "Wholesome mental states, unwholesome mental states, indeterminate mental states" - this, to begin with, is named after its first term and is called the wholesome triad. "Mental states associated with pleasant feeling, mental states associated with painful feeling, mental states associated with neither-painful-nor-pleasant feeling" - this is named after all its terms and is called the feeling triad. Thus the name of all triads and dyads should be understood either by way of the first term or by way of all terms. All of these are determined by fifteen divisions. For the triads have one division, and the dyads have fourteen. For the six dyads beginning with "mental states that are root-conditions, mental states that are not root-conditions," because they stand interconnected with one another both in text and in meaning, like a whorl or like a cluster, are called the "root-condition cluster." After that, the seven dyads beginning with "mental states that are conditionally arisen, mental states that are not conditionally arisen," being unconnected with one another, merely selected and sorted out from the commonality of being dyads and placed separately between clusters, and being smaller than the other great intermediate dyads, should be understood as "minor intermediate dyads." After that, by virtue of the six dyads

beginning with the canker dyad, there is the "canker cluster"; likewise, by virtue of the dyads beginning with the fetter dyad, there is the "fetter cluster"; likewise, by virtue of the dyads beginning with the tie, flood, yoke, and hindrance dyads, there are the "tie-flood-yoke-hindrance clusters"; by virtue of the five dyads beginning with the misapprehension dyad, there is the "misapprehension cluster." All seven clusters should be understood. After that, the fourteen dyads beginning with "mental states that have an object" are called "great intermediate dyads." After that, the six dyads beginning with the clinging dyad are called the "clinging cluster." After that, the eight dyads beginning with the defilement dyad are called the "defilement cluster." After that, the eighteen dyads beginning with the dyad of what is to be abandoned by seeing, because they are placed at the end of the Abhidhamma schedule, are called "back dyads." The forty-two dyads beginning with "mental states partaking of true knowledge, mental states partaking of ignorance" are called "suttanta dyads." Thus all of these should be understood as determined by fifteen divisions.

Now, these thus determined become two groups by way of those with extension and those without extension. Among these, nine triads and seventy-one dyads, because they encompass material and immaterial mental states with extension, are called "with extension." The remaining thirteen triads and seventy-one dyads are called "without extension." Therein, among the triads, the feeling triad, the applied-thought triad, the rapture triad, the arisen triad, the past triad, and the four object triads - these nine triads are called "with extension." Among the dyads, at the end of each of the nine clusters from the root-condition cluster to the end of the clinging cluster there are three dyads each, at the end of the defilement cluster there are four dyads, the two great intermediate dyads "mental states associated with mind, mental states dissociated from mind" and "mental states conjoined with mind, mental states disjoined from mind," and among the suttanta dyads, excluding the four dyads - the designation dyad, the language dyad, the concept dyad, and the mentality-materiality dyad - the remaining thirty-eight dyads - these are called "with extension." The remaining triads and dyads not mentioned should be understood as all being "without extension."

Now, this is the sequential word-commentary on the schedule terms beginning with "wholesome mental states": The word "kusala" is found in the senses of health, blamelessness, 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? That bodily conduct, great king, which is blameless" and "Furthermore, venerable sir, this is the supreme excellence, that the Blessed One teaches the Dhamma regarding wholesome mental states" - in such passages it is found in the sense of blamelessness. In such passages as "You are skilled in the parts and accessories of a chariot," "Skilled women trained in dancing and singing" - it is found in the sense of skilfulness. In such passages as "Because of undertaking wholesome mental states, monks," "Because of the doing and accumulating of wholesome kamma" - it is found in the sense of pleasant-result. Here it applies in the senses of health, blamelessness, and pleasant-result.

Now this word "dhamma" is found in the senses of scriptural learning, cause, virtue, absence of a being and absence of a soul, and so forth. For it is found in the sense of scriptural learning in such passages as "He learns the Dhamma - the discourses,

mixed prose and verse" and so forth. In the sense of cause in such passages as "Knowledge of the cause is the analytical knowledge of mental states" and so forth.

"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 as these, it is found in the sense of virtue. In such passages as "On that occasion there are mental states," "He dwells contemplating mental states in mental states" and so forth, it is found in the sense of absence of a being and absence of a soul. Here too it applies in the sense of absence of a being and absence of a soul.

The meaning of the word here, however, is: They shake, move, agitate, and destroy despicable, evil mental states - thus they are "wholesome" (*kusalā*). Or, those that lie in a despicable manner are "kusa" (blades of grass). They cut and sever those kusa, which are reckoned as unwholesome - thus they are "wholesome" (*kusalā*). Or, knowledge is called "kusa" because it makes thin and brings to an end despicable things. They are to be taken up by that kusa (knowledge) - thus they are "wholesome" (*kusalā*); the meaning is: they are to be grasped and set in motion. Or, just as kusa grass cuts the part of the hand on both sides, so too these cut the defilement side that has gone to both sides through the state of having arisen and not having arisen. Therefore, because they cut like kusa grass, they are also called "wholesome" (*kusalā*). But they bear their own intrinsic nature - thus they are "mental states" (*dhammā*). Or, they are borne by conditions, or they are maintained according to their own intrinsic nature - thus they are "mental states" (*dhammā*). Not wholesome - unwholesome. The meaning is: opposed to the wholesome, just as foes are opposed to friends, and just as non-greed and the like are opposed to greed and the like. "Not declared" means indeterminate; the meaning is: not spoken of as being wholesome or unwholesome. Among these, wholesome states have the characteristic of being blameless and having pleasant results; unwholesome states have the characteristic of being blameworthy and having painful results; indeterminate states have the characteristic of being without results.

But are these terms such as "wholesome" and "mental states" and so forth synonymous or different in meaning? What about this? If they are synonymous, then this expression "wholesome mental states" becomes similar to saying "wholesome-wholesome." If they are different in meaning, then triads and dyads would become hexads and tetrads, and there would be a disconnection of terms.

For just as when the terms "wholesome," "form," and "possessing eyes" are stated, there is no connection whatsoever between terms that do not refer to each other in meaning, so too here a disconnection of terms would arise. And terms that lack connection between what precedes and what follows are indeed purposeless. Moreover, even with the question that follows, "Which mental states are wholesome?" - a contradiction would arise with that too. For mental states are certainly not wholesome; yet this is said - "Which mental states are 'wholesome'?" Another method - If these are synonymous, then from the unity of the three "mental states," the unity of the wholesome and so forth would also follow. For the three "mental states" that

are preceded by wholesome and so forth are one by virtue of their nature as mental states. Therefore, the unity of the wholesome and so forth, which are not different in meaning from the triad of mental states, would also follow. "Whatever is wholesome, that is unwholesome, that is indeterminate." "If, however, you do not accept the unity of the three mental states, and you say that the mental state preceded by wholesome is one thing, the mental state preceded by unwholesome is another, and the mental state preceded by indeterminate is yet another, then in that case, a mental state is an existent thing, and what is other than an existent is a non-existent - so the mental states reckoned as existents preceded by wholesome would be one thing, and the mental state preceded by unwholesome would be a non-existent, and likewise the one preceded by indeterminate. And the one preceded by wholesome would also be other than those. Thus the wholesome and so forth, being not different from the mental states that have arrived at non-existence, would themselves be mere non-existents."

All of this is without valid reason. Why? Because conventional usage is established according to accepted convention. For conventional usage is established precisely in the way it is accepted and agreed upon with respect to meanings. Nor is it the case that in such expressions as "wholesome mental states" the statement of 'mental states' preceded by 'wholesome' and the statement of 'wholesome' followed by 'mental states' is accepted by the wise as being without any distinction of meaning, in the manner of saying 'wholesome wholesome'; nor is it the case that the words 'wholesome', 'form', and 'possessing sight' are such that their meanings are mutually unrelated. Rather, the word 'wholesome' is here accepted as illuminating the meaning designated as blameless and productive of pleasant result; the word 'unwholesome' as illuminating the meaning of blameworthy and productive of painful result; the word 'indeterminate' as illuminating the meaning of being without result; and the word 'mental states' as illuminating the meaning of bearing their own intrinsic nature, and so forth. That word 'mental states', being stated immediately after any one of these, indicates the general meaning common to them. For all of these are indeed mental states by the characteristic of bearing their own intrinsic nature, and so forth. And the words 'wholesome' and so forth, being stated before the word 'mental states', indicate their own respective particular meanings to it. For a mental state is either wholesome, or unwholesome, or indeterminate. Thus, when stated separately, they are accepted as each illuminating only their own respective meaning. When stated together with the word 'mental states', they are accepted by the wise in the world as illuminating either the general meaning common to them or their particular meaning. Therefore, whatever has been said here by way of raising objections through the alternative of identity or difference of meaning - all of that is without valid reason. This, then, is the sequential word-commentary on the wholesome triad. By this same method, the method for the remaining triads and dyads should also be understood. Henceforth, however, we shall explain only what is distinctive.

2. In "associated with pleasant feeling" and so forth, the word "pleasant" (sukha) is found in the senses of pleasant feeling, root of pleasure, pleasant object, cause of pleasure, basis for conditions of pleasure, non-affliction, nibbāna, and so forth. For this is found in the sense of pleasant feeling in such passages as "with the abandoning of pleasure." In such passages as "Pleasant is the arising of Buddhas" and "Pleasant is dispassion in the world," it is found in the sense of root of pleasure;

in such passages as "Since, Mahāli, form is pleasant, beset by pleasure, engrossed in pleasure," it is found in the sense of pleasant object. In such passages as "This, monks, is a designation for happiness, that is to say, merits" and so on, it is in the sense of a cause of happiness. In such passages as "It is not easy, bhikkhus, to describe how pleasant the heavenly realms are" and "They do not know pleasure who do not see Nandana," it is found in the sense of basis for conditions of pleasure. In such passages as "These states are pleasant abidings in this very life," it is found in the sense of non-affliction. In such passages as "Nibbāna is the supreme pleasure," it is found in the sense of nibbāna. Here, however, it should be understood in the sense of pleasant feeling only. The word "feeling" (vedanā) in such passages as "feelings arise being known" occurs in the sense of what is felt only.

The word "unpleasant" (dukkha) is found in the senses of unpleasant feeling, basis of suffering, unpleasant object, condition of suffering, basis for conditions of suffering, and so forth. For this is seen in the sense of unpleasant feeling in such passages as "with the abandoning of pain" and so on. In such passages as "Birth too is suffering," it is found in the sense of basis of suffering. In such passages as "Because, Mahāli, matter is painful, affected with pain, overwhelmed by pain" and so on, it is used in the sense of a painful object. In such passages as "Painful is the accumulation of evil" and so on, it is used in the sense of a condition for suffering. In such passages as "It is not easy, bhikkhus, to describe how painful the hells are," it is found in the sense of basis for conditions of suffering. Here, however, it should be understood in the sense of unpleasant feeling only.

The meaning of the word here, however, is: It gives pleasure, thus it is pleasant (sukhā). It afflicts - thus unpleasant (dukkhā). Neither unpleasant nor pleasant, thus it is neither-unpleasant-nor-pleasant (adukkhamasukhā). The syllable "ma" is stated for the purpose of euphonic conjunction. All of them experience, undergo the flavour of the object, thus they are feelings (vedanā). Among those, pleasant feeling has the characteristic of experiencing the desirable; unpleasant feeling has the characteristic of experiencing the undesirable; neither-unpleasant-nor-pleasant feeling has the characteristic of experiencing the opposite of both. Now, as for the word "associated" (sampayutta) in all three terms, its meaning is: Conjoined equally by way of modes, thus they are associated (sampayuttā). By which modes? By co-arising and so forth. "Are there no states associated with any states? Yes" - for in the refutation of this question, the meaning of association is stated by way of co-arising and so forth thus: "Are there not some states that are accompanied by, co-born with, commingled with, of single arising, of single cessation, of single base, and of single object as some states?" Thus, conjoined equally by these modes of co-arising and so forth, they are associated (sampayuttā).

3. In the Resultant Triplet, "resultant" (vipākā) means the results (pākā) of wholesome and unwholesome states that are mutually distinct. This is a designation for mental states that have attained the condition of having ripened. "States that have resultant quality" (vipākadhammadhammā) means states whose intrinsic nature is to produce results. Just as beings whose intrinsic nature is birth and ageing, whose natural condition is birth and ageing, are called "subject to birth" and "subject to

ageing," so too the meaning is that states whose intrinsic nature is to produce results, whose natural condition is to produce results, in the sense of generating results. The third term is stated by way of the rejection of both natures.

4. In the triad of clung-to and subject to clinging, "clung-to" (upādinna) means taken up (ādinna) by kamma that is accompanied (upetena) by craving and views by way of making them objects, grasped as their fruit. "Subject to clinging" (upādāniyā) means beneficial to the clings (upādānānaṃ hitā) by having reached the state of being objects and through connection with clinging. This is a designation for those states that serve as object-conditions for clinging. They are both clung-to and subject to clinging, thus "clung-to and subject to clinging" (upādiṇṇupādāniyā); this is a designation for material and immaterial states produced by kamma with taints. Thus, by this method, the meaning of the remaining two terms should be understood as including negation.

5. In the triad of defiled and subject to defilement, "it defiles" means defilement; the meaning is that it afflicts and torments. "Endowed with defilement" means defiled. They are worthy of defilement by occurring having made themselves as object, or they are engaged in defilement, because they do not transcend the state of being its object - thus they are "subject to defilement." This is a designation for those that serve as object-conditions of defilement. They are defiled and they are subject to defilement - thus they are "defiled and subject to defilement." The remaining two terms should also be understood in the same manner as stated in the preceding triad.

6. In the triad of applied thought, those occurring by way of association together with applied thought are "with applied thought." Those together with sustained thought are "with sustained thought." Those that are with applied thought and with sustained thought are "with applied and sustained thought." Those devoid of both are "without applied and sustained thought." Among applied and sustained thought, sustained thought alone is the measure, the extent, of these - thus they are "sustained thought only." The meaning is that beyond sustained thought, they do not enter into association with applied thought. Those that are without applied thought and are sustained thought only - thus they are "without applied but sustained thought only."

7. In the Rapture Triad, "accompanied by rapture" means having gone to the state of co-arising and so forth together with rapture; the meaning is "associated with rapture." The same method applies to the remaining two terms as well. Here, "equanimity" refers to neither-painful-nor-pleasant feeling. For it looks on (upekkhati) at the occurrence in the mode of pleasure and pain, and because it is established in a neutral mode, it occurs in that mode - thus it is "equanimity." Thus, having taken just two terms from the feeling triad, this triad is stated for the purpose of showing the distinction of pleasure without rapture from pleasure with rapture.

8. In the triad of vision, "through vision" means through the path of stream-entry. For that is called "vision" because it sees nibbāna for the first time. Although the change-of-lineage (gotrabhu) sees it even earlier, just as a man who has come to the king's presence on some business, even having seen the king from afar walking along the street seated on an elephant's back, when asked "Have you seen the king?" says "I have not seen him" - even though he has seen him - because the task to be done has not been accomplished. In the same way, even though nibbāna has been seen,

because of the absence of the abandonment of defilements that is to be accomplished, it is not called "vision." For that knowledge stands in the place of adverting for the path. "By meditative development" means by the remaining three paths. For the remaining three paths arise by way of meditative development regarding the very same dhamma seen by the first path; they do not see anything not previously seen, therefore they are called "meditative development." The third term is stated by way of the rejection of both.

9. In the triad immediately following, "the root to be abandoned through vision belongs to these" - thus they are "connected with root to be abandoned through vision." In the second term too, the same method applies. In the third term, the meaning should not be taken as "the root to be abandoned neither through vision nor by meditative development belongs to these"; rather, the meaning should be taken as "there exists in these a root that is to be abandoned neither through vision nor by meditative development." For otherwise, rootless states would not be included; for they simply have no root that could be abandoned through vision or meditative development. Even among those with roots, the abandoning would apply to those other than the roots, not to the roots themselves; for it is only the root of these that is said to be "to be abandoned neither through vision nor by meditative development," not those states themselves. And both of these interpretations are not intended. Therefore, the meaning should be taken as "connected with root to be abandoned neither through vision nor by meditative development" means "there exists in these a root that is to be abandoned neither through vision nor by meditative development."

10. In the section on leading to accumulation: that which is accumulated by the defilements of kamma is accumulation (*ācaya*). This is the designation for rebirth-linking, death, destination, and occurrence. Being the cause thereof, by way of producing it, they lead to that accumulation; or they lead the person for whom they occur to accumulation as already described - thus they are "leading to accumulation" (*ācayagāmino*); this is a designation for states that are wholesome and unwholesome with taints. Because it is separated from accumulation - that is, from the heaping up designated as accumulation - *Nibbāna* is "separated from accumulation" (*apacaya*), thus non-accumulation. Because they occur having made that their object, they lead to non-accumulation - thus they are "leading to non-accumulation" (*apacayagāmino*); this is a designation for the noble paths. Furthermore, like a bricklayer building a wall, those that proceed accumulating occurrence are "leading to accumulation." Like a person demolishing brick after brick that has been piled up by him, those that proceed diminishing that very occurrence are "leading to non-accumulation." The third term is stated by way of the rejection of both.

11. In the Trainee Triplet: "born in the three trainings" - thus they are trainees (*sekkhā*). "These belong to the seven trainees" - thus too they are trainees. "Because their training is not yet completed, they themselves are still training" - thus too they are trainees. "Because there is nothing further to be trained in, they are not trainees" - thus they are beyond training (*asekkhā*). Or, "those who have attained the highest development of training" - thus too they are beyond training. This is a designation for the states of the fruit of arahantship. The third term is stated by way of the rejection of both.

12. In the triad of the limited, because of being broken on all sides, something small is called "limited"; as in such passages as "a limited lump of cow dung." These too are called "limited" because they are as if of little power; this is a designation for sense-sphere states. Having reached the state of greatness through the ability to suppress defilements, through abundant fruit, and through long continuity, or having been attained through great and superior desire, energy, mind, and wisdom - thus they are "exalted." The states that make a measure, namely lust and so forth, are called "measure." Either by way of object or by way of association there is no measure for these, and they are the opposite of measure - thus they are "limitless."

13. In the triad of those with a limited object, "a limited object is theirs" - thus they are "with a limited object." The same method applies to the remaining two terms as well.

14. In the inferior triad, "inferior" means low, unwholesome states. "Medium" means those that exist between the inferior and the superior. The remaining states of the three planes are "superior" in the sense of being supreme and in the sense of being unsatiating; supramundane states.

15. In the Wrongness Triad, they are of wrong nature (*micchattā*) because, even though wished for thus: "They will bring me benefit and happiness," they do not actually do so, and because they operate in a perverted manner, such as perceiving beauty in what is foul and so forth; they are fixed (*niyatā*) because, when there is giving of result, they give result immediately after the breaking up of the aggregates; they are of wrong nature and they are fixed, thus they are fixed in wrongness (*micchattaniyatā*). They are of right nature (*sammattā*) because they are of true nature, in the sense opposite to what has been stated; they are of right nature and they are fixed, by giving fruit immediately, thus they are fixed in rightness (*sammattaniyatā*). Those that are not fixed in either way are unfixed (*aniyatā*).

16. In the triad of having the path as object: it seeks, searches for *nibbāna*, or it goes destroying the defilements - thus it is the path (*magga*). The path is the object of these - thus they have the path as object (*maggārammaṇā*). The eightfold path too is the root of these in the sense of being a condition - thus they are connected with the path as root (*maggahetukā*). The roots associated with the path, or the roots in the path - thus they are path-roots (*maggahetū*). Those are the roots of these - thus too they are connected with the path as root (*maggahetukā*). Right view is itself both path and root. Thus the path is the root of these - in this way too they are connected with the path as root (*maggahetukā*). The path is the predominance of these in the sense of proceeding by overcoming - thus they have the path as predominance (*maggādhīpatino*).

17. In the Arisen Triplet, "arisen" means having gone upward, having proceeded from the moment of arising up to the moment of dissolution. "Not arisen" means unarisen. "States subject to arise" means those that will certainly arise, because a portion of their cause has been fully completed.

18. In the Triad of the Past, "past" means having reached their own intrinsic nature or the moment of arising and so forth, and then having passed beyond. "Future" means those that have not yet come to either of those two. "Present" means those that have arisen dependent on this and that cause.

19. In the next triad, "that which is past is the object of these" - thus they are "having a past object." The same method applies to the remaining two terms as well.

20. In the triad of internal states, "internal" (ajjhata) means: occurring with the grasping "we who are occurring thus are a self," having made oneself the subject with an intention as if "we shall go." Now this word "ajjhata" is seen in four senses: as the domain-internal, as the own-internal, as the internal-internal, and as the object-internal. In such passages as "Therefore, Ānanda, that monk should steady the mind internally upon that very same previous sign of concentration," and "Delighting internally, concentrated" - here it is seen in the sense of domain-internal. In such passages as "Internal tranquillity," and "One dwells contemplating phenomena in phenomena internally" - in the sense of own-internal. In such passages as "The six internal sense bases" - in the sense of internal-internal. In such passages as "But, Ānanda, this dwelling has been fully awakened to by the Truth-finder, namely, by not attending to any signs, one enters upon and dwells in internal emptiness" - in the sense of object-internal; the meaning is "the place of sovereignty." For fruition attainment is indeed called the place of mastery of the Buddhas. Here, however, the own-internal is intended. Therefore, states that are personal, occurring in one's own continuum, should be understood as "internal." But those that are external to that, whether bound to the sense faculties or not bound to the sense faculties, are called "external." The third term is stated by way of both of those.

21. The immediately following triplet is stated by way of occurring having made those very same three kinds of states as object.

22. In the triad of the manifest: "manifest" (sanidassanā) means with manifestation (nidassana), which is reckoned as the state of being visible (daṭṭhabbabhāva). "Impinging" (sappaṭighā) means with impingement (paṭigha), which is reckoned as the state of striking against (paṭihanābhāva). "Manifest and impinging" (sanidassanasappaṭighā) means they are both manifest and impinging. "Non-manifest" (anidassanā) means there is no manifestation for them, which is reckoned as the state of being visible. "Non-manifest but impinging" (anidassanasappaṭighā) means they are non-manifest and impinging in the manner already stated. The third term is stated by way of the rejection of both. This, for now, is the sequential explanation of the terms of the triad matrix.

The explanation of the terms of the Tika-mātikā is concluded.

Explanation of the Terms of the Twofold Matrix

1-6. In the dyad matrix, however, we shall explain only the terms not yet dealt with in the triads. In the root group, firstly, "states that are roots" means states reckoned as roots in the sense of being a foundation. "Hetū dhammā" is also a reading. "Not roots" is the term of negation of those very same. "With roots" means having a root that occurs together by way of association. "Rootless" means there is no root that occurs in just that way for these. "Associated with a root" means associated with a root by virtue of arising together, etc. "Dissociated from a root" means dissociated from a root. Although there is no difference in meaning between these two dyads, they are stated by way of the elegance of teaching or according to the disposition of

persons who understand in that way. Thereafter, by combining the first dyad with the second and third, three further dyads are stated according to what is possible, by virtue of the terms "roots," "not roots," etc. Therein, just as "states that are roots and also with roots" is possible, so too is "states that are roots and also rootless." And just as "states that are with roots but not roots" is possible, so too is "states that are rootless but not roots." The same method applies also to the combination with the root-associated dyad.

Therein, since it is already established that "states that are not roots are both with roots and rootless," the additional term "kho pana" is stated in "states that are not roots, however"; by virtue of that, it should be understood that this additional meaning is included. How? Not only are "states that are not roots" also others that are "neither with roots nor rootless" in just that way, but also in another way. This is what is meant - Just as "states that are not roots are both with roots and rootless," so too "states that are roots are both with roots and rootless." And just as "states that are not roots are both with roots and rootless," so too "states that are not roots are both associated with a root and dissociated from a root."

7-13. In the Minor Intermediate Couplets, "with condition" (sappaccayā) means together with the condition that produces them. "Without condition" (appaccayā) means there is no condition for their arising or persistence. "Conditioned" (saṅkhatā) means made by conditions coming together. "Not conditioned" means "unconditioned" (asaṅkhatā). "Possessing form" (rūpino) means form exists in them in an inseparable manner. "Formless" (arūpino) means such form does not exist in them. Or, form is that which has the characteristic of being afflicted; "possessing form" (rūpino) means that exists in them. "Not possessing form" means "formless" (arūpino). Regarding "mundane states" (lokiyā dhammā): "world" (loko) is said to be the round of existence in the sense of disintegrating and breaking apart; "mundane" (lokiyā) means engaged in the world by being included therein. "Emerged from that" means "transcendent" (uttarā); "supramundane" (lokuttarā) means transcending the world by not being included in the world. "Cognisable by some" (kenaci viññeyyā) means to be cognised by some one among eye-consciousness and so forth, either by eye-consciousness or by ear-consciousness. "Not cognisable by some" (kenaci na viññeyyā) means not to be cognised by that very same eye-consciousness or ear-consciousness. This being so, the couplet arises from the difference in meaning of both terms.

14-19. In the mental corruption group, they corrupt (āsavanti), thus they are mental corruptions (āsavā). From the eye etc. from the mind too they stream and proceed - this is what is said. Or, they flow (savanti) with respect to states up to the change-of-lineage, and with respect to realm up to the peak of existence, thus they are mental corruptions (āsavā). The meaning is that they occur having included within them these states and this realm. For this prefix 'ā' has the sense of including within. In the sense of having been long-fermented, intoxicating liquors and the like are called āsavā (fermentations). They are like fermentations (āsavā), thus too they are mental corruptions (āsavā). For in the world, liquor and so on that have long been dwelling are called mental corruptions (āsavā). And if mental corruptions in the sense of having long been dwelling, these very ones deserve to be so. For this was said: "A first point, monks, is not discerned of ignorance: 'Before this, ignorance did not exist'"

and so on. Or, mental corruptions also because they flow and produce the extended suffering of the round of rebirths (saṃsāra). Others apart from those are called non-mental corruptions. They are with mental corruptions (sāsavā) because they occur together with the mental corruptions, having made themselves their object. They are without mental corruptions (anāsavā) because for those occurring in this way, there are no mental corruptions. The remainder should be understood in the manner stated in the root-condition group. But this is the distinction - just as there the concluding couplet "non-root-condition states are with root-conditions and without root-conditions" was stated by placing the second term of the first couplet at the beginning, so here "non-mental corruption states are with mental corruptions and without mental corruptions" was not stated. Although it was not stated, this and the other distinction should be understood in the very manner stated there.

20-25. In the fetter group: they fetter, that is, bind that person in whom they exist to the round of existence - thus they are "fettters" (saṃyojanā). Those other than these are called "non-fettters" (no saṃyojanā). Having assumed the status of objects, they are beneficial to the fettters in the connection of fettering - thus they are "fetter-related" (saṃyojaniyā). This is a designation for those that serve as object-conditions for the fettters. Those that are not fetter-related are "non-fetter-related" (asaṃyojaniyā). The remainder should be construed in the same manner as stated in the root-cause group.

26-31. In the mental knot group, those which are found in a person tie and bind him in the round of existence by way of death and rebirth - thus they are "mental knots." Those other than these are "non-mental knots." Those that are to be tied by the mental knots by way of being made their object are "liable to mental knots." The remainder should be construed in the same manner as stated in the root-cause group. And just as here, so too in the subsequent groups, what remains unstated should be understood in each case in the same manner as stated therein.

32-37. In the flood group, they are called "floods" (oghā) because they submerge (ohananti), that is, cause to sink (osīdāpenti), the one in whom they exist, in the round of existence itself. They are called "subject to floods" (oghaniyā) because they must be overcome (atikkamitabbā) by the floods, having been made their object, since they are to be surmounted. They should be understood as the very states that are objects of the floods.

38-43. They bind to the round of existence in the group of bonds, thus they are mental bonds (yogā). The mental bond-related (yoganiyā) should be understood in the same way as the flood-related (oghaniyā).

44-49. In the Hindrance Group: they are called hindrances (nīvaraṇā) because they hinder and envelop the mind. States liable to hindrances (nīvaraṇiyā) should be understood in the same way as states liable to fettters (saṃyojaniyā).

50-54. In the adherence group, having gone beyond the actual characteristic of impermanence and so forth of states, those that operate by way of grasping as 'permanent' and so forth, touching wrongly, are adherences (parāmāsā). Because they are adhered to (parāmaṭṭhā) by adherences by way of being made into objects, they are called adhered to (parāmaṭṭhā).

55-68. In the Greater Pairs, "with sense-object" (sārammaṇā) means together with a sense-object, since they do not occur without having taken a sense-object. "Without sense-object" (anārammaṇā) means there is no sense-object for these. "Mind" (cittā) in the sense of cognising, or "mind" (cittā) in the sense of being variegated. "Mental" (cetasikā) means yoked to the mind by way of inseparability. "Mixed with mind" (cittasamsaṭṭhā) means mixed with mind from arising up to dissolution, by way of approaching a state of uninterruptedness. "Unmixed with mind" (cittavisamsaṭṭhā) means unmixed with mind because of not approaching a state of uninterruptedness, even though occurring together. "Origin" (samuṭṭhānaṃ) means that by which they originate. "Having mind as origin" (cittasamuṭṭhānā) means mind is the origin of these. "Co-existing" (sahabhuno) means they exist together. "Co-existing with mind" (cittasahabhuno) means co-existing with mind. "Following" (anuparivattino) means they follow along. What do they follow along? Mind. "Following mind" (cittānuparivattino) means following along with mind. "Mixed with and originated by mind" (cittasamsaṭṭhasamuṭṭhānā) means they are mixed with mind and originated by mind. "Mixed with, originated by, and co-existing with mind" (cittasamsaṭṭhasamuṭṭhānasahabhuno) means they are mixed with mind, originated by mind, and indeed co-existing with mind. "Mixed with, originated by, and following mind" (cittasamsaṭṭhasamuṭṭhānānuparivattino) means they are mixed with mind, originated by mind, and indeed following mind. The remaining terms should be understood by way of negation of the stated terms. "Internal" (ajjhakkikā) means just internal, as stated in the internal triad, with reference to what is internal within oneself. "External" (bāhirā) means being outside of that. "Derived" (upādā) means they derive from the great elements themselves, they are not derived like the great elements. "Not derived" (noupādā) means they are simply not derived.

69-74. They are called "clinging" (upādānā) because they firmly grasp (bhusaṃ ādiyanti) the groups of clinging; the meaning is that they take hold with a tenacious grip. Those other than these are non-clinging.

75-82. In the Defilement Group, the meaning should be understood in the same manner as stated in the Defiled Triplet.

83-100. In the subsequent pairs, "they range in sense-desires" - thus they are sense-sphere (kāmaṇvacaṛā); "they range in form" - thus they are form-sphere (rūpaṇvacaṛā). They frequent in immaterial existence - thus they are of the immaterial-sphere. This is the summary here. The detail, however, will become clear further on. "Included" (pariyāpannā) means included within the round of the three planes. "Not included in that" means not-included (apariyāpannā). 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. "Not leading out" (aniyyānikā) means they do not lead out by this characteristic. "Fixed" (niyatā) means fixed in giving their fruit immediately after death or after their own occurrence. "Unfixed" (aniyatā) means similarly being unfixed. "Superior" (uttarā) means they surpass, that is, they abandon other states. "With something superior" (sauttarā) means together with superior states that are capable of surpassing them. "Without superior" (anuttarā) means there is nothing superior to these. "They cause conflict" - thus they are conflicts (raṇā); beings overcome by which cry and lament in various ways - this is a designation for those defilements beginning with lust and the like. "With conflicts"

(saraṇā) means together with conflicts by way of association and by way of being in the same place as what is to be abandoned. "Without conflicts" (araṇā) means in that manner there are no conflicts in these.

Explanation of the Terms of the Suttanta Twofold Matrix

101-108. In the Suttantika pairs, they partake of true knowledge by way of association, thus they are "conducive to true knowledge"; they occur in the portion of true knowledge, in the division of true knowledge, thus too they are "conducive to true knowledge." Therein, insight knowledge, mind-made supernormal power, and the six direct knowledges - these are the eight true knowledges. By the former meaning, the states associated with those are also conducive to true knowledge. By the latter meaning, whichever one among those is a true knowledge, that is true knowledge. The rest are conducive to true knowledge. Thus it should be understood that both true knowledge itself and the states associated with true knowledge are indeed conducive to true knowledge. Here, however, only the associated states are intended. They partake of ignorance by way of association, thus they are "conducive to ignorance." They occur in the portion of ignorance, in the division of ignorance, thus too they are "conducive to ignorance." Therein, the darkness that conceals suffering, that which conceals the origin, etc. - these are the four ignorances. By the former method, the states associated with those are also conducive to ignorance. Whichever one among those is an ignorance, that is ignorance. The rest are conducive to ignorance. Thus it should be understood that both ignorance itself and the states associated with ignorance are indeed conducive to ignorance. Here, however, only the associated states are intended.

Furthermore, because of their inability to destroy the darkness of defilements by not overwhelming it, lightning is their simile, thus they are "like lightning." Because of their ability to destroy completely, the thunderbolt is their simile, thus they are "like a thunderbolt." Because of being established in fools, those in which they are established are called "foolish" by way of proximity. Because of being established in the wise, they are "wise." Or they are "foolish" because of making one foolish, and "wise" because of making one wise. "Dark" means black, making the mind lose its luminous nature. "Bright" means white, making the mind luminous in nature. Or they are "dark" because of being the cause of dark birth; they are "bright" because of being the cause of bright birth. They torment both here and in the hereafter, thus they are "tormenting." Not tormenting is "non-tormenting."

The three pairs beginning with the designation pair are not different in meaning; only the phrasing here is different. For "Sirivaḍḍhaka" and "Dhanavaḍḍhaka" and so forth are designations that have come into use based merely on verbal expression as the governing factor. The paths of designations are "designation-paths." Expressions that are spoken by way of derivation and with a causal basis, such as "Because they construct, monks, therefore they are activities" - these are called "language." The paths of language are "language-paths." Because of making known in various ways, such as "reasoning, thought, intention" - this is called "description." The paths of descriptions are "description-paths." And here, the purpose of stating the others even after stating one pair should be understood in the same way as explained in the group of causes.

109-118. In the mentality-materiality dyad, mentality (nāma) is so called in the sense of naming (nāmakaraṇa), in the sense of bending towards (namana), and in the sense of being named (nāmana). Materiality (rūpa) is so called in the sense of being afflicted (ruppana). This is the summary here. The detailed explanation, however, will become clear in the Classification Chapter. "Ignorance" means not knowing regarding suffering and so on. "Craving for existence" means longing for existence. "View of existence" (bhavadiṭṭhi) - "existence" (bhava) is called eternalism (sassata); it is a view arising by way of eternalism. "View of non-existence" (vibhavadiṭṭhi) - "non-existence" (vibhava) is called annihilation (uccheda); it is a view arising by way of annihilation. A view that occurs as "the self and the world are eternal" is eternalist view (sassatadiṭṭhi). A view that occurs as "it will be annihilated" is annihilationist view (ucchedadiṭṭhi). A view that occurs as "it is finite" is the finitist view (antavādiṭṭhi). A view that occurs as "it is infinite" is the infinitist view (anantavādiṭṭhi). A view that follows the past is a view speculating about the past (pubbantānudiṭṭhi). A view that follows the future is a view speculating about the future (aparantānudiṭṭhi). "Lack of moral shame" (ahirika) means that which does not feel shame regarding what ought to be ashamed of - thus explained in detail, it is shamelessness. "Lack of moral dread" (anottappa) means that which does not feel dread regarding what ought to be dreaded - thus explained in detail, it is the absence of fear. The act of feeling shame is moral shame (hirī); the act of feeling dread is moral dread (ottappa). Regarding "difficulty of admonishment" (dovacassatā) and so forth: one in whom speech is difficult - that is, a person who grasps contrarily, who delights in opposition, who is disrespectful - is difficult to admonish (dubbaca). His action is being difficult to admonish (dovacassa). The state of that is difficulty of admonishment (dovacassatā). One whose friends are evil persons such as the faithless and so forth is one with evil friends (pāpamitta); the state of that is evil friendship (pāpamittatā). Ease of admonishment (sovacassatā) and good friendship (kalyāṇamittatā) should be understood by the method of the opposite of what has been stated.

119-123. Skilfulness in offences that have been stated thus: "The five classes of offences are offences, the seven classes of offences are offences" is skilfulness in offences. Skilfulness in emerging from those offences is skilfulness in emerging from offences. Skilfulness in attainments is skilfulness in attainments. This is a designation for the wisdom that defines the absorption of attainments. Skilfulness in emerging from attainments is skilfulness in emerging from attainments. Skilfulness in the eighteen elements is skilfulness in elements. Skilfulness in attending to those very elements is skilfulness in attention. Skilfulness in the eye-base and so forth is skilfulness in sense-bases. Skilfulness in the twelve-factored dependent origination is skilfulness in dependent origination. Skilfulness in each and every ground is skilfulness in the possible. "Ground" means cause. For the result stands, as it were, in dependence upon that, because its occurrence is dependent upon that; therefore it is called "ground." Skilfulness in what is not a ground is skilfulness in the impossible.

124-134. The state of being straight is rectitude (ajjava). The state of being soft is gentleness (maddava). The state of enduring, reckoned as forbearing, is patience (khanti). The state of one who is well-disposed is docility (soracca). Amiability (sākhalya) is the state of being agreeable, reckoned as the state of being pleasantly soft. Hospitality (paṭisanthāra) is welcoming with the Dhamma and with material gifts

in such a way that there is no fault on one's own part towards others. Non-restraint of the sense faculties (indriyesu aguttadvāratā) is the state of having unguarded doors in the sense faculties including the mind as the sixth, reckoned as a breach of sense-restraint. Not knowing moderation in eating (bhojane amattaññutā) is the state of not knowing the right measure in food with respect to receiving and consuming. The next couplet should be understood by the method of the opposite of what has been stated. Lack of clear awareness (muṭṭhassacca) is the state of confused mindfulness, reckoned as the absence of mindfulness. Lack of clear comprehension (asampajañña) is the state of not clearly comprehending. One remembers - thus it is mindfulness (sati). One clearly comprehends - thus it is clear comprehension (sampajañña). The power of reflection (paṭisaṅkhānabala) is the strength reckoned as reflective consideration, in the sense of being unshakeable in the face of what has not been reflected upon. The power of development (bhāvanābala) is the strength arisen in one who develops the seven factors of enlightenment with energy as the leader. It appeases the opposing states - thus serenity. It sees in various modes such as impermanence and so forth - thus it is insight (vipassanā). The sign of tranquillity (samathanimiṭṭa) is tranquillity itself, by way of being the sign for the tranquillity that is to be continued, having taken up that mode. The same method applies to the sign of exertion as well. It uplifts the associated states - thus it is exertion (paggāha). It does not scatter - thus it is non-distraction (avikkhepa).

135-142. Failure in morality (sīlavipatti) is the failure of morality, which is reckoned as non-restraint, destructive of morality. Failure in view (diṭṭhivipatti) is the failure of view, which is reckoned as wrong view, destructive of right view. Accomplishment in morality (sīlasampadā) is the accomplishment of morality, since good conduct itself is the fulfilment of morality, the completion of morality. Accomplishment in view (diṭṭhisampadā) is the accomplishment of view, which is the knowledge that constitutes the fulfilment of view. Purification of morality (sīlavisuddhi) is the purification of morality, which is reckoned as morality that has attained the state of purity. Purification of view (diṭṭhivisuddhi) is the purification of view, which is reckoned as seeing, capable of leading to the purification reckoned as nibbāna. "Purification of view and the striving of one with such view" means purification of view reckoned as the knowledge of the ownership of actions and so forth, and the striving associated with that very view of one whose view is corresponding, whose view is wholesome. "Sense of urgency" (saṃvega) means the agitation reckoned as fear arisen on account of birth and so forth. "Grounds for a sense of urgency" (saṃvejaniyaṭṭhāna) means the cause beginning with birth that generates a sense of urgency. "And the wise striving of one stirred with a sense of urgency" means the methodical striving of one in whom a sense of urgency has arisen. "And dissatisfaction with wholesome states" means the state of not being satisfied with the fulfilment of wholesome states. "And not turning back from striving" means not turning back, not falling back from striving without having attained arahantship. It is true knowledge (vijjā) because of knowing clearly. It is liberation (vimutti) because of being released. "Knowledge of destruction" means knowledge in the noble path that effects the destruction of mental defilements. "Knowledge of non-arising" means knowledge regarding the noble fruit that has arisen at the conclusion of the non-

arising of those defilements to be destroyed by each respective path, which are in the state of non-arising by way of renewed existence. This is the sequential explanation of the terms of the matrix.

The explanation of the terms of the Duka-mātikā is concluded.

Analysis of the Terms of Sense-Sphere Wholesome

1. Now, in order to show in detail the mental states comprised in the matrix as it has been laid down, this word-commentary beginning with "What mental states are wholesome?" has been commenced. Therein, as regards what has been shown as the first sensual-sphere wholesome, namely "At whatever time wholesome consciousness of the sensual sphere has arisen," in its exposition there are three great sections: the section on determination of mental states, the section on inclusion, and the section on voidness. Among these, the section on determination of mental states stands in two parts by way of synopsis and exposition. Among these, the synopsis section has four divisions: the question, the definition of occasion, the enumeration of mental states, and the inclusion. Among these, "What mental states are wholesome?" - this is called the question. "At whatever time sensual-sphere" etc. "at that time" - this is called the definition of occasion. "There is contact" etc. "there is non-distraction" - this is called the enumeration of mental states. "Or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome" - this is called the inclusion.

Thus, of the synopsis section standing with four divisions, as regards this first division of the question, therein "What mental states are wholesome?" - this is a question born of the desire to teach. Questions are fivefold: 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, a characteristic is unknown, unseen, unweighed, unexamined, unclear, unelucidated. One asks a question for the purpose of knowing it, seeing it, weighing it, examining it, making it clear, and elucidating it. This is the question for illuminating what has not been seen.

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

What is the question for cutting off doubt? By nature, one has fallen into uncertainty, fallen into perplexity, become of two minds: "Is it so, is it not so, what is it, how is it?" 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 form permanent or impermanent?" "Impermanent, Venerable Sir." "But is what is impermanent suffering or happiness?"

"Suffering, Venerable Sir." "But is it fitting to regard what is impermanent, suffering, and subject to change as 'this is mine, this I am, this is my self'?" "Surely not, 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. "Monks, there are these four establishments of mindfulness. What four?" This is a question from the wish to speak.

Therein, the first three questions do not exist for the Buddhas. Why? For the Buddhas, in the three periods of time there is nothing conditioned, or unconditioned that is free from the periods, that is unseen, unknown, unilluminated, unweighed, unexamined, unmanifest, or unelucidated. Therefore, for them there is no question for illuminating the unseen. But whatever has been penetrated by the Blessed One through his own knowledge, there is no need to compare that with any other ascetic or brahmin or god or Māra or Brahmā. Therefore the question for comparing what has been seen does not exist for him. But because he is free from doubt, has crossed over sceptical doubt, has destroyed doubt regarding all phenomena, therefore the question for cutting off doubt does not exist for him. The other two questions, however, do exist for the Blessed One. Among those, this should be understood as the question out of desire to speak.

Therein, by the word "what" he asks about the mental states to be described. For by the mere statement "wholesome mental states," it is not possible to know "what are they or what do they do." But when "what" is said, their state of being asked about becomes apparent. Therefore it is said "by the word 'what' he asks about the mental states to be described." By the pair of words "wholesome mental states" he shows the mental states asked about in the question. Their meaning has already been explained above.

But why here, unlike in the matrix, was the word order "mental states that are wholesome" used instead of saying "wholesome mental states"? In order to show those possessing distinctions, having indicated the teaching of mental states by way of distinction. For in this Abhidhamma, it is mental states themselves that are to be taught. And they are of manifold distinctions through distinctions such as wholesome and so forth. Therefore it is mental states themselves that are to be taught here. This is not a conventional teaching. And they are to be taught by way of manifold distinction, not merely as mental states. For teaching by way of distinction brings about the knowledge of analytical discrimination that penetrates the compact. Thus, having indicated the teaching of mental states by way of distinction as "wholesome mental states," now in order to show those mental states that are to be taught by that distinction, this word order "what mental states are wholesome" was made - so it should be understood. For when those possessing distinctions have been shown, the distinction being shown is fitting and becomes easy to understand.

Now, "at whatever time wholesome consciousness of the sensual sphere." Herein -

At the occasion he indicated consciousness, and by consciousness the Sage, Having delimited the occasion, to illuminate the mental states therein analytically.

For when indicating "at whatever time wholesome consciousness of the sensual sphere," the Blessed One indicated consciousness at the occasion. Why? By that consciousness delimited by the occasion, at the conclusion, having delimited the occasion thus "at that time," then, even though there is diversity of occasions, at whatever time there is consciousness, at that very time there is contact, there is feeling - thus the meaning is: to make understood these mental states such as contact, feeling, etc., which are difficult to comprehend due to the compactness of continuity, group, function, and object, at that occasion delimited by consciousness.

Now, in the phrases beginning with "at whatever time," this is the sequential word commentary. "At whatever" is a locative indication in an indefinite sense. "Time" is the elucidation of what was indicated indefinitely. By this much, the occasion has been indicated in an indefinite sense. Therein the word "occasion" (samaya) -

Is seen in the senses of concurrence, moment, time, group, cause, views,
Attainment, abandoning, and penetration."

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

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

In such passages and so on, it means attainment. In such passages as "through the complete full realisation of conceit, he made an end of suffering" and so on, it means abandoning. In such passages as "suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation" and so on, it means penetration. Thus, among these many occasions -

Concurrence, moment, time, group, and cause indeed;
These five occasions should be understood herein by the wise.

For in this subject of the wholesome, "at whatever time wholesome of the sensual sphere," among those nine occasions, these five occasions beginning with concurrence should be understood by the wise.

Among those, the conjunction of conditions is concurrence; the moment,
however,
The ninth alone should be understood, or the four wheels as well.

For the concurrence of conditions established by the capacity to produce a common result is what should be understood here as concurrence. What is stated as "There is, monks, just one moment and one occasion for the living of the holy life" - this should be understood as the ninth moment alone being the one moment. Or alternatively, those stated as "There are, monks, four wheels, endowed with which the four-wheeled fortune of deities and humans rolls on" - here the four wheels are stated as 'dwelling in a suitable place, association with good persons, right self-aspiration, and having formerly made merit'; or these, taken together, should be understood as a moment in the sense of opportunity. For these are the basis of opportunity for the arising of wholesome states.

Having thus understood concurrence and moment, regarding the remaining ones -

Time, designated in dependence on this or that, is merely a conventional term;
The aggregate of mental states such as contact and so on is explained as a collection.

For by the method of 'time of consciousness, time of matter' and so on, in dependence on mental states; or by the method of 'past, future' and so on, in dependence on the occurrence of mental states; or by the method of 'time of seed, time of sprout' and so on, in dependence on the sequence of mental states; or by the method of 'time of arising, time of ageing' and so on, in dependence on the characteristics of mental states; or by the method of 'time of feeling, time of perceiving' and so on, in dependence on the function of mental states; or by the method of 'time for bathing, time for drinking' and so on, in dependence on the activities of beings; or by the method of 'time for going, time for standing' and so on, in dependence on bodily postures; or by the method of 'forenoon, afternoon, day, night' and so on, in dependence on the revolution of the moon, sun and so forth; or by the method of 'half-month, month' and so on, in dependence on the accumulation of time reckoned as day-and-night periods and so forth - thus, what is designated in dependence on this or that is called time. But this should be understood as being merely a designation, since it does not exist as an intrinsic reality. And the aggregate of mental states such as contact, feeling and so on is what is explained here as a collection. Having thus understood time and collection as well, regarding the remaining one -

Cause means condition here; its manifoldness should be understood
By way of doors, or by way of conditions.

For here, condition itself is what is called cause; its manifoldness should be understood by way of either doors or conditions. How? For the conditions of eye-consciousness and so on arising at the eye-door and so forth are the eye, visible form, light, attention and so on; and in the Great Treatise, twenty-four conditions are stated by the method of "root condition, object condition" and so on. Among those, setting aside the result condition and the post-nascence condition, the remaining ones are indeed conditions of wholesome mental states. All of those are intended here as causes. Thus its manifoldness should be understood by way of either doors or conditions. Thus these five meanings beginning with concurrence should be understood as being encompassed here by the word 'occasion'.

'But why was the encompassing of all of them made without taking just any one among them?' 'Because of the elucidation of this or that particular meaning by this or that one. For among these, the occasion reckoned as concurrence elucidates the occurrence from multiple causes. Thereby the doctrine of a single cause is refuted. And concurrence is by nature mutually dependent in producing a common result. Therefore it also elucidates this meaning: "there is no single creator." For when a cause exists by its own nature, the dependence on another cause would be unjustified. Thus, by elucidating the non-existence of any single cause, the view that "happiness and suffering are self-made" and so on is refuted.

Therein one might ask - "What was stated - that it illustrates the occurrence from multiple causes - that is not valid." "For what reason?" "Because those that are not causes when not in combination would also arrive at the state of being non-causes even when in combination." "For when one blind person is unable to see, a hundred blind persons do not see either." "No, it is not invalid; for combination is the state of being established through the capacity to produce a common result; it is not merely the bringing together of many things. And seeing is not a common result of blind persons." "Why?" "Because even when there are a hundred blind persons, that is absent. But for the eye and so forth, that is a common result, because of its existence when they exist. And the state of being a cause when in combination is established even for those that are non-causes when not in combination. This should be understood through the absence of the result when not in combination, and through its existence when in combination. For the non-existence of eye-consciousness and so forth when the eye and so forth are deficient, and their existence when not deficient, is directly evident to the world." This, then, is the meaning illustrated by the occasion reckoned as combination.

Now, the ninth moment, which is free from the eight inopportune moments, and the moment spoken of in the sense of opportunity, reckoned as the four wheels beginning with dwelling in a suitable place - that does not exist without the conjunction of moments such as human existence, the arising of a Buddha, the persistence of the true Dhamma, and so forth. And the rarity of human existence and so forth is shown by the simile of the blind turtle and the like. Thus, because of the rarity of the moment, the wholesome that is dependent on the moment and beneficial for supramundane states is all the more rare indeed. Thus among these, the occasion reckoned as moment illustrates the rarity of the arising of the wholesome. By illustrating thus, the heedless dwelling of those who, having attained the moment, make it a fruitless moment by not practising that wholesome which is dependent on the moment, is rejected. This is the meaning illustrated by the occasion reckoned as moment.

Now, the time of occurrence of this wholesome consciousness is extremely brief. And its extreme brevity should be understood by means of the commentary on this sutta: "Just as, monks, is the speed of that man, and just as is the speed of the moon and sun, and just as is the speed of those deities who run before the moon and sun, more swiftly than that do the life-activities become exhausted" - it should be understood by means of the commentary on this sutta. For therein, the brief duration of the material life faculty was first stated. For as long as present matter persists, sixteen consciousnesses arise and perish. Thus, for their brevity of duration, there is not even

a simile. Therefore he said - "So much so, monks, that even a simile is not easy to find for how swiftly consciousness changes." Thus among these, the occasion reckoned as time illustrates the extreme brevity of the time of occurrence of wholesome consciousness. By illustrating thus, because of the extreme brevity of time, this consciousness is difficult to penetrate, like pearls by a flash of lightning; therefore the instruction is given that great effort and care should be made for its penetration. This is the meaning illustrated by the occasion reckoned as time.

The occasion reckoned as a group, however, indicates the co-arising of many things. For the collection of mental states such as contact and so on is called a group. And consciousness arising at that occasion arises together with those mental states - thus the co-arising of many things is indicated. By indicating thus, the arising of a single mental state alone is rejected. This is the meaning indicated by the occasion reckoned as a group.

The occasion reckoned as a cause, however, indicates dependence on others for occurrence. For since the meaning of the phrase "at whatever occasion" is "when this cause is present, it has arisen," therefore dependence on others for occurrence is indicated by "when the cause is present." By indicating thus, the conceit that mental states occur under their own control is rejected. This is the meaning indicated by the occasion reckoned as a cause.

Therein, "at whatever occasion" means "at whatever time" according to the occasion reckoned as time; "in whatever group" according to the occasion reckoned as a group. According to the occasions reckoned as moment, concurrence, and cause, the meaning to be understood is: "when that moment is present, when that concurrence is present, when that cause is present, wholesome consciousness of the sensual sphere has arisen, and when just that is present, contact and so on are also present." For the occasion reckoned as time and the occasion reckoned as a group are a locus. The locative case here is used in the sense of a locus with respect to the mental states stated therein. And the locative case here is used in the sense of the characteristic of existence-by-existence, meaning that by the existence of the occasion reckoned as moment, concurrence, and cause, the existence of those mental states is ascertained.

"Of the sensual sphere" - "What mental states are of the sensual sphere? Making the lowest boundary the Avīci hell and the upper boundary the Paranimmitavasavattī realm" - it is included among the sensual-sphere mental states stated by this method etc. Herein this is the meaning of the word - In summary, there are two kinds of sensual desire - object-desire and defilement-desire. Therein, defilement-desire is in meaning just desire-and-lust, while object-desire is the round of the three planes. Herein, defilement-desire is called "desire" because it desires; the other, however, is called "desire" because it is desired. The region where this twofold desire roams by way of occurrence - that region is elevenfold by way of the four lower realms, the human realm, and the six heavenly realms. "Desire roams here" - thus it is "sensual-sphere," like "armed-men-sphere." Just as the region where armed men roam is called "armed-men-sphere" even though other bipeds and quadrupeds also roam there, because of the predominance of those armed men, so too even though other things such as fine-material-sphere states also roam there, because of the predominance of those sensual desires, this region is called "sensual-sphere." Just as the fine-material

existence is called simply "form" by elision of the latter word, so too this is called simply "sensual" by elision of the latter word. Thus this consciousness roams in the sensual realm reckoned as these eleven regions - therefore it is "of the sensual sphere."

Although indeed this consciousness also roams in the fine-material and immaterial existences, just as an elephant that has obtained the name "battle-roamer" because of roaming in battle is still called "battle-roamer" even when roaming in the city, and just as land-roaming and water-roaming creatures are still called "land-roamers" and "water-roamers" even when standing on dry land or out of water, so too this should be understood as being of the sensual sphere even when roaming elsewhere. Or alternatively, "of the sensual sphere" because sensual desire roams here by way of making it an object. And although this sensual desire also roams in the fine-material and immaterial spheres, just as when it is said "one who speaks" is a "calf" and "one who lies on the ground" is a "buffalo," not all beings that speak or all that lie on the ground receive that name, so too should this be understood in the same way. Furthermore, "of the sensual sphere" because it causes rebirth-linking to roam in the sensual realm reckoned as sensual existence.

Wholesome (kusala): it is wholesome in the sense of shaking off (salana) and so forth of what is contemptible (kucchita). Furthermore, it is wholesome in the sense of health, in the sense of blamelessness, and in the sense of being born of skill. Just as in the expression "I trust your honour is well (kusala)," wholesome is stated in the sense of health through freedom from affliction, freedom from sickness, and freedom from disease in the material body, so too in immaterial mental states, wholesome should be understood in the sense of health through the absence of affliction by defilements, of the sickness of defilements, and of the disease of defilements. Through the absence of the fault of defilements, the defect of defilements, and the distress of defilements, it is wholesome in the sense of blamelessness. Skill (kosalla) is a term for wisdom; because it is born of skill, it is wholesome in the sense of being born of skill.

Let it be so for that "associated with knowledge"; but how about that dissociated from knowledge? That too is wholesome by conventional usage. Just as a fan made not from palm leaves but from reed mats and so forth is still called a "palm-leaf fan" (tālavaṇṭa) by conventional usage because of its resemblance to one, so too that which is "dissociated from knowledge" should be understood as wholesome by conventional usage. In the strict sense, however, that "associated with knowledge" receives the designation wholesome in all three senses - in the sense of health, in the sense of blamelessness, and in the sense of being born of skill - while that dissociated from knowledge receives it in only two senses. Thus whatever is spoken of as wholesome by the method of the Jātakas, by the method of the Bāhitika Sutta, and by the method of the Abhidhamma - all of that is found in this consciousness in all three senses.

This wholesome consciousness, in terms of its characteristic and so forth, has the characteristic of being blameless with pleasant result, the function of destroying the unwholesome, the manifestation of purity, and the proximate cause of wise attention. Or, because it is the opposite of what is blameworthy, the wholesome has only the characteristic of blamelessness, the function of purification, the manifestation of

desirable result, and the same proximate cause as stated above. For among the characteristic and so forth, the intrinsic nature or the common nature of those various mental states is called the characteristic. The function or the achievement is called the function (rasa). The mode of appearance or the fruit is called the manifestation. The proximate cause is called the proximate cause (padaṭṭhāna). Thus wherever we shall speak of the characteristic and so forth, their diversity should be understood in just this way.

Consciousness (citta): it cognises the object, thus it is consciousness; the meaning is: it knows. Or because the word "citta" is common to all types of consciousness, therefore whatever mundane wholesome, unwholesome, or functional consciousness there is here, that accumulates its own continuity by way of the javana process, thus it is consciousness (citta). Resultant consciousness is variegated (cita) by kamma and defilements, thus it is consciousness (citta). Furthermore, all consciousness is consciousness (citta) because of its variegated nature in accordance with its respective type. The meaning here should be understood as: it is consciousness because of its making variegated. Therein, because consciousness with lust is one thing, consciousness with hate is another, consciousness with delusion is another; consciousness of the sensual sphere is one thing, consciousness of the fine-material sphere and so forth is another; consciousness with a visual object is one thing, consciousness with a sound and other objects is another; and among those with visual objects, consciousness with a blue object is one thing, consciousness with a yellow object and so forth is another; the same method applies among those with sound and other objects; and among all of these, one is inferior, another is middling, another is superior; and among the inferior and so forth, one has desire as predominant, another has energy as predominant, another has consciousness as predominant, another has investigation as predominant - therefore its variegated nature should be understood by way of these associated states, planes, objects, inferior, middling, superior, and predominant factors. Of course, no single consciousness is variegated in this way, but because it is included among consciousnesses, it is fitting to call any one of them consciousness because of its variegated nature. Thus, firstly, it is consciousness because of its variegated nature.

How is it consciousness by way of making variegated? For in the world there is no other variegated work that surpasses the variegated work of consciousness. Even in that, the painting called 'citta' is exceedingly variegated indeed. For those who make it, the painters, the perception of the design arises thus: 'Such and such figures should be made here.' Through that perception of the design, the painting activities that produce sketching, colouring, brightening, shading, and so forth arise; then in the painting called 'citta', one or another variegated figure is produced. Then, having thought 'Above this figure let this be, below let this be, on both sides let this be,' the production of the remaining variegated figures occurs in the order as thought. Thus whatever variegated craft-work there is in the world, all that is made by consciousness alone. Thus, by this variegation of making, the consciousness that produces each of those variegated works is likewise variegated. Or because whatever is thought cannot be produced without remainder, consciousness is even more variegated than that. Therefore the Blessed One said -

"Have you seen, monks, a painting called 'citta'? "Yes, venerable sir." That painting called 'citta', monks, is designed by consciousness itself. By that painting called 'citta', monks, consciousness itself is even more variegated."

Likewise, that which is the internal variegation - differentiated by kamma, bodily form, perception, designation, and so forth - in the destinies divided into devas, humans, hell-beings, and animals, that too is made by consciousness alone. For the diversity of kamma - wholesome and unwholesome kamma produced by consciousness, proceeding by way of giving, virtue, cruelty, fraud, and so forth - is the diversity of kamma. And through the diversity of kamma alone, in those various destinies, there is the diversity of bodily form, differentiated by the configuration of hands, feet, ears, belly, neck, face, and so forth. From the diversity of bodily form, according to the configuration apprehended, there is the diversity of perception through the perception arising as 'this is a woman, this is a man.' From the diversity of perception, in accordance with perception, there is the diversity of designation for those who designate as 'woman' or 'man.' And by means of the diversity of designation, since kamma that generates this or that individual existence is performed thus: 'I shall be a woman, I shall be a man, I shall be a noble warrior, I shall be a brahmin,' therefore from the diversity of designation there is the diversity of kamma. And that diversity of kamma, producing existence as wished for, since it produces by way of destiny, therefore from the diversity of kamma there is the diversity of destiny. And through the diversity of kamma alone, for those various beings, in this or that destiny, the state of being footless, two-footed, and so forth is discerned; in this or that rebirth, the state of being high, low, and so forth; in this or that individual existence, the state of being fair-complexioned, ugly, and so forth; and in worldly conditions, the state of gain, loss, and so forth. Therefore all this internal variegation - differentiated by kamma, bodily form, perception, designation, and so forth - in the destinies divided into devas, humans, hell-beings, and animals, should be understood as made by consciousness alone. This meaning should be understood by means of this sutta that has not been included in the collections. For this was said:

"By means of the determination of the diversity, multiplicity, and classification of kamma, there comes to be the determination of the diversity, multiplicity, and classification of bodily form; by means of the determination of the diversity, multiplicity, and classification of bodily form, there comes to be the determination of the diversity, multiplicity, and classification of perception; by means of the determination of the diversity, multiplicity, and classification of perception, there comes to be the determination of the diversity, multiplicity, and classification of designation; by means of the determination of the diversity, multiplicity, and classification of designation, there comes to be the determination of the diversity, multiplicity, and classification of kamma. Dependent on the diversity of kamma, diversity in the destiny of beings is discerned - footless, two-footed, four-footed, many-footed, material, immaterial, percipient, non-percipient, neither-percipient-nor-non-percipient. Dependent on the diversity of kamma, diversity in the rebirth of beings is discerned - the state of being high and low, inferior and superior, well-faring and ill-faring. Dependent on the diversity of kamma, diversity in the individual existence of beings is discerned - the state of being fair-complexioned and ugly, well-born and ill-born, well-formed and ill-formed. Dependent on the diversity of kamma, diversity in the worldly conditions of beings is discerned - gain and loss, fame and

disrepute, blame and praise, happiness and suffering."

Furthermore it was said -

From action and from bodily form, perception of bodily form arises;
From perception they go to distinction, as "this is a woman" or "this is a man."

"By action the world rolls on, by action people roll on;
Beings are bound by action, as the linchpin of a moving chariot."

By action one obtains fame and praise,
By action loss and murder and bondage;
Having understood that diversity of action,
Why should one say in the world "there is no action"?

"Beings, young man, are owners of their actions, heirs of their actions, born of their actions, bound to their actions, have their actions as their refuge; it is action that divides beings, that is to say, into inferior and superior."

Thus, the variegated nature of consciousness should be understood through this variegated nature of making as well. For all these variegated things are made by consciousness alone. However, since consciousness that has not obtained opportunity, or that is deficient in the remaining conditions, does not produce some of the variegated things, that internal picture which is said to be made by consciousness - even more variegated than that is consciousness itself. Therefore the Blessed One said -

"Monks, I do not see any other single group so variegated as this - namely, monks, the animal kingdom... Even more variegated than those animals, monks, is consciousness itself."

Regarding "has arisen" - here, "arisen" is of many kinds, by way of the present, the departed, the opportunity-made, and the ground-obtained. Therein, whatever is endowed with arising, ageing, and dissolution is called "arisen as present." That which, having experienced the taste of the object, has ceased - the wholesome and unwholesome designated as "departed from experience" - and that which has ceased without reaching the triad of arising and so forth - designated as "departed from existence" - and the remaining conditioned things, are called "arisen as departed from existence." Action spoken of in such manner as "whatever actions were formerly done by him," though past, because it stands having warded off other results and having made opportunity for its own result, and likewise the result for which opportunity has been made, though not yet arisen, because it certainly arises when such opportunity has been made - this is called "arisen as opportunity-made." 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 object of insight. "Ground-obtained" means the defilements capable of arising in those aggregates. For through that, this ground is said to be obtained; therefore it is called "ground-obtained." Among these four kinds of arisen, here "arisen as present" is intended.

Herein this is the meaning of the word -That which, from the past end onwards, has proceeded towards arising and so forth, is "arisen." The word "arisen," however, is seen in many senses: as past, as obtained, as originated, as unsuppressed, as uncut off, and as having reached the three moments. For this word, in "At that time, monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had arisen in the world," has come in the sense of past. In "An extra robe has arisen for the Venerable Ānanda," it has come in the sense of obtained. In "Just as, monks, a great rain cloud that has arisen - a great wind disperses it right there," it has come in the sense of originated. "The intention to go that has arisen is difficult to dispel; it dispels on the spot each evil unwholesome state that has arisen" - here it has come in the sense of unsuppressed. "Developing and cultivating the Noble Eightfold Path, one dispels on the spot each evil unwholesome state that has arisen" - here it has come in the sense of uncut off. "Is what is arising to be called 'arisen'? Yes" - here it has come in the sense of having reached the three moments. And here too it should be seen as having reached the three moments. Therefore, in "has arisen," it means: it has reached the three moments, it is present, it is occurring now. This is the meaning in brief.

"Consciousness has arisen" - this is merely the heading of the teaching. However, consciousness does not arise alone by itself. Therefore, just as when it is said "the king has arrived," it is understood that he did not arrive alone leaving his retinue behind, but rather arrived together with the royal retinue, so too this should be understood as having arisen together with more than fifty wholesome mental states. However, it is stated as "consciousness has arisen" in the sense of being the forerunner.

For with regard to mundane states, consciousness is the chief, consciousness is the leader, consciousness is the forerunner. With regard to supramundane states, wisdom is the chief, wisdom is the leader, wisdom is the forerunner. Therefore, the Blessed One, when asking a question with regard to the Vinaya method, without asking "what is your contact, what is your feeling, what is your perception, what is your volition," asks "what is your consciousness, monk?" making consciousness itself the leader. And when it is said "my consciousness was without intention to steal, Blessed One," without saying "there is no offence for one without intention to steal in respect of contact" and so forth, he says "there is no offence, monk, for one without intention to steal."

And not only with regard to the Vinaya method, but when teaching any other mundane teaching too, he teaches making consciousness itself the leader. As he said - "Whatever mental states, monks, are unwholesome, partaking of the unwholesome, belonging to the unwholesome side, all these have mind as their forerunner. Mind arises first among those mental states."

"Mental states are directed by mind, mind is their chief, they are mind-made;
If with a corrupted mind one speaks or acts;
From that, suffering follows him, like a wheel the foot of the one who pulls.

"Mental states are directed by mind, mind is their chief, they are mind-made;
If with a clear mind one speaks or acts;
Then happiness follows one, like a shadow that never departs."

"By mind the world is led, by mind it is dragged about;
All things have gone under the sway of one thing - mind."

"Through the defilement of mind, monks, beings are defiled; through the purification of mind they are purified."

"This mind, monks, is luminous, but it is defiled by adventitious defilements."

"When the mind is unguarded, householder, bodily action too is unguarded, verbal action too is unguarded, mental action too is unguarded; when the mind is guarded, householder, etc. when the mind is corrupted, householder, etc. when the mind is uncorrupted, householder, etc. when the mind is tainted, householder, etc. when the mind is untainted, householder, bodily action too is untainted, verbal action too is untainted, mental action too is untainted."

Thus it should be understood that with regard to mundane states, consciousness is the chief, consciousness is the leader, consciousness is the forerunner. It should be understood that among these suttas, rather than taking just one or two, all of them have been taken for the purpose of safeguarding the suttas.

However, when asking about supramundane states, without asking 'which contact have you attained, which feeling, which perception, which volition, which consciousness,' he asks 'which wisdom have you, monk, attained,' 'was it first path-wisdom, or second, etc. third, etc. fourth path-wisdom that you attained,' thus making wisdom the chief and wisdom the leader, he asks. All wholesome states with wisdom as the highest do not decline. But what is the purpose of wisdom? "For a noble disciple who has wisdom, monks, faith that follows accordingly becomes established, energy that follows accordingly becomes established, mindfulness that follows accordingly becomes established, concentration that follows accordingly becomes established" - such suttas and others should be considered here. Thus it should be understood that, with regard to supramundane states, wisdom is the chief, wisdom is the leader, wisdom is the forerunner. This, however, is a mundane teaching. Therefore, making consciousness the leader in his teaching, he said "consciousness has arisen."

"Accompanied by pleasure" means having gone to the state of co-arising and so forth together with pleasure, which is reckoned as agreeable and sweet feeling. Now this word "accompanied" is seen in these meanings: identity, intermixture, support, object, and association. Therein, "this craving which produces renewed existence, accompanied by delight and lust" should be understood in the sense of identity; the meaning is "being of the nature of delight and lust." "That investigation, monks, which is accompanied by laziness, associated with laziness" should be understood in the sense of intermixture; the meaning here is "interspersed with laziness arising from time to time." "He develops the mindfulness enlightenment factor accompanied by the perception of a skeleton" should be understood in the sense of support; the meaning is "obtained by relying on the perception of a skeleton and having developed the perception of a skeleton." "He is one who attains either attainments accompanied by form or those accompanied by the formless" - in the sense of object; the meaning should be understood as "having form and formless objects." "This

happiness is accompanied by this joy, co-arisen, associated, conjoined" - in the sense of association. In this word too, this very meaning is intended. For here "associated with pleasure" is stated as "accompanied by pleasure."

The word "associated" too is seen in many meanings: similar, corrupted, friendly intimacy, and co-arisen. For this word, in "having excluded the thin and the fat, matched and yoked horses," has come in the sense of similar. In "you, ladies, dwell in an associated manner" - in the sense of corrupted. In "a householder dwells in association" - in the sense of friendly intimacy. In "this happiness is accompanied by this joy, co-arisen, associated, conjoined" - in the sense of co-arisen. Here too, the sense of co-arisen is intended. Therein, what is "accompanied" is never not co-arisen, not associated, not conjoined. But what is co-arisen may or may not be associated and conjoined. For among material and immaterial states that have arisen together, material is co-arisen with immaterial, but not associated, not conjoined; likewise immaterial with material; and material with material; but immaterial with immaterial is invariably accompanied, co-arisen, associated, and conjoined. Referring to that, it is said "accompanied by pleasure."

"Associated with knowledge" means associated with knowledge, meaning joined together equally by way of arising together and so on. Whatever should be said here, that is just as stated in the method given in the analysis of the feeling triad in the Mātikā commentary. Therefore, it should be understood as "associated" by this characteristic: of single arising, single cessation, single base, and single object. And this is a statement of the highest degree. In the immaterial realm, however, association is obtained even without having a single base.

By this much, what has been spoken of? Among the sensual-sphere wholesome states, the great consciousness that is accompanied by pleasure, with three roots, associated with knowledge, and unprompted has been stated. For by the unspecified question "What mental states are wholesome?" wholesome states of all four planes have been taken. But by the statement "wholesome consciousness of the sensual sphere has arisen," setting aside the wholesome of the three planes, only the eightfold sensual-sphere wholesome has been taken. By the statement "accompanied by pleasure," setting aside from those the fourfold accompanied by equanimity, only the fourfold accompanied by pleasure has been taken. By the statement "associated with knowledge," setting aside from those the twofold dissociated from knowledge, only the two associated with knowledge have been taken. The unprompted nature, however, was not taken simply because it was not stated. Although it was not taken, yet because of the statement "with prompting" later on, even though "without prompting" is not stated here, the unprompted nature should be understood. It should be understood that the conclusion here is that the Perfectly Enlightened One, having determined to analyse and show this great consciousness from the very beginning, commenced this teaching having specified it thus.

Now, to show that same consciousness by way of its object, he said "having a visual object" and so on. For the Blessed One, when showing immaterial mental states, shows them either by base, or by object, or by base and object, or by their own nature. "Eye-contact... etc. mind-contact; feeling born of eye-contact, etc. feeling born of mind-contact; Eye-consciousness... etc. mind-consciousness" - in such passages, immaterial mental states are shown by base. "Perception of material form... etc.

perception of mental objects, volition regarding form etc. volition regarding mental objects" - in such passages, by object. "Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact etc. Dependent on the mind and mental objects, mind-consciousness arises; the meeting of the three is contact" - in such passages, by base and object. "Bhikkhus, with ignorance as condition, volitional activities arise; with volitional activities as condition, consciousness arises" - in such passages, immaterial mental states are shown by their own nature. In this place, however, showing by object, he said "having a visual object" and so on.

Therein, form of fourfold origination, past, future, and present, is itself the visual object. Sound of twofold origination, past, future, and present, is itself the sound object. Odour of fourfold origination, past, future, and present, is itself the odour object. Flavour of fourfold origination, past, future, and present, is itself the flavour object. The tangible of fourfold origination, past, future, and present, is itself the tangible object. Those of single origination, twofold origination, threefold origination, fourfold origination, and of no origination whatsoever, past, future, and present - consciousness and mental factors, and likewise those that cannot be so designated, and the remainder reckoned as the domain of consciousness - mental states alone are the mental object. Those, however, who say that even forms and so on that have not come into range are simply mental objects should be rejected by this sutta. For this was said:

"Friends, the mind is the resort of these five faculties which have different domains and different ranges and do not experience one another's domain and range; the mind experiences their domain and range."

For these, visual objects and so forth are what is called the domain and range. Even when those are being experienced by the mind, they are still just visual objects and so forth - this meaning is established. And because the divine eye knowledge and so forth also have visual objects and the like as their objects, this meaning is likewise established. For it is precisely visual objects and so forth that have not come into range that are the objects of the divine eye and so forth, and they do not become mental objects - thus the determination of objects should be understood in the very manner stated.

Therein, each individual object comes into range in two doors each. For a visual object, having struck the eye-sensitivity, at that very moment comes into range at the mind-door; the meaning is that it becomes a condition for the vibration of the life-continuum. The same method applies also for sound, odour, flavour, and tangible objects. Just as a bird, having come through the sky, while alighting on a treetop, strikes the branch of the tree, and its shadow falls upon the ground - the striking of the branch and the spreading of the shadow occur neither before nor after but at one and the same moment - so too the striking of the eye-sensitivity and so forth by present visible objects and the like, and the coming into range at the mind-door through the capacity of the life-continuum vibration, occur neither before nor after but at one and the same moment. Then, having interrupted the life-continuum, immediately after the adverting and so forth that have arisen at the eye-door and so forth, ending with the determining, this great consciousness arises in one of those objects.

But at the bare mind-door there is no function of striking the sensitivity. These objects come into range merely by way of what has been ordinarily seen, heard, smelt, tasted, and touched. How? Here someone, having circumambulated a great shrine that has been plastered, variegated with colours of yellow orpiment, red arsenic and the like, with various flags and banners raised, festooned with garlands and strings of flowers, surrounded by rows of lamps, shining with exceedingly delightful splendour, decorated and prepared - having paid homage at the sixteen footrests with the fivefold prostration, raising his hands in añjali and looking up, stands having taken hold of joy with the Buddha as object. For him, having thus seen the shrine and generated joy with the Buddha as object, at a later time, wherever he has gone, while sitting in his night-quarters or day-quarters and advertent, the decorated and prepared great shrine appears just as if it had come into range at the eye-door; it is as if it were the time of circumambulating and paying homage to the shrine. Thus, firstly, by way of what has been seen, a visual object comes into range.

But having heard the sound of a Dhamma-speaker teaching the Dhamma with a sweet voice, or of a chanter chanting melodiously, at a later time, while sitting somewhere and advertent, the Dhamma-talk or the melodious chanting appears as if it had come into range at the ear-door; it is as if it were the time of giving applause and listening. Thus, by way of what has been heard, a sound object comes into range.

But having obtained a fragrant scent or a garland and having made an offering with a mind directed to the odour object at a seat or at a shrine, at a later time, while sitting somewhere and advertent, that odour object appears as if it had come into range at the nose-door; it is as if it were the time of making the offering. Thus, by way of what has been smelt, an odour object comes into range.

But having shared and partaken of choice hard food or soft food together with fellow practitioners in the holy life, at a later time, having obtained somewhere coarse food such as millet and the like, while advertent thus: "At such a time choice food was shared and partaken of together with fellow practitioners in the holy life," that flavour object appears as if it had come into range at the tongue-door; it is as if it were the time of partaking. Thus, by way of what has been tasted, a flavour object comes into range.

But having enjoyed a soft, pleasant-to-touch bed or chair or bedding and coverings, at a later time, having arranged an uncomfortable sleeping place somewhere, while advertent thus: "At such a time I enjoyed a soft bed, chair, bedding and coverings," that tangible object appears as if it had come into range at the body-door. It is as if it were the time of experiencing a pleasant touch. Thus, by way of what has been touched, a tangible object comes into range. Thus, at the bare mind-door there is no function of striking the sensitivity. It should be understood that these objects come into range merely by way of what has been ordinarily seen, heard, smelt, tasted, and touched.

Now, regarding the coming into range by way of what has been ordinarily seen and so forth, there is also this further method independent of the commentary. What has been seen, what has been heard, and what is connected with both - these should first be understood as the seen and so forth. Therein, "what has been seen" means what has been previously apprehended by way of the five doors. "What has been heard"

means visible objects and the like that have been apprehended by way of report without having been directly seen. What is connected with both of those is called "what is connected with both." Thus it should be understood that by way of these - what has been seen and so forth - these objects come into range at the mind-door. Therein, the coming into range by way of what has been seen has already been stated above in five ways.

But someone else hears: "The form produced by the surpassing merit of the Blessed One is of such a kind, the sound is exceedingly sweet, in a certain place the fragrance of certain flowers is exceedingly delightful, the flavour of certain fruits is exceedingly sweet, the touch of certain cloaks and the like is exceedingly pleasant." For him, without any impingement upon the eye-sensitivity and so on, those objects come into range at the mind-door merely through what has been heard. Then his consciousness occurs regarding that form or sound through confidence, regarding odours and the like through the desire to give to the noble ones, or through rejoicing in what has been given by others. Thus, through what has been heard, these objects come into range at the mind-door.

Furthermore, the aforesaid forms and so on are either seen or heard. For him, by such a method as "Such a form will also belong to a Buddha arising in the future," without any impingement upon the eye-sensitivity and so on, those objects come into range at the mind-door through the connection of what has been seen and heard alone. Then, in the same manner as stated above, this great consciousness occurs with one of those objects as its object. Thus, through the connection of both, these objects come into range at the mind-door.

This too is merely an outline. But through faith, inclination, inferential reasoning, reflective acceptance of views, and so on, the coming into range of these objects at the mind-door should be understood in detail. Since, however, what thus comes into range may be real or unreal, this method was not adopted in the commentary. Thus it should be understood that impulsion with each single object arises in two doors each. For impulsion with a visual object arises both at the eye-door and at the mind-door. The same method applies to sound and other objects as well.

Therein, impulsion with a visual object arising at the mind-door is threefold: based on giving, based on virtue, and based on mental development. Among these, each is itself threefold: bodily action, verbal action, and mental action. The same method applies to sound, odour, flavour, tangible, and mental objects as well.

Therein, this great wholesome consciousness, arising with form as its object, arises having taken as object a desirable, lovely, agreeable, attractive colour among the blue, yellow, red, and white colours in flowers, cloths, and mineral substances, which is reckoned as a sign of beauty. But is not this desirable object the basis for greed? How has this consciousness become wholesome? Through determination, through transformation, through habitual practice, and through wise attention. For one whose consciousness has been determined towards wholesome action by thinking "Only what is wholesome should be done by me," transformed towards wholesome action alone by turning away from the occurrence of the unwholesome, practised through frequent performance with wholesome conduct alone, and whose wise attention operates through such supporting conditions as dwelling in a suitable place,

association with good persons, hearing the true Dhamma, and previously accumulated merit - for him, through this determination, transformation, habitual practice, and wise attention, it has become wholesome.

Here, however, the state of being accompanied by pleasure should be understood in terms of the object. For this has become accompanied by pleasure because it has arisen regarding a desirable object. Here, abundance of faith and the like are indeed the causes. For those without faith and those with wrong view, even upon seeing the form of the Truth-finder, which is an exclusively desirable object, pleasure does not arise. And for those who do not see the benefit in the occurrence of the wholesome, even when performing wholesome deeds after being encouraged by others, pleasure does not arise. Therefore, abundance of faith, purity of view, and seeing the benefits are the causes. Thus, the state of being accompanied by pleasure should be understood here. Moreover, eleven states conduce to the arising of the joy enlightenment factor: recollection of the Buddha, recollection of the Dhamma, recollection of the Community, recollection of virtue, recollection of generosity, recollection of deities, recollection of peace, avoidance of rough persons, association with gentle persons, reflection on inspiring discourses, and inclination towards that. Through these causes too, the state of being accompanied by pleasure should be understood here. The detailed explanation of these will become evident in the Analysis of the Enlightenment Factors.

The association with knowledge should be understood by these reasons: by kamma, by rebirth, by maturity of faculties, and by the distancing of defilements. For one who teaches the Dhamma to others, who trains them in blameless crafts, occupations, and fields of knowledge, who honours a speaker of the Teaching and has the Dhamma taught, who establishes the aspiration "I shall be wise in the future" and gives various kinds of gifts - depending on such kamma, the wholesome that arises, arises associated with knowledge. Or even for one born in a world free from ill-will, "for him, being happy there, mental states become manifest... the arising of mindfulness is slow, monks, but that being quickly attains distinction" - in this way, depending on rebirth too, the wholesome that arises, arises associated with knowledge. Likewise, for those who have reached the maturity of faculties, who have attained the decad of wisdom, depending on the maturity of faculties too, the wholesome that arises, arises associated with knowledge. For those by whom the defilements have been suppressed, depending on the distancing of defilements too, the wholesome that arises, arises associated with knowledge. And this too was said -

"From application indeed wisdom arises, from non-application the destruction of wisdom."

Thus the association with knowledge should be understood by these reasons: by kamma, by rebirth, by maturity of faculties, and by the distancing of defilements.

Furthermore, seven states conduce to the arising of the investigation-of-states enlightenment factor: questioning, making the basis clear, balancing the faculties, avoidance of persons lacking in wisdom, association with persons possessed of wisdom, reviewing of the range of profound knowledge, and inclination towards that.

By these reasons too, the association with knowledge should be understood. The detailed explanation of these will become evident in the Analysis of the Enlightenment Factors.

Having thus arisen associated with knowledge, this has arisen as unprompted because it arose spontaneously, without effort, without deliberation of means. This, arising with an alluring visible object as its object, arises by a threefold determination: it is either based on giving, or based on virtue, or based on mental development.

How? When, having obtained one among blue, yellow, red, or white flowers and so forth, and having directed attention by way of colour, one makes an offering to the Buddha-jewel and so forth thinking "this is my gift of colour," then it is based on giving. Herein is this story - The treasurer Saṅghamitta, it is said, having obtained a cloth studded with gold, thought: "This cloth too is golden-coloured, the Perfectly Enlightened One too is golden-coloured, a golden-coloured cloth is fitting only for one of golden colour, and this will be our gift of colour" - and placed it upon the Great Shrine. At such a time, it should be understood as based on giving. But when, having obtained just such a gift-worthy thing, one makes an offering to the Buddha-jewel and so forth thinking "this is my family tradition, this is the family custom, this is the family lineage, this is the family practice," then it is based on virtue. But when, having made an offering to the Triple Gem with just such a thing, one establishes the contemplation of decay and dissolution thinking "this colour will come to destruction, will come to dissolution," then it is based on mental development.

Even when proceeding as based on giving, when it occurs as one makes an offering to the Three Jewels with one's own hands, then it is bodily action. When one making an offering to the Three Jewels commands sons, wives, slaves, workers, servants, and others to make the offering, then it is verbal action. When one thinks "I shall give a gift of colour" with reference to that very existing thing of the aforesaid kind, then it is mental action. For according to the Vinaya method, giving is so called by this characteristic: that the utterance "I shall give, I shall do" has been made. But according to the Abhidhamma method, from the time one mentally thinks "I shall give" with reference to an existing thing, it is wholesome. It is said that what is to be done later by body or by speech, one will do. Thus, based on giving is threefold by way of bodily, verbal, and mental action alone.

When, however, having obtained such an aforementioned object, one venerates the Triple Gem with one's own hands by way of family lineage and so forth, then it is moral conduct-based bodily action. When one commands one's sons, wife and others to make offerings by way of family lineage and so forth, then it is verbal action. When one thinks "This is my family lineage, this is the family tradition, this is the family custom, this is the family practice" and, with reference to an existing object, thinks "I shall give a gift of colour," then it is mental action. Thus the moral conduct-based is threefold by way of bodily, verbal and mental action.

When, however, having obtained such an aforementioned object and having venerated the Three Jewels, one while walking back and forth sets up the contemplation of decay and dissolution, then it is meditation-based bodily action. For one who sets up contemplation by speech, it is verbal action; for one who, without

moving the bodily or vocal faculties, sets up contemplation by mind alone, it is mental action. Thus the meditation-based is threefold by way of bodily, verbal and mental action. Thus the King of the Dhamma showed this wholesome state with a visual object, analysing it by the nine action-doors according to the three bases of meritorious activity. The same method applies also to sound as object and so forth.

For, having taken a pleasing sound among drum sounds and so forth as object, this wholesome state arises by the three determinations in the same way as stated above. Therein, a sound cannot be uprooted like a root-bulb and placed in the hand like a blue lotus spray to be given; but by making it accompanied by a material basis, one who gives it gives a gift of sound. Therefore, when thinking "I shall give a gift of sound," one makes an offering to the Three Jewels with one or another musical instrument such as drums and tabors, when thinking "This is my gift of sound" one has drums and so forth placed, when one gives throat remedies, oil, molasses and so forth to monks who are speakers of the Teaching, when one announces the hearing of the Teaching, when one chants in melodious recitation, when one gives a talk on the Teaching, when one gives a discourse to those seated nearby or a discourse of appreciation, then it is gift-based indeed. When one performs this very same arrangement by way of family lineage and so forth as a regular practice, then it is moral conduct-based. When, having done all this, one sets up the contemplation that "This sound, however great, even of the extent of the Brahma world, will come to decay, will come to dissolution," then it is meditation-based.

Therein, as regards the gift-based, when one takes drums and so forth and makes an offering with one's own hands, when one placing them for the purpose of regular offering places them with one's own hands, when thinking "This is my gift of sound" one goes to announce the hearing of the Dhamma, when one goes to give a talk on the Teaching or to chant in melodious recitation, then it is bodily action. When one commands "Go, dear ones, make an offering of our gift of sound to the Three Jewels," when thinking "This is my gift of sound" one commands "Place this drum, place this tabor in the shrine precincts," when one oneself announces the hearing of the Dhamma, gives a talk on the Teaching, chants in melodious recitation, then it is verbal action. When, without moving the bodily or vocal faculties, one mentally relinquishes an existing object thinking "I shall give a gift of sound," then it is mental action.

As for the moral conduct-based too, for one who, thinking "The gift of sound is indeed my family lineage, the family tradition, the family custom," makes an offering with one's own hands using drums and so forth, for one who places drums and so forth with one's own hands in the shrine precincts and elsewhere, for one who gives throat remedies with one's own hands to monks who are speakers of the Teaching, and for one who goes for the purpose of announcing the hearing of the Teaching, giving a talk on the Teaching, or chanting in melodious recitation as a regular practice, it is bodily action. For one who commands "The gift of sound is indeed our family lineage, the family tradition, the family custom; go, dear ones, make an offering to the Buddha-jewel and so forth," and for one who oneself gives a talk on the Teaching or chants in melodious recitation by way of family lineage, it is verbal action. For one

who, thinking "The gift of sound is indeed my family lineage; I shall give a gift of sound," without moving the bodily or vocal faculties, relinquishes an existing object by mind alone, it is mental action.

As for the meditation-based too, when one while walking back and forth sets up the contemplation of decay and dissolution regarding sounds, then it is bodily action. But for one who, without moving the bodily faculties, contemplates by speech, it is verbal action. For one who, without moving the bodily or vocal faculties, contemplates the sound base by mind alone, it is mental action. Thus the King of the Dhamma showed this wholesome state with sound as object too, analysing it by the nine action-doors according to the three bases of meritorious activity.

In the case of root-scents and so forth too, having taken a pleasing scent as object, this wholesome state arises by the three determinations in the same way as stated above. Therein, when having obtained any scent among root-scents and so forth, having directed attention to it by way of scent, one venerates the Buddha-jewel and so forth thinking "This is my gift of scent," then it is gift-based - all this should be understood in detail in the same way as stated for the gift of colour. Thus the King of the Dhamma showed this wholesome state with scent as object too, analysing it by the nine action-doors according to the three bases of meritorious activity.

In the case of root-flavours and so forth, however, having taken a pleasing flavour as object, this wholesome state arises by the three determinations in the same way as stated above. Therein, when having obtained any pleasing flavour-substance among root-flavours and so forth, having directed attention to it by way of flavour, one gives and relinquishes it thinking "This is my gift of flavour," then it is gift-based - all this should be understood in detail in the same way as stated for the gift of colour. In the case of the moral conduct-based here, however, beginning with the story of King Duṭṭhagāmaṇi Abhaya who, thinking "Partaking without having given to the Community is not our custom," had twelve thousand monks served and then partook of the delicious food, stories have come down in the Great Commentary. This alone is the distinction. Thus the King of the Dhamma showed this wholesome state with flavour as object too, analysing it by the nine action-doors according to the three bases of meritorious activity.

Regarding the tangible object as object too, the earth element, the fire element, and the wind element - these three great essentials are called the tangible object as object. In this context, the application should be made not by way of these elements, but by way of beds, chairs, and so forth. For when one obtains any pleasing tangible object among beds, chairs, and so forth, and having attended to it by way of the tangible, gives and relinquishes it thinking "this is my gift of tangibles," then it is generosity-based - all this should be understood in detail in the same manner as stated regarding the gift of colour. Thus the King of the Dhamma showed that wholesome consciousness with a tangible object as object too is analysed by way of the three bases of meritorious action through nine doors of action.

Regarding the mental object as object, the six internal sense bases, the three characteristics, the three immaterial aggregates, the fifteen kinds of subtle matter, and nibbāna and concepts - these mental states, both included in and not included in the mental-object base, are called the mental object as object. In this context,

however, the application should be made not by way of these, but by way of the gift of nutriment, the gift of drink, and the gift of life. For taking a pleasing mental object among nutriment and so forth as object, this wholesome consciousness arises by the three determinations in the same manner as stated above.

Therein, when one gives ghee, butter, and so forth thinking "this is my gift of nutriment," gives the eight kinds of drink as a gift of drink, gives meals by ticket, communal meals, and so forth as a gift of life, gives medicine to ailing monks, has a physician attend to them, has nets destroyed, has worms removed, has bird cages destroyed, has release from bondage arranged, has the drum of non-slaughter circulated, and performs other such deeds for the purpose of protecting life, then it is generosity-based. But when one carries on the giving of nutriment and so forth under the heading of observance, thinking "the gift of nutriment, the gift of drink, and the gift of life are my family tradition, my family custom, my family lineage," then it is virtue-based. When one establishes the contemplation of decay and dissolution regarding the mental object, then it is meditation-based.

Even when proceeding as generosity-based, when one gives the gift of nutriment, the gift of drink, and the gift of life with one's own hands, then it is bodily action. When one has sons, wife, and others commanded and makes them give, then it is verbal action. When, without moving bodily or vocal parts, one thinks in the mind "I shall give" regarding an existing object by way of the gift of nutriment, the gift of drink, and the gift of life, then it is mental action.

But when one gives the aforesaid existing object with one's own hands by way of family tradition and so forth, then it is virtue-based bodily action. When one has sons, wife, and others commanded and makes them give by way of family tradition and so forth, then it is verbal action. When one thinks only in the mind "I shall give" regarding the aforesaid existing object by way of family tradition and so forth, then it is mental action.

For one who, having walked back and forth, establishes the contemplation of decay and dissolution regarding the mental object, it is meditation-based bodily action. For one who, without moving bodily parts, establishes the contemplation of decay and dissolution by speech, it is verbal action. For one who, without moving bodily or vocal parts, establishes the contemplation of decay and dissolution regarding the mental object only by mind, it is mental action. Thus the meditation-based is threefold by way of bodily, verbal and mental action. Thus the King of the Dhamma showed that this wholesome consciousness with a mental object as object too is analysed by way of the three bases of meritorious action through nine doors of action.

Thus this consciousness has been explained by way of various objects regarding various things. But this is obtainable even regarding a single thing by way of various objects. How? For among the four requisites, six objects are obtainable in the case of a robe. For the colour of a new robe is agreeable and pleasing to see - this is the colour object. At the time of use it makes a rustling sound - this is the sound object. Whatever smell of black antimony and so forth is there - this is the odour object. The flavour object, however, is spoken of by way of the pleasure of use. Whatever pleasant tangibility is there - this is the tangible object. The pleasant feeling arisen dependent on the robe is the mental object. In the case of almsfood, the flavour

object is obtainable in the literal sense. Thus, having made the application by way of various objects regarding the four requisites, the classification into generosity-based and so forth should be understood.

However, for this consciousness, the object alone is fixed, since it does not arise without an object. But the door is not fixed. Why? Because of the unfixed nature of kamma. For when kamma is unfixed, the door too is unfixed.

Discourse on the Doors of Sense-Sphere Wholesome

Discourse on the Door of Bodily Action

For the purpose of elucidating this matter, the discussion on doors was given in the Great Commentary at this point. Therein, three kammās, three kamma-doors, five consciousnesses, five consciousness-doors, six contacts, six contact-doors, eight non-restraints, eight non-restraint-doors, eight restraints, eight restraint-doors, ten wholesome courses of action, ten unwholesome courses of action - this much constitutes the setting up of the matrix for the discussion on doors.

Therein, although the three kammās were stated first, setting those aside, first the three kamma-doors were analysed and shown. What three? The bodily kamma-door, the verbal kamma-door, and the mental kamma-door.

Therein, the body is fourfold: kamma-born, nutriment-originated, temperature-originated, and consciousness-originated. Therein, the eight kamma-originated material phenomena beginning with the eye base and ending with the life faculty, as well as the eight that are themselves kamma-originated - the four elements, colour, odour, flavour, and nutritive essence - are called the kamma-born body. Those same eight born of nutriment are called the nutriment-originated body. The eight born of temperature are called the temperature-originated body. The eight born of consciousness are called the consciousness-originated body.

Among these, "bodily kamma-door" is neither the name of the kamma-born body nor of the others. But among the eight consciousness-originated material phenomena, there is one intimation - this is called the bodily kamma-door. With reference to which it was said - "What is that material phenomenon that is bodily intimation? That which, of one with wholesome consciousness, or of one with unwholesome consciousness, or of one with indeterminate consciousness, of one stepping forward or stepping back, of one looking ahead or looking aside, of one bending or stretching, is the stiffening, the making stiff, the state of being made stiff of the body, the intimation, the making known, the state of being made known - this is that material phenomenon that is bodily intimation." For consciousness arising as "I shall step forward" or "I shall step back" originates material form. Therein, the wind element that is consciousness-originated, within these eight material groups consisting of the earth element, water element, fire element, wind element, and colour, odour, flavour, and nutritive essence dependent thereon - that stiffens, sustains, moves, causes to step forward, and causes to step back the material body co-arisen with itself.

Therein, in a single adverting process, among the seven impulsions, the wind element originated by the first consciousness is able to stiffen and sustain the material body co-arisen with itself, but is unable to move it repeatedly. The same method applies also to the second and so on. But the wind element originated by the seventh

consciousness, having obtained the supporting condition of the wind element originated by the six preceding consciousnesses, is able to stiffen, sustain, move, cause to step forward, cause to step back, cause to look ahead, cause to look aside, cause to bend, and cause to stretch the material body co-arisen with itself. Thereby going arises, coming arises, going and coming arise. It brings about the state of being describable as "he has gone one league" or "he has gone ten leagues."

Just as when a cart is to be pulled by seven yokes, the oxen yoked to the first yoke are able to stiffen and sustain the yoke, but they do not turn the wheel; the same method applies to the second and so on; but when, having yoked the oxen to the seventh yoke, a skilled charioteer, sitting at the front, taking the reins, strikes the oxen with a goad-stick starting from all those in front, then all of them, becoming of one strength, both sustain the shaft and turn the wheels. They bring about the state of being describable as "having taken the cart, they have gone ten leagues or twenty leagues." This should be understood in this manner.

Therein, the consciousness-originated body is not intimation; however, there is one mode of alteration capable of being a condition for steadying, sustaining, and moving the material body co-arisen with the consciousness-originated wind element - this is called intimation. It is not consciousness-originated like the eight material phenomena. But just as, because ageing and death belong to phenomena classified as impermanence and so forth, it is said "Ageing and death, monks, are impermanent, conditioned" etc., so too, because of being the intimation-quality of consciousness-originated material phenomena, it too is called consciousness-originated.

It is called intimation because of its making known. What does it make known? A single bodily action. For one standing within the range of sight raises a hand or a foot, or moves the head or an eyebrow - this appearance of the hands and so forth is cognisable by the eye. But intimation is not cognisable by the eye; it is cognisable only by the mind. For with the eye one sees only the visible object that is moving in the manner of hand-gestures and so forth. But one knows the intimation by reflecting with mind-door consciousness, thinking "This one is making this or that happen, it seems."

Just as in the forest, in the dry season, at a place where there is water, people tie palm leaves and such things to the tops of trees so that by this sign others will know of the existence of water there; they raise a flag at the entrance of a tavern; or the wind strikes and shakes a tall tree; when fish move in the water below, bubbles rise to the surface; and at the edges of the path where a great flood has passed, a heap of grass, leaves, and refuse is left piled up. There, having seen the palm leaves, the flag, the swaying of the branch, the bubbles, and the heap of grass, leaves, and refuse, just as one knows by mind-consciousness what is unseen by the eye - "Here there will be water, here there will be liquor, this tree will have been struck by the wind, there will be fish in the water below, the flood will have passed covering this much area" - even so, intimation too is not cognisable by the eye but is cognisable only by the mind. For with the eye one sees only the visible object that is moving in the manner of hand-gestures and so forth. But one knows the intimation by reflecting with mind-door consciousness, thinking "This one is making this or that happen, it seems."

And this is called intimation not merely because of its making known. It is also called intimation because of its being knowable. For this is evident even to others, even to animals. For dogs, jackals, crows, oxen, and so forth gathered here and there, when a gesture of striking is shown by taking up a stick or a clod, knowing "This one wishes to strike us," they flee in one direction or another. But there is also a time when it is not evident to another who is behind a wall or enclosure and so forth. Although at that moment it is not evident, because it is evident to those who are face to face, it is indeed called intimation.

But when the consciousness-originated body moves, does the body originated by the three other causes move or not? It too moves in the same way. It follows the same course and conforms to it. Just as when water flows, dry sticks, grass, leaves, and so forth that have fallen into the water also follow the course of the water - when it flows, they flow; when it stops, they stop - This should be understood in this manner. Thus this intimation among consciousness-originated material phenomena should be understood as the door of bodily action.

But whatever volition is accomplished at that door, by which one kills a living being, takes what is not given, engages in sexual misconduct, or abstains from killing living beings and so forth - this is called bodily action. Thus, when there is an opponent, the body is the door, and the volition accomplished at that door is bodily action, to be classified as "either wholesome or unwholesome." But when there is no opponent, it should be classified by completing the triad with "or indeterminate." Therein, just as a city gate stands only in the place where it was made and does not move even a finger's breadth from one place to another, yet the great multitude passes through this or that gate, even so a door does not move to another door, but action moves because it arises at this or that door. Therefore the ancients said:

Actions move through the doors, but doors do not move through doors;
Therefore, by the doors, actions are mutually determined.

Therein, the door also receives its name from the action, and the action from the door. Just as the places where consciousness and so forth arise receive the names consciousness-door, contact-door, non-restraint-door, and restraint-door, so too the place where bodily action arises receives the name bodily-action-door. The same method applies to the verbal-action-door and mental-action-door as well. Just as a deity dwelling in a particular tree receives its name from that tree - silk-cotton-tree deity, palāsa-tree deity, neem-tree deity, wavy-leaf-fig-tree deity - so too an action done through the body-door receives the name bodily action from the door. The same method applies in the case of verbal action and mental action too. Therein, the body is one thing, the action is another, but because it is done by the body, it is called bodily action. Therefore the commentary teachers said:

If an action is done by the body, it is called bodily action;
The body and bodily action are mutually determined.

If an action is done by a needle, it is called needle-work;
The needle and needle-work are mutually determined.

If an action is done by an axe, it is called axe-work;

The axe and axe-work are mutually determined.

If an action is done by a person, it is called a person's work;
The person and the person's work are mutually determined.

Just so.

If an action is done by the body, it is called bodily action;
The body and bodily action are mutually determined.

This being so, neither the determination of the door is fitting, nor the determination of the action. How? For in body-intimation, according to the statement "actions move through the doors," verbal action also occurs; therefore the determination of it as a bodily-action-door is not fitting. And bodily action also occurs in verbal intimation; therefore the determination of it as bodily action is not fitting. No, it is not unfitting. Why? Because of the predominance of occurrence and the abundance of occurrence therein. For bodily action predominantly occurs in body-intimation, not the others; therefore, because of the predominant occurrence of bodily action, its status as the bodily-action-door is established. Just as the status of a brahmin village, mango grove, nāga forest and so forth as a brahmin village and so forth is established - thus the determination of the door is fitting. Bodily action, however, occurs abundantly in the body-door and only slightly in the verbal door. Therefore, because of its abundant occurrence in the body-door, its status as bodily action is established, just as the status of forest-dwellers, fat young girls and so forth as forest-dwellers and so forth is established. Thus the determination of action is also fitting.

The account of the body-action door is concluded.

Discourse on the Door of Verbal Action

In the discussion of the vocal action door, however, speech is threefold by way of volition, abstinence, and sound. Therein, "Monks, speech endowed with four factors is well spoken, not ill spoken, blameless and not censured by the wise"; this is called volition-speech. That which is "the abstaining, refraining from the four kinds of vocal misconduct etc. this is called right speech" - this is called abstinence-speech. "Speech, utterance, articulation, enunciation, voice, vocal act, speech, verbal expression" - this is called sound-speech. Among these, the vocal action door is neither the name for volition nor for abstinence. Together with sound, however, there is one intimation; this is called the vocal action door. With reference to which it was said - "What is that materiality which is vocal intimation? Whatever speech, utterance, verbal path, utterance, sound, act of sounding, speech, verbal expression of one with wholesome consciousness, or of one with unwholesome consciousness, or of one with indeterminate consciousness - this is called speech. Whatever intimation, making known, state of having made known through that speech - this is that materiality which is vocal intimation."

For when one thinks "I shall say this, I shall say that," a sound called the diffusion of applied thought arises. This is not cognisable by ear-consciousness but by mind-consciousness - so it is stated in the Great Commentary. In the Tradition Commentaries, however, "the sound of the diffusion of applied thought" means the

sound of those who babble in their sleep and the like, arisen through the diffusion of applied thought; "having heard" means having heard that sound which arose from that person's thinking; by means of that, saying "thus is your mind, so is your mind," he reads the mind - and stories were also told in this connection. In the Paṭṭhāna too, it is stated: "The sound base originated by consciousness is a condition for ear-consciousness by way of object condition." Therefore, there is no such thing as a sound of the diffusion of applied thought that is not cognisable by ear-consciousness and that arises without the striking of intimation. However, consciousness arising as "I shall say this, I shall say that" produces eight kinds of materiality: the earth element, the water element, the fire element, the wind element, colour, odour, flavour, and nutritive essence. Within these, the earth element originated by consciousness arises while striking against the material body that is kamma-born. Together with that striking of elements, sound arises. This is called consciousness-originated sound. This is not intimation. But there is one mode of alteration that is the condition for that consciousness-originated earth element's striking against the kamma-born material body; this is called vocal intimation. From here on, that it is not consciousness-originated like the eight kinds of materiality, etc. - all this should be understood in the same way as stated above.

Here too, having heard the sound of someone calling "Tissa, Datta, Mitta," one reflects on the intimation with mind-door consciousness and knows "this one intends to do this and that, it seems." And like bodily intimation, this too is evident even to animals. For having heard the sound "Come, go," even animals, knowing "this one intends to do this, it seems," both come and go. As to whether the body originated by three causes moves or does not move - this section, however, does not apply here. There is also no function of supporting by the previous consciousness-originated materiality. But whatever volition is accomplished in that vocal door, by which one speaks falsehood, speaks slander, speaks harshly, indulges in idle chatter, or abstains from false speech and the like - this is called vocal action. From here on, all the determination of action and the determination of doors should be understood in the same way as stated above.

The account of the speech-action door is concluded.

Discourse on the Door of Mental Action

In the discussion of the mind-action door, however, mind is fourfold by way of sensual-sphere and so on. Therein, the sensual-sphere is fifty-four-fold, the form-sphere is fifteen-fold, the formless-sphere is twelve-fold, and the supramundane is eightfold - thus altogether it is eighty-nine-fold. Therein, it should not be said that this particular mind does not become a mind-door. For just as it should not be said that this particular volition does not become kamma - for even volition associated with the five types of sense-consciousness is designated as kamma in the Great Treatise - so too it should not be said that this particular mind does not become a mind-door.

Here one asks - What does this so-called kamma do? It strives, it constructs, it accumulates, it wills, it arranges, it plans. This being so, what does the volition of the five types of sense-consciousness strive for, construct, accumulate, will, arrange, and plan? The co-arisen states. For that too strives for, constructs, accumulates, wills, arranges, and plans the co-arisen associated aggregates. Or what is the point of this

argument? For that was stated by way of all-inclusive inclusion. But here this is the conclusion - The twenty-nine-fold mind that is wholesome and unwholesome of the three planes is called the mind-action door. But whatever volition is accomplished in that mind-door, by which one takes up covetousness, ill-will, and wrong view, as well as non-covetousness, non-anger, and right view - this is called mind-action. From here on, all the determination of action and the determination of doors should be understood in the same way as stated above. These are the three kamma doors.

The account of the mind-action door is concluded.

The Treatise on Action

Now, having set aside the three kammas, these kamma doors have been shown; taking those as the starting point, the detailed discussion of the remaining matrix-setting of the door-discussion follows. For there are three kammas: bodily action, verbal action, and mental action. But what is this so-called kamma? Volition itself, and certain states associated with volition. Therein, these are the discourses on the kamma-nature of volition:

"Monks, it is volition that I call kamma. Having willed, one performs kamma by body, speech, and mind." "For when there is body, Ānanda, pleasure and pain arise internally owing to bodily volition as cause; when there is speech, Ānanda, pleasure and pain arise internally owing to verbal volition as cause; when there is mind, Ānanda, pleasure and pain arise internally owing to mental volition as cause." "Threefold, monks, is bodily volition that is unwholesome bodily action, having suffering as its outcome, having suffering as its result; fourfold, monks, is verbal volition etc. threefold, monks, is mental volition that is unwholesome mental action, having suffering as its outcome, having suffering as its result; threefold, monks, is bodily volition that is wholesome bodily action, having happiness as its outcome, having happiness as its result; fourfold, monks, is verbal volition etc. threefold, monks, is mental volition that is wholesome mental action, having happiness as its outcome, having happiness as its result." "If, Ānanda, this foolish Samiddhi were to answer the wandering ascetic Pāṭaliputta when asked thus, he should answer thus: 'Having performed intentional kamma, friend Pāṭaliputta, by body, speech, and mind, that is to be felt as pleasant, he feels pleasure' etc. 'that which is to be felt as neither-painful-nor-pleasant, he feels neither-pain-nor-pleasure'; answering thus, Ānanda, the foolish Samiddhi would be answering the wandering ascetic Pāṭaliputta correctly."

These, to begin with, are the suttas establishing the nature of kamma as volition. The nature of kamma of the states associated with volition, however, is shown by the fourfold classification of kamma. For this was said:

"Monks, there are these four actions that I have realised by direct knowledge myself and proclaimed. What are the four? There is, monks, kamma that is dark with dark result; there is, monks, kamma that is bright with bright result; there is, monks, kamma that is both dark and bright with dark and bright result; there is, monks, kamma that is neither dark nor bright with neither dark nor bright result, which leads to the destruction of kamma. And what, monks, is kamma that is neither dark nor bright with neither dark nor bright result, which leads to the destruction of kamma? That is, the seven factors of enlightenment - the enlightenment factor of mindfulness,

etc. the equanimity factor of enlightenment. This is called, monks, kamma that is neither dark nor bright with neither dark nor bright result, which leads to the destruction of kamma. And what, monks, is kamma that is neither dark nor bright with neither dark nor bright result, which leads to the destruction of kamma? It is this Noble Eightfold Path - that is to say, right view, etc. right concentration. This is called, monks, kamma that is neither dark nor bright with neither dark nor bright result, which leads to the destruction of kamma."

Thus these fifteen states, classified as factors of enlightenment and path factors, are shown by the fourfold classification of kamma. Together with these six - covetousness, ill will, wrong view, non-covetousness, non-anger, and right view - twenty-one states associated with volition should be understood.

Therein, the supramundane path, when analysed, partakes of the three kinds of kamma, namely bodily kamma and so forth. For the restraint from the misconduct that one transgresses by body should be understood as bodily. The restraint from the misconduct that one transgresses by speech should be understood as verbal. Thus right action is bodily kamma, and right speech is verbal kamma. When these two are included, right livelihood is also included by virtue of being on their side. The restraint from the misconduct that one transgresses by mind, however, should be understood as mental. That is fivefold by way of view, thought, effort, mindfulness, and concentration. This fivefold restraint is also called mental kamma. Thus the supramundane path, when analysed, partakes of the three kinds of kamma.

At this point there is what is called the correlation of doors. For in the body-door and speech-door there is that which has reached agitation but has not reached the course of kamma, and in the mind-door too there is that which has reached occurrence but has not reached the course of kamma; taking that into account, they assigned it as belonging to the respective door.

Herein this is the method - One who, thinking "I shall go hunting," strings a bow, twists a bowstring, sharpens a spear, eats food, and puts on clothes - to this extent, agitation in the body-door has been reached. Having wandered in the forest for a day, he does not obtain even so much as a hare or a cat - is this unwholesome bodily kamma or not? It is not. Why? Because the course of kamma has not been reached. But it should be understood as merely bodily misconduct. The same method applies in the case of catching fish and other such endeavours.

In the case of the speech door too, for one who, having commanded "I shall go hunting" and "Prepare the bows and so forth quickly," in the same manner as before does not obtain anything in the forest, although movement through the speech door has been reached, because a course of action has not been reached, it is not bodily action. It should be understood that it is merely verbal misconduct.

But in the case of the mind door, merely by the arising of murderous volition, there is indeed a distinction of course of action. And that is by way of ill-will, not by way of killing of living beings. For unwholesome bodily action originates in the body door and the speech door, not in the mind door; likewise unwholesome verbal action. But unwholesome mental action originates in all three doors; likewise wholesome bodily, verbal, and mental actions.

How? For one who kills a living being with his own hand, takes what is not given, or engages in sexual misconduct, the action is solely bodily action. The door too is solely the body door. Thus, first, unwholesome bodily action originates in the body door. But covetousness, ill-will, and wrong view, co-arisen with those consciousnesses, are either on the side of volition or are negligible. But for one who commands "Go, deprive so-and-so of life, steal so-and-so's goods," the action is bodily action, but the door is the speech door. Thus unwholesome bodily action originates in the speech door. But covetousness, ill-will, and wrong view, co-arisen with those consciousnesses, are either on the side of volition or are negligible. This much is the agreed commentary of the teachers.

But a sophist says - "Unwholesome bodily action originates in the mind door too." When told "Bring a discourse that has been included in the three collections," he brought this discourse called the Kulumba Sutta:

"Furthermore, monks, here a certain ascetic or brahmin who possesses psychic power and has attained mastery of mind, looks upon the embryo in another's womb with an evil mind: 'Oh, may this embryo in the womb not come forth safely!' Thus, monks, there is destruction of the family."

Having brought this discourse, he said: "By mere thought alone, the embryo in the womb dissolves like a lump of foam. Where here is any movement of a bodily limb or movement of a vocal organ? This unwholesome bodily action originates in the mind door alone."

Having said to him "We shall weigh the meaning of your discourse," they weighed it thus: "You speak of harming others through psychic power. This psychic power is indeed: the psychic power of determination, the psychic power of transformation, the psychic power of the mind-made body, the psychic power of the diffusion of knowledge, the psychic power of the diffusion of concentration, the noble psychic power, the psychic power born of the result of action, the psychic power of the meritorious, the psychic power produced by science, and the psychic power in the sense of succeeding through right application in each case - thus it is tenfold. Among these, which psychic power do you speak of?" "That produced by meditation." "But does the act of harming others occur through psychic power produced by meditation?" "Yes, some teachers say it occurs once"; they say that just as when a pot filled with water is thrown by one wishing to strike another, the pot breaks and the water is lost, so too through psychic power produced by meditation, the act of harming others occurs once. But from that point onwards, it is lost. Then, having said to him "Through psychic power produced by meditation, the act of harming others does not occur even once or twice," they asked him as he came to agreement: "Is psychic power produced by meditation wholesome, unwholesome, or indeterminate? Is it associated with pleasant feeling, associated with painful feeling, or associated with neither-painful-nor-pleasant feeling? Is it with applied thought and sustained thought, without applied thought but with sustained thought only, or without applied thought and without sustained thought? Is it of the sensual sphere, of the fine-material sphere, or of the immaterial sphere?"

However, one who knows this matter will say thus: 'The power of development-born psychic power is either wholesome or indeterminate; it is exclusively associated with neither-painful-nor-pleasant feeling, exclusively without applied thought and without sustained thought, exclusively of the fine-material sphere.' He should be told - 'Which category among the wholesome and so forth does the volition of killing belong to?' One who knows will say: 'The volition of killing is exclusively unwholesome, exclusively associated with painful feeling, exclusively with applied thought and sustained thought, exclusively of the sensual sphere.' 'That being so, your question agrees neither with the wholesome triad, nor with the feeling triad, nor with the applied thought triad, nor with the distinction of spheres.'

'But is such a great discourse then meaningless?' 'No, it is not meaningless; but you do not know its meaning. In the phrase "possessing psychic power, having attained mastery of mind," it is not development-born psychic power that is intended here, but rather sorcery-born psychic power is intended. For that is obtainable here if it can be obtained. But that cannot be performed without resorting to the body-door and the speech-door. For those who possess sorcery-born psychic power, having eaten unsalted food for seven days, having spread out grass on the ground and lying down, having practised austerity, on the seventh day having prepared a charnel ground, standing at the seventh step, rolling their hands round and round, they mutter spells with their mouths. Then their action succeeds. Thus this psychic power too cannot be performed without resorting to the body-door and the speech-door.' The conclusion to be reached here is that 'unwholesome bodily action does not originate at the mind-door.'

However, when one speaks falsehood and so forth by means of hand gestures, the action is verbal action, but the door is the body-door. Thus unwholesome verbal action also originates at the body-door. But covetousness, ill-will, and wrong view, co-arisen with those consciousnesses, are either on the side of volition or are negligible. But when one speaks falsehood and so forth by making a verbal utterance, the action too is verbal action and the door too is the speech-door itself. Thus unwholesome verbal action originates at the speech-door. But covetousness, ill-will, and wrong view, co-arisen with those consciousnesses, are either on the side of volition or are negligible. This much is the agreed commentary of the teachers.

But a sophist says - 'Unwholesome verbal action also originates at the mind-door.' When told 'Bring a discourse that has been included in the three collections,' he brought this discourse from the Uposatha chapter:

"Whatever monk, while the proclamation is being made up to the third time, remembering an existing offence, does not reveal it, he is guilty of deliberate falsehood."

Having brought this discourse, he said: 'Thus one who does not reveal an offence, while remaining silent, incurs another offence. Herein, where is there any movement of a bodily limb or movement of a vocal organ? It is at the mind-door itself that this unwholesome verbal action originates.'

He should be told - "Is this sutta of implicit meaning or of explicit meaning?" "It is of explicit meaning for me." Having said "Do not speak thus, we shall weigh its meaning," he should be questioned thus: "What results from deliberate false

speech?" One who knows will say "A dukkaṭa offence results from deliberate false speech." Then he should be told: "The Vinaya has two roots -body and speech; for all offences were laid down by the Perfectly Enlightened One in just these two doors; there is no such thing as laying down an offence at the mind-door. You are exceedingly ignorant of the Vinaya, you who lay down an offence in a situation not laid down by the Teacher; you misrepresent the Perfectly Enlightened One; you strike at the Conqueror's wheel" - having restrained him with such words, a further question should be asked: "Does deliberate false speech originate from action or from inaction?" One who knows will say "From action." Thereupon he should be told - "One who does not disclose - what action does he perform?" Surely, not seeing any action, he will come to distress. Then he should be made to understand by means of the meaning of this sutta. For the meaning here is this: That which is stated as "there is deliberate false speech" - what does it amount to in terms of offence? The meaning is "What offence is there?" "There is a dukkaṭa offence." And that should be understood as an offence arising through inaction at the speech-door, not by the characteristic of false speech, but by the word of the Blessed One. And this too was said -

"Not conversing with any person,
One would not utter a word of speech to others;
He would commit a verbal offence, not a bodily one,
This is a question considered by the skilful."

Thus the conclusion should be reached here that unwholesome verbal action does not originate at the mind-door.

But when, with a mind accompanied by covetousness, moving a bodily limb, one performs acts such as seizing by the hand; with a mind accompanied by ill-will, acts such as handling a stick; with a mind accompanied by wrong view, thinking "Khanda, Siva and others are supreme," one performs acts such as paying homage, making añjali, offering seats and accessories to them - then the action is mental action, but the door is the body-door. Thus unwholesome mental action originates at the body-door. But here the volition is inoperative.

But when, activating the vocal faculty with a mind accompanied by covetousness, one covets another's wealth and possessions thinking "Oh, may what belongs to another be mine," or with a mind accompanied by ill-will says "May these beings be killed, or bound, or destroyed, or may they not exist," or with a mind accompanied by wrong view says "There is nothing given, there is nothing offered" and so forth, then the action is mental action, but the door is the verbal door. Thus unwholesome mental action originates at the verbal door. But here the volition is inoperative.

But when, without activating the bodily or vocal faculties, sitting alone in seclusion one generates states of mind accompanied by covetousness, ill-will, and wrong view, then the action is mental action, and the door too is the mind door itself. Thus unwholesome mental action originates at the mind door. In this case, however, both volition and the states associated with volition originate at the mind door itself. Thus it should be understood that unwholesome mental action originates at all three doors.

Now, regarding what was said "likewise wholesome bodily, verbal, and mental actions," here is the method: When, being unable to speak for some reason, one undertakes the training rules "I abstain from the destruction of life, from taking what is not given, from sexual misconduct" by hand gesture, then the action is bodily action and the door too is the bodily door itself. Thus wholesome bodily action originates at the bodily door. The non-covetousness and so forth accompanying those states of mind are either on the side of volition or inoperative.

But when one undertakes those same training rules by making a verbal utterance, then the action is bodily action, but the door is the verbal door. Thus wholesome bodily action originates at the verbal door. The non-covetousness and so forth accompanying those states of mind are either on the side of volition or inoperative.

But when, while those training rules are being given, without activating the bodily or vocal faculties, one undertakes them by mind alone thinking "I abstain from the destruction of life, from taking what is not given, from sexual misconduct," then the action is bodily action, but the door is the mind door. Thus wholesome bodily action originates at the mind door. The non-covetousness and so forth accompanying those states of mind are either on the side of volition or inoperative.

But the four training rules beginning with "abstinence from false speech" should be understood as wholesome verbal action originating at the three doors when undertaken by bodily means and so forth in the same manner as stated. Here too, the non-covetousness and so forth are either on the side of volition or inoperative.

But when, activating the bodily faculty with states of mind accompanied by non-covetousness and so forth, one performs such acts as sweeping the shrine precincts, offering flowers, garlands, and perfumes, paying homage at shrines, and so forth, the action is mental action, but the door is the bodily door. Thus wholesome mental action originates at the bodily door. But here the volition is inoperative. When, activating the vocal faculty with a mind accompanied by non-covetousness, one is free from covetousness thinking "Oh, may what belongs to another as wealth and possessions not be mine"; when with a mind accompanied by non-ill-will one says "May all beings be free from enmity, free from affliction, free from distress, and may they maintain themselves in happiness"; when with a mind accompanied by right view one declares "There is what is given" and so forth - the action is mental action, but the door is the verbal door. Thus wholesome mental action originates at the verbal door. But here the volition is inoperative. But when, without activating the bodily or vocal faculties, sitting alone in seclusion, one generates states of mind accompanied by non-covetousness and so forth by mind alone, the action is mental action, and the door too is the mind door itself. Thus wholesome mental action originates at the mind door. In this case, however, both volition and the states associated with volition originate at the mind door itself.

Therein, in the case of the destruction of life and taking what is not given originated by command, one who says that the action is bodily action and the door too is the bodily door on account of the action, preserves the action but violates the door. In the case of false speech and so forth originated by hand gesture, one who says that the door is the bodily door and the action too is bodily action on account of the door, preserves the door but violates the action. Therefore, one should not violate the door

thinking "I shall preserve the action," nor should one violate the action thinking "I shall preserve the door." Rather, both action and door should be understood in the manner as already stated. For one who explains in this way violates neither the action nor the door.

The Treatise on Action is concluded.

Now, regarding "five types of consciousness, five consciousness-doors" and so forth: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness - these are the five types of consciousness. Eye-consciousness-door, ear-... The nose... The tongue... body-consciousness-door - these are the five consciousness-doors. It should be understood that volition arisen by means of these five doors is neither bodily action nor verbal action, but only mental action. Eye-contact, ear-... The nose... The tongue... The body... mind-contact - these are the six contacts. Eye-contact-door, ear-... The nose... The tongue... The body... mind-contact-door - these are the six contact-doors.

Eye-non-restraint, ear-... The nose... The tongue... sensitivity-body-... movement-body-non-restraint, speech-non-restraint, mind-non-restraint - these are the eight types of non-restraint. In meaning, they are these five mental states: moral failure, lack of mindfulness, ignorance, impatience, and laziness. Among these, not even one of these mental states arises in the consciousnesses at the five doors ending with determining; it arises only at the moment of impulsion. Even though arisen at impulsion, it is called non-restraint at the five doors.

For the contact co-arisen with eye-consciousness is called eye-contact, the volition is called mental action, and that consciousness is called the mind-action-door. Here, the fivefold non-restraint does not exist. The contact co-arisen with receiving consciousness is called mind-contact, the volition is called mental action, and that consciousness is called the mind-action-door. Here too, non-restraint does not exist. The same method applies to investigating and determining as well. But the contact co-arisen with impulsion is called mind-contact, the volition is called mental action, and that consciousness is called the mind-action-door. Here, the non-restraint is called eye-non-restraint. The same method applies to the ear-, nose-, tongue-, and sensitivity-body-doors as well. But when, having one of the objects such as visible form and so forth as object, mind-door impulsion arises bringing about movement designated as the body-door alone, without the speech-door, then the contact co-arisen with that consciousness is called mind-contact, the volition is called bodily action, but that consciousness, because movement has arisen, is not reckoned as the mind-door, being of no account. Here, the non-restraint is called movement-body-non-restraint. When just such an impulsion arises bringing about movement designated as the speech-door alone, without the body-door, then the contact co-arisen with that consciousness is called mind-contact, the volition is called verbal action, but that consciousness, because movement has arisen, is not reckoned as the mind-door, being of no account. Here, the non-restraint is called speech-non-restraint. But when such an impulsion consciousness arises being purely the mind-door alone, without the body- and speech-doors, then the contact co-arisen with that consciousness is called mind-contact, the volition is called mental action, and that consciousness is called the mind-action-door. Here, the non-restraint is called mind-non-restraint. Thus,

by means of these eight types of non-restraint, eye-non-restraint-door, ear-... The nose... The tongue... sensitivity-body-... movement-body-... speech-... mind-non-restraint-door - these eight non-restraint-doors should be understood.

Eye-restraint, ear - The nose... The tongue... sensitivity-body-... movement-body-... speech-... mind-restraint - these are the eight restraints. In meaning, they are these five mental states: virtue, mindfulness, knowledge, patience, and energy. Among these too, not even one mental state arises in the consciousnesses at the five sense-doors ending with determining. It arises only at the moment of impulsion. Even though arisen at impulsion, it is called restraint at the five sense-doors. The arising of all of this should be understood in the same way as stated regarding non-restraint, beginning with "contact co-arisen with eye-consciousness is eye-contact" etc. Thus, by means of these eight restraints, the eye-restraint door etc. the mind-restraint door - these eight restraint-doors should be understood.

Discourse on Unwholesome Courses of Action

Killing of living beings, taking what is not given, sexual misconduct, false speech, divisive speech, harsh speech, idle chatter, covetousness, ill will, wrong view - these are the ten unwholesome courses of action.

Therein, the destruction of a living being is killing of living beings; it is said to be slaying of a living being, 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 one of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense.

There are five requisite factors of it - a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. There are six modes of action - by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. However, when this matter is elaborated upon, it becomes excessively lengthy. Therefore, we shall not elaborate upon it. Other such matters should be taken up by those who are interested by examining the Samantapāsādikā, the commentary on the Vinaya.

The taking of what is not given is "taking what is not given"; it means the carrying off of another's property, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is superior. Why? Because of the

superiority of the object. When the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue. Taking as reference one of greater virtue in each case, it is of little blameworthiness in regard to the property belonging to one of lesser 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. There are six modes of action -just those beginning with one's own hand and so on. And these operate, as appropriate, by way of these five kinds of carrying off: carrying off by theft, carrying off by force, carrying off by concealment, carrying off by scheming, and carrying off by fraud. This is the summary here. But the detail is stated in the Samantapāsādikā.

As for "wrong conduct in sensual pleasures," herein "in sensual pleasures" means in sexual intercourse; "wrong conduct" means conduct that is entirely blameworthy and base. 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, "a person who should not be approached" means:for men, first, there are the ten beginning with one guarded by the mother: one guarded by the mother, one guarded by the father, one guarded by both mother and father, one guarded by a brother, one guarded by a sister, one guarded by relatives, one guarded by the clan, one guarded by co-religionists, one who has a protector, and one for whom a penalty has been decreed - these are the ten beginning with one guarded by the mother; one bought with wealth, one living together by consent, one living together for possessions, one living together for cloth, one whose hand has been dipped in water, one whose head-pad has been removed, a slave who is also a wife, a worker who is also a wife, one carried off by a banner, and a temporary wife - these are the ten beginning with one bought with wealth, making twenty women in all. Among women, however, for the twelve women - the two, namely one who has a protector and one for whom a penalty has been decreed, and the ten beginning with one bought with wealth - other men constitute the person who should not be approached.

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 object that should not be approached, the intention to engage with that object, the effort of engaging, and the consenting to the union of the paths. There is one mode of action, which is only by one's own hand.

"Falsely" means a verbal effort or a bodily effort that destroys the welfare of one who has the intention of deceiving. 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 an unreal, untrue matter. "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. It is of little blameworthiness when the matter it destroys is small, and of great blameworthiness when it is great. Furthermore, for householders, that which occurs by way of saying "there is not,"

etc., out of unwillingness to give what is one's own, is of little blameworthiness. That which is spoken as a witness for the purpose of destroying another's welfare is of great blameworthiness. For those gone forth, having obtained even a little oil or ghee, that which occurs by way of exaggerated talk with the intention of jest, such as "today in the village oil flows like a river, it seems," is of little blameworthiness. But for those who speak by way of saying what has not been seen as seen, etc., it is of great blameworthiness.

There are four requisite factors of it -an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of execution - by one's own hand only. And that should be understood in the performance of an act of deceiving another by body, or by something connected with the body, or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act. Since, however, just as one deceives another by body, by something connected with the body, or by speech, so too one who commands 'Say this,' one who writes a letter and sends it forth, and one who writes and places on walls and so forth 'This matter should be understood thus'; therefore here the modes of execution by command, by sending forth, and by a fixed device are also applicable. However, since they have not come down in the commentaries, they should be accepted after investigation.

Regarding 'divisive speech' and so forth: the speech by which one who speaks that speech creates in the heart of the person to whom it is spoken one's own dearness and the other's emptiness - that is divisive speech. But that by which one makes both oneself and the other harsh, speech which is itself harsh, neither pleasant to the ear nor touching the heart - this is 'harsh speech.' That by which one talks frivolously, pointlessly - 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 that instigates bodily and verbal action, arising from a defiled mind, either for the purpose of dividing others or out of desire to be dear oneself, is called divisive speech. It is of little blame when the one whose division it effects is of little virtue, and of great blame when of great virtue.

There are four requisite factors of it -the priority of division, thinking 'The other is to be divided,' or 'These will become separate,' or 'They will be apart'; or the desire to be dear, thinking 'Thus I shall become dear and trusted'; the corresponding effort; and the other's understanding 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 absolutely harsh volition that instigates bodily and verbal action that cuts to the quick of another is 'harsh speech.' For the purpose of making this manifest, here is a story - It is said that a certain boy, not heeding his mother's words, goes to the forest. His mother, unable to make him turn back, cursed him saying 'May a fierce buffalo pursue you.' Then indeed a buffalo arose for him in the forest in just that way. The boy made an act of truth saying 'May what my mother said with her mouth not come to be; may what she thought in her mind come to be.' The buffalo stood right there as if bound. Thus even an action that wounds the vital spots, due to the gentleness of

mind, is not harsh speech. For parents sometimes say to their children even thus: 'May robbers cut you to pieces,' yet they do not wish even a lotus petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus - 'What are these shameless and reckless ones doing? Drive them out'; yet they wish for them the attainment of 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 the words of one who wishes to have someone killed, 'Make him lie down comfortably,' are not non-harsh speech. Rather, due to the harshness of mind, that is indeed harsh speech. It is of little blame when the one in reference to whom it is uttered is of little virtue, and of great blame when of great virtue. There are three requisite factors of it - another who is to be abused, an angry mind, and the abusing.

The unwholesome volition that gives rise to bodily and verbal exertion conveying what is meaningless is 'frivolous talk'. It is of little blameworthiness when practised infrequently. It is of great blameworthiness when practised extensively. There are two requisite factors of it - the intention to engage in pointless talk such as the tale of the Bhārata war, the abduction of Sītā, and so forth; and the actual telling 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.

One covets, thus it is 'covetousness'. The meaning is that it proceeds by being directed towards another's goods and by inclination towards that. Its characteristic is coveting another's property thus: 'Oh, may what is yours 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 property as its object, there is no completion of the course of action until one appropriates it to oneself thus: 'Oh, may this be mine.'

One destroys welfare and happiness, thus it is 'ill-will'. 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 anger has arisen with another being as its object, there is no completion of the course of action until one thinks of that being's destruction thus: 'Oh, may this one be cut off, may this one perish.'

One sees wrongly through the absence of grasping things as they really are, thus it is 'wrong view'. Its characteristic is distorted seeing in such a way as 'there is nothing given', etc. 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 object is grasped, and its presenting itself in accordance with the way 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.

The determination of these ten unwholesome courses of action should be understood in five ways - as to mental state, as to category, as to object, as to feeling, and as to root.

Therein, 'as to mental state': in these, the first seven in sequence are volition-states only; the last three beginning with covetousness are associated with volition.

'As to category': the first seven in sequence, together with wrong view, these eight are courses of action only; they are not roots. Covetousness and anger are both courses of action and roots. For covetousness, when taken as a root, becomes 'greed, an unwholesome root'; ill-will becomes 'hatred, an unwholesome root'.

"As to object": the destruction of life has activities as object, since its object is the life faculty. Taking what is not given has either a being as object or activities as object. Sexual misconduct has activities as object by way of the tangible; some say it has a being as object. False speech 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 to feeling": the destruction of life is accompanied by painful feeling. Although kings, even while laughing upon seeing a thief, say "Go and execute him," their decisive volition is associated with painful feeling only. Taking what is not given has three feelings. For one who is delighted and pleased upon seeing another's goods, there is pleasant feeling when taking; for one who is frightened and terrified when taking, there is painful feeling. Likewise for one who reviews the resultant and natural-consequence fruits. But for one who stands in a neutral state at the time of taking, there is neither-painful-nor-pleasant feeling. Sexual misconduct has two feelings, by way of pleasant and neutral. But in the decisive consciousness, neutral feeling does not occur. False speech has three feelings, in the same way as stated for taking what is not given; likewise divisive speech. Harsh speech has unpleasant feeling. Idle chatter has three feelings. For when others give applause and throw up cloths and the like, at the time of telling tales of the abduction of Sītā, the Bhārata war, and so forth, while one is delighted and pleased, it is accompanied by pleasant feeling. When one who was previously given wages comes back later and is told "Tell it from the beginning," at the time of telling while distressed, thinking "Shall I or shall I not tell a disconnected, miscellaneous tale?" it is accompanied by painful feeling; when one tells in a neutral state, it is accompanied by neither-painful-nor-pleasant feeling. Covetousness has two feelings, by way of pleasant and neutral; likewise wrong view. Anger has unpleasant feeling.

"As to root": the destruction of life 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. False speech has either hate and delusion or greed and delusion as roots; likewise divisive speech and idle chatter. Harsh speech, by way of hate and delusion. Covetousness has one root, by way of delusion; likewise ill will. Wrong view has two roots, by way of greed and delusion.

The treatise on the unwholesome courses of action is finished.

Discourse on Wholesome Courses of Action

The abstinences from killing living beings and so forth, together with non-covetousness, non-anger, and right view - these are the ten wholesome courses of action. Therein, killing living beings and so forth have already been explained in meaning. 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. The abstinence associated with wholesome consciousness of one who abstains from killing living beings, stated thus: "whatever at that time is the abstaining, the refraining from killing living beings" - that, by classification, is threefold: abstinence by encountering the occasion, abstinence by undertaking, and abstinence by eradication.

Therein, the abstinence that arises for those who have not undertaken the training rules, who, having reflected upon their own birth, age, learning, and so forth, thinking "it is not fitting for us to do such evil," do not transgress the object that has come before them - this should be understood as "natural abstinence." As in the case of the lay follower Cakkana in the island of Sīhaḷa. It is said that when he was still young, a disease arose in his mother. And the physician said: "It would be suitable to obtain the flesh of a live hare." Then Cakkana's brother sent Cakkana, saying: "Go, dear, wander about in the field." He went there. And at that time a hare had come to eat the young crop. Seeing him, it ran swiftly and, caught in a creeper, made the sound "kiri kirī." Cakkana, going towards that sound, seized it and thought: "I shall make medicine for my mother." Then he thought again - "This is not fitting for me, that I should deprive another of life for the sake of my mother's life." Then he released it, saying: "Go, enjoy grass and water in the forest together with the hares." And when asked by his brother, "Dear, was a hare obtained?" he told him what had happened. Then his brother abused him. He went to his mother's presence and, having declared the truth, "Since I was born, I do not recall having deliberately deprived a living being of life," he stood there. At that very moment his mother became well.

But the abstinence that arises for those who have undertaken the training rules, who do not transgress the object, having given up even their own life both in the undertaking of the training rules and beyond that - this should be understood as "abstinence by undertaking." As in the case of the lay follower dwelling at Uttaravaḍḍhamāna mountain. It is said that he, having taken the training rules in the presence of the Elder Piṅgalabuddharakkhita dwelling at the Ambariya monastery, was ploughing a field. Then his ox went missing. Searching for it, he climbed Uttaravaḍḍhamāna mountain. There a great serpent seized him. He thought - "I shall cut off its head with this sharp axe." Then he thought again - "This is not fitting for me, that I, having taken the training rules in the presence of a venerable teacher, should break them." Having thought thus up to the third time, thinking "I give up my life, not the training rules," he threw the sharp-bladed axe placed on his shoulder into the forest. At that very moment the great fierce serpent released him and went away.

Abstinence associated with the noble path, however, should be understood as "abstinence by eradication," from the arising of which onwards, even the thought "I shall kill a living being" does not arise in noble persons.

Now, just as with the unwholesome, so too the analysis of these wholesome courses of action should be understood in five aspects: by way of mental states, by way of categories, by way of object, by way of feeling, and by way of root.

Therein, "by way of mental states" means that in these, in sequence, the seven can be volitions as well as abstinences; the last three are exclusively associated with volition.

"By way of categories" means that in sequence the seven are merely courses of

action, not roots. The last three are both courses of action and roots. For non-covetousness, when taken as a root, becomes "non-greed is a wholesome root." Non-anger becomes "non-hate is a wholesome root," and right view becomes "non-delusion is a wholesome root."

"By way of object" means that the objects of the destruction of life and so forth are the very objects of these. For abstention exists only in relation to what is to be transgressed. But just as the noble path, having Nibbāna as its object, abandons the mental defilements, so these courses of action, though devoid of the life faculty and so on as objects, should be understood as abandoning the immoralities of killing living beings and so on.

"By way of feeling" means that all are either accompanied by pleasant feeling or by neutral feeling. For having reached the wholesome, there is no such thing as unpleasant feeling.

"By way of root" means that in sequence the seven courses of action, for one who abstains with consciousness associated with knowledge, have three roots by way of non-greed, non-hate, and non-delusion; for one who abstains with consciousness dissociated from knowledge, they have two roots. Non-covetousness, for one who abstains with consciousness associated with knowledge, has two roots; for one who abstains with consciousness dissociated from knowledge, it has one root. But non-greed does not become a root of itself by itself. The same method applies to non-anger too. Right view has only two roots by way of non-greed and non-hate. These are the ten wholesome courses of action.

Discourse on the Comparison of Courses of Action

Now, at this point, what should be understood is the correlation of courses of action. For non-restraint arisen by way of the five sense-contact doors is exclusively unwholesome mental action. That arisen by way of the mind-contact door becomes all three kinds of action - for when it reaches the point of bodily movement at the body door, it is unwholesome bodily action; at the speech door, unwholesome verbal action; when it has not reached the point of movement at either, it is unwholesome mental action. Non-restraint arisen by way of the five non-restraint doors is also exclusively unwholesome mental action. That arisen by way of the bodily-movement non-restraint door is exclusively unwholesome bodily action; that arisen by way of the speech non-restraint door is exclusively unwholesome verbal action; that arisen by way of the mental non-restraint door is exclusively unwholesome mental action. The threefold bodily misconduct is exclusively unwholesome bodily action; the fourfold verbal misconduct is exclusively unwholesome verbal action; the threefold mental misconduct is exclusively unwholesome mental action.

Restraint arisen by way of the five sense-contact doors is also exclusively wholesome mental action. That arisen by way of the mind-contact door, however, like non-restraint, becomes all three kinds of action. That arisen by way of the five restraint doors is also exclusively wholesome mental action; that arisen by way of the bodily-movement restraint door is exclusively wholesome bodily action; that arisen by way of the speech restraint door is exclusively wholesome verbal action; that arisen by way of the mental restraint door is exclusively wholesome mental action. The threefold bodily good conduct is exclusively wholesome bodily action; the fourfold

verbal good conduct is exclusively wholesome verbal action; the threefold mental good conduct is exclusively wholesome mental action.

Unwholesome bodily action does not arise by way of the five sense-contact doors; it arises only by way of the mind-contact door. Likewise unwholesome verbal action. Unwholesome mental action, however, arises by way of the six sense-contact doors; when that has reached the stage of activating the body and speech doors, it becomes unwholesome bodily and verbal action; when it has not reached the stage of activation, it is only unwholesome mental action. Just as by way of the five sense-contact doors, so too by way of the five non-restraint doors, unwholesome bodily action does not arise; but it arises by way of the bodily-activation non-restraint door and by way of the verbal non-restraint door; it does not arise by way of the mental non-restraint door. Unwholesome verbal action also does not arise by way of the five non-restraint doors; it arises by way of the bodily-activation and verbal non-restraint doors; it does not arise by way of the mental non-restraint door. Unwholesome mental action arises by way of all eight non-restraint doors. The same method applies to wholesome bodily action and so on.

But this is the distinction - whereas unwholesome bodily action and verbal action do not arise by way of the mental non-restraint door, these do not follow that pattern. For these arise even at the mental restraint door for one who undertakes the training rules without activating bodily or verbal faculties. Therein, wholesome consciousness of the sensual sphere arises by way of the three action doors, but does not arise by way of the five sense-consciousness doors; but by the method stated as "whatever feeling arises conditioned by eye-contact, whether pleasant, painful, or neither-painful-nor-pleasant," it arises by way of the six sense-contact doors; it does not arise by way of the eight non-restraint doors, but arises by way of the eight restraint doors; it does not arise by way of the ten unwholesome courses of action, but arises by way of the ten wholesome courses of action; therefore, whether this consciousness has arisen by way of the three action doors, or by way of the six sense-contact doors, or by way of the eight restraint doors, or by way of the ten wholesome courses of action, when it is said "wholesome consciousness of the sensual sphere has arisen etc. having a visual object, or etc. having a mental object," everything has been stated.

The account of the doors is concluded.

Herein, the construction of "referring to whatever else" is as follows - among the visual objects and so on stated above, referring to a visual object, the meaning is "having made it an object." Or referring to a sound as object etc. or referring to a mental object, it has arisen. To this extent, among these objects of this consciousness, any single object is as if permitted. And this, having arisen at one time referring to a visual object for one person, arises again at another time referring to one or another object among sounds and so on for another person as well. And for this arising thus, there is no such sequence that in one existence the occurrence first refers to a visual object and afterwards to a sound as object. And among visual objects and so on, there is also no such fixed rule that first there is a blue object and afterwards a yellow object. Thus, in order to show this capacity for all objects, the absence of sequence, and the absence of fixed rule among blue, yellow and so on even in the absence of sequence, he said "referring to whatever else." This is what is

meant - among these visual objects and so on, not just any single one, but rather referring to whatever else it has arisen. And even while arising thus, without arising in the manner "first referring to a visual object, afterwards referring to a sound as object," it has arisen referring to whatever else; the meaning is "having made whatever object among visual objects and so on, whether in reverse order or in forward order, or by the method of alternate intervals of one or two, it has arisen." And even among visual objects, without arising by the fixed rule "first a blue object, afterwards a yellow object," referring to whatever else, the meaning is "it has arisen referring to whatever visual object among blue, yellow and other visual objects." The same method applies also to sound as object and so forth. This is one construction so far.

But this is another interpretation - "That which has form as its object" is "having a visual object" etc. "That which has a mental state as its object" is "having a mental object." Thus, having said "consciousness having a visual object, or etc. having a mental object, has arisen," he then said again "or referring to whatever else." Its meaning is - among these forms and so on, in the manner stated above, referring to whatever it may be, it has arisen. In the Great Commentary, however, regarding the "or whatever" clause, having said "there is nothing new, what was taken before is simply taken again," only this much has come: "referring to form, or etc. referring to a mental state, or referring to this or that - this was said in order to express this."

The Section on the Enumeration of Dhammas

Explanation of the Group with Contact as the Fifth

"At that time" - this is the counter-indication statement that definitively specifies the time that was indicated indefinitely. Therefore, the meaning to be understood is: "At whatever time wholesome consciousness of the sensual sphere has arisen, at that very time there is contact etc. there is non-distraction." Therein, just as consciousness, so also regarding contact and the rest, there is contact. What happens? The construction should be made by way of applicable terms, in the manner of "it is of the sensual sphere, it is wholesome, it has arisen, it is accompanied by pleasure," and so on. For in the case of feeling, "accompanied by pleasure" and in the case of the wisdom faculty, "associated with knowledge" are not applicable; therefore it is said "by way of applicable terms." This is an independent view of the commentary teachers; but it should not be regarded as essential.

But why is contact stated first here? Because it is the first impingement of consciousness. For consciousness having first impinged upon the object, contact arises touching the object; therefore it is stated first. But having touched through contact, one feels through feeling, perceives through perception, wills through volition. Therefore it was said - "Having been touched, monks, one feels; having been touched, one perceives; having been touched, one wills."

Furthermore, just as a pillar, when it comes to a palace, is a strong condition for the remaining building materials - the cross-beams, joists, walls, pedestals, pinnacles, rafters, wing-pieces, bolts, and door-frames are bound to the pillar and established upon the pillar - so too contact is a strong condition for co-arisen associated mental states. For it is like the pillar. The remaining states are like the building materials. For this reason too it is stated first. But this is not a valid reason. For regarding mental

states arisen in a single consciousness, it is not possible to say "this one arose first, this one afterwards." Even for the status of being a strong condition, no reason is seen for contact. Rather, contact is stated first merely by way of the teaching order. For it would also be fitting to present it as: "there is feeling, there is contact; there is perception, there is contact; there is volition, there is contact; there is consciousness, there is contact; there is feeling, there is perception; there is volition, there is applied thought." But it should be understood that contact is stated first merely by way of the teaching order. And just as here, so also regarding the remaining mental states, no sequence of before and after should be sought. Rather, the mental states should be investigated by way of their verbal meaning, characteristic, function, and so on.

That is: It touches, thus it is contact (phassa). This has the characteristic of touching, the function of striking together, the manifestation of meeting, and the proximate cause of an object that has come into range.

For this, although being an immaterial phenomenon, occurs in the manner of touching the object - thus it has the characteristic of touching. And though not clinging on one side - just as visible form strikes the eye, and sound strikes the ear - it strikes together consciousness and the object, thus it has the function of striking together. Or, because it arises from the striking together of base and object, it should be understood as having the function of striking together in the sense of accomplishment as well. For this was said in the commentary - "For there is no contact of the four planes that does not have the characteristic of touching. The function of striking together, however, belongs only to that occurring at the five sense-doors. For the contact occurring at the five sense-doors has both the designation 'having the characteristic of touching' and 'having the function of striking together'; that occurring at the mind-door has only the designation 'having the characteristic of touching', not 'having the function of striking together'."

And having said this, this discourse was brought forth - "Just as, great king, two rams might fight, among them, just as one ram, so should the eye be regarded; just as the second ram, so should visible form be regarded; just as their collision, so should contact be regarded." Thus contact has the characteristic of touching and the function of striking together. "Just as, great king, two cymbals might be clapped together, etc. two palms might be clapped together, just as one palm, so should the eye be regarded; just as the second palm, so should visible form be regarded; just as their collision, so should contact be regarded. Thus contact has the characteristic of touching and the function of striking together" - this is the detail.

Or just as in passages such as "having seen a visible form with the eye", eye-consciousness and so on are expressed by the name 'eye' and so forth, so too here they should be understood as expressed by the name 'eye' and so forth. Therefore, in passages such as "so should the eye be regarded", the meaning should be understood by this method as "so should eye-consciousness be regarded". This being so, because of the striking together of consciousness and object, in this discourse too, it is established that it has the function of striking together by way of function alone.

And because it is made known by way of its own cause, which is called the coincidence of the three, it has the manifestation of coincidence. For this is made known here and there by way of its cause thus: "The meeting of the three is contact."

And the meaning of this discourse passage is: through the meeting of the three there is contact; not that the mere meeting itself is contact.

And because it is thus made known, it manifests in that very manner, thus it is said to have the manifestation of coincidence. But in the sense of result, by way of manifestation, this is called having the manifestation of feeling. For this produces feeling - that is the meaning of "it causes to arise". And just as, when producing, heat that is dependent on the element called lac, though conditioned by external warmth, causes softness in its own support, not in the external warmth called spent embers which is its own condition - so too, though conditioned by other conditions called base and object, because it is dependent on consciousness, this produces feeling only in consciousness which is its own support, not in the base or the object which are its own conditions - thus it should be understood. And because it arises without obstruction in an object that has been examined by the appropriate attention and by the faculty, it is called "having the proximate cause of an object that has come into range".

It feels - thus feeling (*vedanā*). It has the characteristic of experiencing, the function of enjoying, or the function of partaking of the desirable aspect, the manifestation of mental relish, and the proximate cause of tranquillity.

For there is no feeling of the four planes that does not have the characteristic of experiencing. Having said "the function of enjoying, however, is found only in pleasant feeling," and then rejecting that view, having said "whether it be pleasant feeling, painful feeling, or neither-painful-nor-pleasant feeling, all have the function of enjoying," this meaning was elucidated: When it comes to the domain of enjoying the taste of the object, the remaining associated mental states experience only a portion. For contact has merely the function of touching, perception has merely the function of recognising, volition has merely the function of willing, and consciousness has merely the function of cognising. But absolutely, by sovereignty, by authority, and by mastery, it is feeling alone that experiences the taste of the object.

For feeling is like a king, and the remaining mental states are like a cook. Just as a cook, having prepared food of various flavours, having placed it in a casket, having sealed it, having brought it down before the king, having broken the seal, having opened the casket, having taken the choicest portions of all the curries and side dishes, having placed them in dishes, swallows them for the purpose of testing whether they are faulty or faultless, and then offers the food of various excellent flavours to the king. The king, by sovereignty, by authority, being the master, eats whatever he wishes. Therein, just as the cook's mere testing of the food, so is the remaining mental states' partial experiencing of the taste of the object. Just as the cook tests only a portion of the food, so the remaining mental states experience only a portion of the taste of the object. But just as the king, by sovereignty, by authority, being the master, eats as he pleases, so too feeling, by sovereignty, by authority, and by mastery, experiences the taste of the object. Therefore it is said to have the function of enjoying.

In the second alternative interpretation, the feeling intended here, in whatever way it may be, partakes only of the desirable aspect of the object, thus it is said to have the function of partaking of the desirable aspect. And because of mental relish, this is

said to have the manifestation of mental relish, referring to its presenting itself by its own intrinsic nature. And because "one whose body is tranquil experiences happiness," therefore it should be understood as having tranquillity as its proximate cause.

Perception is that which perceives an object differentiated into blue and so on. It has the characteristic of perceiving and the function of recognising again. For there is no perception of the four planes that does not have the characteristic of recognising. All have the characteristic of recognising. But that which recognises by means of a distinguishing mark has the function called re-cognising.

Its occurrence should be understood as follows: at the time when a carpenter, having made a mark on a piece of timber, later re-identifies it by that mark; at the time when a person, having noted a distinguishing mark such as a dark mole etc., later re-identifies him as "this is so-and-so" by that mark; and at the time when the king's ornament-keeper and treasurer, having tied a name-label to each ornament, when told "bring the ornament called such-and-such," lights a lamp, enters the jewel chamber, reads the label, and brings that very ornament.

Another method - In the all-inclusive sense, perception has the characteristic of recognising. It has the function of making a sign as a condition for re-recognising, like carpenters etc. with timber etc. It has the manifestation of causing adherence by way of the sign as apprehended, like the blind men who examined the elephant. Or it has the manifestation of not remaining long due to its superficial engagement with the object, like lightning. It has the proximate cause of the object as it presents itself, like the perception "men" that arose in young deer regarding scarecrows. But that perception which is here associated with knowledge simply follows knowledge. In relation to the earth element etc. together with their constituents, the remaining mental states should be understood as being like the earth element etc.

"It wills" - thus it is volition; the meaning is that together with itself it directs the associated mental states towards the object. Its characteristic is willing, meaning its characteristic is the nature of volition. Its function is accumulating. For there is no volition of the four planes that does not have the characteristic of willing. All have the characteristic of willing. But the function of accumulating exists only in wholesome and unwholesome states. For when it comes to the domain of accumulating wholesome and unwholesome kamma, the remaining associated mental states have only a partial function. But volition has extraordinary zeal and extraordinary effort, double zeal and double effort. Therefore the ancients said: "This volition is established in the nature of a landowner." "Landowner" means the owner of a field. Just as a landowner, taking fifty-five labourers, enters the field together with them thinking "I shall reap." His zeal is extraordinary, his effort is extraordinary, his zeal is double, his effort is double; he says "Take without interruption" and so forth, points out the boundary, knows their liquor, food, garlands, and so forth, and keeps the path level. This should be understood as comparable in this way. For volition is like the landowner. The fifty-five wholesome mental states arisen as constituents of consciousness are like the fifty-five labourers. Just as the time when the landowner has double zeal and double effort, so when it comes to the domain of accumulating wholesome and unwholesome kamma, volition has double zeal and double effort. Thus should its function of accumulating be understood.

And it manifests as coordinating. For this manifests itself as coordinating, accomplishing both its own task and the tasks of others, like the chief pupil, the master carpenter, and so forth. Just as the chief pupil, seeing the preceptor coming from afar, while himself studying, sets the other pupils to their own respective study tasks - for when he begins to study, they too study, because they follow him. And just as the master carpenter, while himself carving, sets the other carpenters to their own respective carving tasks - for when he begins to carve, they too carve, because they follow him. And just as the commander-in-chief, while himself fighting, sets the other warriors to the activity of combat - for when he begins to fight, they too fight without retreating, because they follow him. So too this volition, while itself engaged in its own task regarding the object, sets the other associated mental states to their own respective activities. For when it has begun its own task, those associated with it also begin. Therefore it was said - "Accomplishing both its own task and the tasks of others, like the chief pupil, the master carpenter, and so forth." And in recollecting urgent tasks and so forth, this should be understood as becoming evident through its manner of arousing zeal in the associated states.

The meaning of the word "consciousness" has already been stated in the manner: "It cognises the object, thus it is consciousness." But in terms of characteristic and so forth, consciousness has the characteristic of cognising, the function of being a forerunner, the manifestation of connecting, and the proximate cause of mentality-materiality. For there is no consciousness of the four planes that does not have the characteristic of cognising. All have the characteristic of cognising. But when it comes to the sense doors, at the point of making the object clear, consciousness is the forerunner, the precursor. For a visible object seen by the eye is cognised by consciousness alone, etc. A mental object cognised by the mind is cognised by consciousness alone. Just as a city guardian, sitting at a crossroads in the middle of the city, observes and determines each person who comes, thinking "This one is a resident, this one is a visitor" - thus should this be seen. And this was stated by the Great Elder: "Just as, great king, a city guardian sitting at a crossroads in the middle of the city would see a man coming from the eastern direction... from the western... from the southern... from the northern direction would see a man coming - so too, great king, what one sees as a visible form with the eye, that one cognises with consciousness; what one hears as a sound with the ear, smells as an odour with the nose, tastes as a flavour with the tongue, touches as a tangible with the body, cognises as a mental object with the mind, that one cognises with consciousness." Thus when it comes to the sense doors, at the point of making the object clear, consciousness itself is the forerunner, the precursor. Therefore it is called "having the function of being a forerunner."

That consciousness, arising as each successive one, making each preceding one without interval, manifests as nothing but continuation - thus it has continuation as its manifestation. In the five-constituent existence, its proximate cause is invariably mentality-materiality; in the four-constituent existence, mentality alone is the proximate cause. Therefore it is said to have mentality-materiality as its proximate cause.

But is this consciousness one and the same as the consciousness previously indicated, or is it different? It is one and the same. Then why is what was previously indicated stated again? This was not examined in the commentary. But here this is the reasoning: Just as the sun and so forth, being designated in dependence upon materiality and so forth, are not in reality different from materiality and so forth, and therefore at whatever time the sun rises, at that time its materiality in the form of heat also exists. Even when stated thus, there is no sun that is different from materiality and so forth. Consciousness is not like that; it is designated in dependence upon mental states such as contact and so forth; but in reality it is indeed different from them. Therefore it should be understood that this is stated again for the purpose of illuminating the meaning that "at whatever time consciousness has arisen, at that very time it is absolutely different in reality from contact and so forth."

And just as in the passage "at whatever time one develops the path for rebirth in the fine-material realm, etc. the earth *kasiṇa*, at that time there is contact, there is feeling" and so forth, when the occasion has been determined by the one who develops, that which develops does not in reality arise, and therefore just as it is said there "there is contact, there is feeling," it is not said "that which develops, that exists." But in the passage "at whatever time wholesome consciousness of the sensual sphere has arisen" and so forth, the consciousness that determined the occasion is not thus in reality non-arising. It should be understood that this is stated again for the purpose of illuminating the meaning that just as at that time "there is contact, there is feeling," so too "consciousness also exists." But here this is the conclusion - For the purpose of inclusion in the synopsis section and for the purpose of analysis in the exposition section - for by the former word "consciousness," merely the occasion was determined. But for the purpose of showing the mental states that exist at that occasion determined by consciousness, "there is contact" and so forth was begun. And consciousness too indeed exists at that time. Therefore this is stated again for the purpose of including that as well. And if it were not stated in this place, it would not be possible to analyse in the exposition section "what is consciousness at that time." Thus its very analysis would be lost. Therefore it should be understood that this is stated also for the purpose of analysing it in the exposition section.

Or because in the passage "has arisen," the statement that consciousness has arisen is merely the heading of the teaching, and "consciousness does not arise alone" has been examined in the commentary, therefore in the passage "has arisen" here too, not merely consciousness alone was taken, but consciousness together with more than fifty wholesome mental states was taken. Thus, having taken all consciousness and mental states in brief there, "there is contact" and so forth was begun here to show them in detail by their own nature. Thus it should be understood that consciousness too is stated just like contact and so forth.

The Section on the Enumeration of Dhammas

Explanation of the Group of Factors of Meditative Absorption

It thinks, thus it is applied thought; or the act of thinking is applied thought; it is said to mean lifting up. This has the characteristic of placing the mind upon the object. For it places the mind upon the object. Just as someone ascends to the royal palace by relying upon a king's favourite, or a relative, or a friend, so consciousness ascends to

the object by relying upon applied thought. Therefore it is said to have the characteristic of placing the mind upon the object. But the Elder Nāgasena said: Applied thought has the characteristic of striking. "Just as, great king, when a drum is struck, it afterwards resounds and reverberates, even so, great king, applied thought should be seen as the striking. Sustained thought should be seen as the subsequent resounding and reverberating." This has the function of striking and re-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 bringing of the mind to the object.

Consciousness moves about in the object by means of it, thus it is sustained thought (vicāra); or sustained thought is the act of moving about. It is said to mean continued movement. This has the characteristic of rubbing along the object. Therein, its function is the sustained application of nascent states. It is manifested as the continued connection of consciousness. Even though there is sometimes no separation between them, applied thought is, by reason of its coarseness, its precedence, and its function of fixing, like the striking of a bell, and is the first impact of the mind upon the object. Sustained thought, by reason of its subtlety and its nature of rubbing along, is like the reverberation of a bell, and is the continued connection. Herein, applied thought is diffusive, being the agitation of consciousness at the time of initial arising. It is like the flapping of the wings of a bird wishing to fly up into the sky. And like the descent towards a lotus of a bee whose mind is bound to 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.

In the commentary, however, it is said: "Applied thought is that which occurs by way of fixing the mind upon the object, like the flight of a great bird in the sky after catching the wind with both wings and settling its wings. For it, being one-pointed, presses on, like the flight of one causing its wings to flap for the purpose of catching the wind. Sustained thought occurs by way of rubbing along. For it rubs along the object," it is said, and that accords very well with its occurrence through continued connection. 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, applied thought is like the hand that presses down when a potter strikes the wheel with a stick and makes a vessel; sustained thought is like the hand that moves here and there. Likewise, applied thought is like the spike that stands fixed in the middle when making a circle, being the fixing; sustained thought is like the spike that revolves around the outside, being the rubbing along.

It gladdens, thus it is joy (pīti). It has the characteristic of endearment. Its function is the refreshing of body and mind, or the function of pervading. It is manifested as elation. And this is fivefold: minor rapture, momentary rapture, recurring rapture, uplifting rapture, and pervading rapture.

Therein, minor rapture is able only to cause goose-flesh on the body. Momentary

rapture is like the arising of lightning, moment by moment. Flooding joy, like a wave on the seashore, breaks upon the body again and again. Uplifting joy is powerful, reaching the extent of causing one to spring up into the air, lifting the body upwards. Thus indeed, the Elder Mahātissa, who dwelt at Puṇṇavallikā, having gone to the terrace of the shrine on the evening of the full-moon day and having seen the moonlight, facing the Great Shrine, thinking "At this hour the four assemblies are worshipping the Great Shrine," aroused uplifting joy with the Buddha as object through a naturally seen object, and like a painted ball struck on a plastered floor, he sprang up into the sky and alighted on the very terrace of the Great Shrine.

Likewise, a certain daughter of good family in the village of Vattakālaka, near the Girikaṇḍaka monastery, also leapt into the air through uplifting joy with a powerful object of the Buddha. Her parents, it is said, going to the monastery in the evening for the purpose of hearing the Dhamma, went saying: "Dear, you are heavy with child, you cannot go about at an untimely hour; we shall listen to the Dhamma having shared the merit with you." She, though wishing to go, being unable to refuse their words, remained behind at home, and standing at the door of the house, looking by moonlight at the open terrace of the shrine in the sky at Girikaṇḍaka, she saw the lamp-offering at the shrine. And she heard the four assemblies making offerings of garlands, perfumes and the like to the shrine and circumambulating it, and the sound of the group recitation of the community of monks. Then, as she was looking at the shrine resembling a heap of pearls, uplifting joy arose in her, thinking: "Fortunate indeed are those people who, having gone to the monastery, are able to walk about in such a shrine terrace and to hear such sweet talk on the Teaching." She, having leapt into the air, descended from the sky onto the shrine terrace even before her parents, and having paid homage to the shrine, stood listening to the Dhamma. Then her parents, having arrived, asked her: "Dear, by which path did you come?" She, having said "I came through the air, not by the road," when asked "Dear, it is those with taints destroyed who travel through the air; how did you come?" replied: "As I stood looking at the shrine by moonlight, powerful joy with the Buddha as object arose in me; then I was aware of neither my standing state nor my sitting state, but having leapt into the air by means of the very sign that had been apprehended, I became established on the shrine terrace." Thus uplifting joy is capable of causing one to leap into the air.

But when pervading joy has arisen, the entire body becomes suffused, like a filled bladder that has been inflated, or like a mountain cave into which a great flood of water has rushed. And this fivefold joy, maturing and reaching fulfilment, fulfils the twofold tranquillity: tranquillity of body and tranquillity of consciousness. Tranquillity, maturing and reaching fulfilment, fulfils the twofold happiness: bodily and mental. Happiness, taking hold and reaching maturity, fulfils the threefold concentration - momentary concentration, access concentration, and absorption concentration. Of these, setting aside that which fulfils absorption concentration, the other two are applicable here.

It makes happy, thus it is happiness; the meaning is that it makes happy that in which it arises. Or it well devours and destroys bodily and mental affliction - thus happiness. This is a name for pleasant feeling. Its characteristic and so forth should be understood in the same way as stated in the section on feeling.

Another method - Happiness has the characteristic of gratification, the function of intensifying associated states, and the manifestation of sustaining. Even though there is sometimes no separation between joy and happiness, joy is the contentment at obtaining a desirable object; happiness is the experiencing of the flavour of what has been obtained. Where there is joy, there is happiness. Where there is happiness, there is not necessarily joy. Rapture is included in the aggregate of mental activities; happiness is included in the aggregate of feeling. Joy is like the sight and report of water at the edge of a forest for one exhausted in a desert. Happiness is like entering the shade of the forest and using the water.

Just as a man who has set out upon a great desert road, overcome by heat, thirsty and parched, having seen a man on the way, might ask "Where is there drinking water?" He might say "Having crossed beyond the forest, there is a natural lake with a dense thicket; having gone there, you will obtain it." He, having heard his words, would become glad and elated. Then, going along, seeing lotus petals, stalks, leaves and so forth fallen on the ground, becoming even more glad and elated, going along he might see men with wet clothes and wet hair, might hear the sounds of jungle fowl, peacocks and so forth, might see a blue forest thicket resembling a net of jewels grown at the edge of the natural lake, might see lotuses, red lotuses, white water-lilies and so forth grown in the lake, might see clear, limpid water. He, becoming more and more glad and elated, having descended into the natural lake, having bathed and drunk as he pleased, with his distress allayed, having eaten lotus fibres, lotus stalks, lotus leaves and so forth, having adorned himself with blue lotuses and so forth, having placed mandālaka roots on his shoulders, having come out, having put on his garment, having placed his wet garment in the sun, lying down in cool shade with a gentle breeze blowing, might say "Oh happiness, oh happiness!" This should be seen as having the same accomplishment.

For that man's state of being glad and elated from the time of hearing about the natural lake with its dense thicket up to the seeing of the water is like joy, which has the nature of gladness and elation regarding the preliminary object. The time of lying down after having bathed and drunk, with a gentle breeze blowing in the cool shade, saying "Oh happiness, oh happiness!" is like happiness, which has attained strength and is established in the nature of experiencing the flavour of the object. It should be understood that this was said because of their becoming obvious at each respective time. And where there is joy, there too is happiness - this has already been stated.

"Unified focus of mind" means the state of one-pointedness of consciousness; this is the name for concentration. Regarding its characteristic and so forth, in the commentary it is first stated thus: "Concentration has the characteristic of pre-eminence and the characteristic of non-distraction." Just as the pinnacle of a gabled house is pre-eminent because of binding together the remaining building materials, so too concentration is pre-eminent among all wholesome mental states because all those mental states succeed through the concentrated mind. Therefore it was said -

"Just as, great king, whatever rafters there are of a gabled house, all of them go to the peak, incline to the peak, converge at the peak, and the peak is declared to be their chief, so too, great king, whatever wholesome mental states there are, all of them incline to concentration, slope towards concentration, tend towards concentration, and concentration is declared to be their chief."

And just as when it comes to the army, wherever the army sinks, the king goes to that very place, and at whatever place he has gone, the army is replenished, and the opposing army, being broken, follows the king himself, so too concentration has the characteristic of non-distraction because of not allowing the co-arisen mental states to be scattered or dispersed.

There is, however, another method: This concentration, reckoned as unified focus of mind, has the characteristic of non-wandering or the characteristic of non-distraction; it has the function of consolidating co-arisen mental states, like water for bathing powder; it has the manifestation of peace or the manifestation of knowledge. For it is said: "One who is concentrated knows and sees things as they really are." In particular, it has happiness as its proximate cause, and should be seen as the steadiness of the mind like the steadiness of a flame in a windless place.

Explanation of the Group of Faculties

They have faith by means of it, or it itself has faith, or it is merely the act of having faith - thus it is faith. That itself, because of overcoming faithlessness, is a faculty in the sense of predominance. Or it is a faculty because it exercises the function of a chief in the characteristic of resolution. Faith itself as a faculty is the faith faculty. And this faith has the characteristic of clarifying and the characteristic of plunging forward.

Just as the water-clearing gem of a wheel-turning monarch, when cast into water, causes the mud, algae, duckweed and dirt to settle, makes the water clear, limpid and untroubled, so too faith, when arising, suppresses the hindrances, causes the defilements to settle, clarifies the mind and makes it untroubled. With a clarified mind, the practising son of good family gives gifts, undertakes moral precepts, performs the observance day duties and begins meditation. Thus far, faith should be understood as having the characteristic of clarifying. Therefore the Venerable Nāgasena said -

"Just as, great king, a wheel-turning monarch, having set out on a highway with a fourfold army, were to cross a small stream of water, and that water would become stirred up by the elephants, horses, chariots, and foot soldiers - turbid, agitated, and muddy - and the wheel-turning monarch, having crossed over, would command the men: 'Bring drinking water, my good fellows, I shall drink it.' And the king would have a water-clarifying gem. 'Yes, your majesty,' those men, having assented to the wheel-turning monarch, would cast that water-clarifying gem into the water. The moment it was cast into the water, the mud, algae, and waterweeds would disappear, and the sediment would settle, and the water would become clear, limpid, and undisturbed; then they would offer drinking water to the wheel-turning monarch - 'Let your majesty drink the water.'

"Just as, great king, the water, so should consciousness be regarded. Just as those men, so should the practitioner be regarded. Just as the mud, algae, waterweeds, and sediment, so should the defilements be regarded. Just as the water-clarifying gem, so should faith be regarded. Just as when the water-clarifying gem is cast in, the mud, algae, and waterweeds disappear and the sediment settles, and the water becomes

clear, limpid, and undisturbed, even so, great king, when faith arises it suppresses the hindrances, and consciousness becomes free from hindrances - clear, limpid, and undisturbed."

Just as, however, upon reaching a great river full of crocodiles, sea-monsters, ogres, and demons, timid people stand on both banks. But a battle-hero, a great warrior, having come and asked 'Why are you standing here?' and being told 'We dare not enter because of the danger,' having taken a well-sharpened sword, says 'Come behind me, do not be afraid,' and entering the river, warding off the crocodiles and other creatures as they come, leads the people safely from the near bank to the far bank. And from the far bank too he brings them safely to the near bank. Even so, for one giving gifts, keeping virtue, performing the observance, and undertaking meditation, faith is the forerunner and the leader. Therefore it is said: 'Faith has the characteristic of plunging forward.'

Another method - Faith has the characteristic of trusting, or the characteristic of confidence. It has the function of clarifying, like a water-clarifying gem, or the function of plunging forward, like one who crosses a flood. Its manifestation is absence of turbidity, or its manifestation is disposition. Its proximate cause is something worthy of faith, or the factors of stream-entry as its proximate cause; it should be regarded as like hands, wealth, and seeds.

The state of one who is vigorous is energy, or the action of the vigorous is energy. Or that which should be aroused and set in motion by method, way, and means is energy. That itself, because of its overcoming of sloth, is a faculty in the sense of predominance. Or it exercises the function of the chief in the characteristic of uplifting, thus it is a faculty. Energy itself as a faculty is the energy faculty. This energy has the characteristic of supporting and the characteristic of uplifting. Just as a dilapidated house stands by means of a newly added supporting pillar, even so the practitioner, being supported by the support of energy, does not decline or deteriorate in any wholesome mental states. Thus its characteristic of supporting should be understood. Therefore the Elder Nāgasena said:

"Just as, great king, a man might support a falling house with another piece of timber, and being thus supported that house would not fall, even so, great king, energy has the characteristic of supporting; supported by energy, all wholesome mental states do not decline and do not deteriorate."

Just as when a small army and a large army are engaged in battle and the small army retreats, then they report to the king, the king sends reinforcements, and strengthened by them the own army defeats the enemy army, so too energy does not allow co-arisen associated mental states to retreat or fall back, but uplifts and sustains them. Therefore it is said "energy has the characteristic of sustaining."

Another method - Energy has the characteristic of exertion, the function of supporting co-arisen states, the manifestation as the state of non-collapse, and from the statement "one stirred with urgency strives wisely" it has spiritual urgency as its proximate cause, or the bases for arousing energy as its proximate cause. It should be seen as the root of all attainments when rightly initiated.

They remember by means of it, or it itself remembers, or it is merely the act of remembering - thus it is mindfulness. That itself, because of overcoming forgetfulness, is a faculty in the sense of predominance, or it is a faculty because it exercises the function of a chief in the characteristic of presence. Mindfulness itself as a faculty is the mindfulness faculty. This mindfulness has the characteristic of not drifting away and the characteristic of taking up. Just as the king's treasurer, while guarding the tenfold treasure, reminds and causes the king to remember his sovereign prosperity morning and evening, so too mindfulness causes one to notice and remember wholesome mental states. Therefore the Elder said -

"Just as, great king, the treasurer of a wheel-turning monarch reminds the wheel-turning monarch morning and evening of his glory - 'So many elephants, your majesty, so many horses, so many chariots, so many foot soldiers, so much silver, so much gold, so much of all property - may your majesty remember this' - so too, great king, mindfulness does not let wholesome mental states drift away - these are the four foundations of mindfulness, these are the four right strivings, these are the four bases of spiritual power, these are the five faculties, these are the five powers, these are the seven factors of enlightenment, this is the noble eightfold path, this is serenity, this is insight, this is true knowledge, this is liberation, these are the supramundane mental states. Thus, great king, mindfulness has the characteristic of non-floating."

Just as the guide-jewel of a wheel-turning monarch, knowing what is harmful and beneficial to the king, drives away the harmful and brings near the beneficial, so too mindfulness, having sought out the courses of beneficial and harmful mental states, removes harmful mental states thinking "these mental states such as bodily misconduct are harmful," and takes up beneficial mental states thinking "these mental states such as bodily good conduct are beneficial." Therefore the Elder said -

"Just as, great king, the guide-jewel of a wheel-turning monarch knows what is beneficial and harmful to the king - 'these are beneficial to the king, these are harmful, these are helpful, these are unhelpful' - and thereupon removes the harmful and takes up the beneficial, so too, great king, mindfulness when arising seeks out the courses of beneficial and harmful mental states - 'these mental states are beneficial, these mental states are harmful, these mental states are helpful, these mental states are unhelpful' - and thereupon removes harmful mental states and takes up beneficial mental states. Thus, great king, mindfulness has the characteristic of taking up."

Another method - Mindfulness has the characteristic of not drifting away, the function of not forgetting, the manifestation as guarding, or the manifestation as the state of facing the object, and has firm perception as its proximate cause, or the foundations of mindfulness of the body and so forth as its proximate cause. Because of being firmly established on the object, it should be seen as like a post, and because of guarding the eye-door and so forth, it should be seen as like a doorkeeper.

Concentration is that which rightly holds and places the mind on the object. That itself, because of overcoming distraction, is a faculty in the sense of predominance. Or it is a faculty because it exercises the function of a chief in the characteristic of

non-distraction. Concentration itself as a faculty is the concentration faculty. Its characteristic and so forth should be understood in the same way as stated above.

"One understands" (pajānāti) - thus it is wisdom (paññā). What does one understand? The noble truths, by the method beginning with "this is suffering." In the commentary, however, it is said "it makes known - thus it is wisdom." What does it make known? It makes known as impermanent, as suffering, as non-self. That itself, because of overcoming ignorance, is a faculty in the sense of predominance. Or it is a faculty because it exercises the function of a chief in the characteristic of seeing. Wisdom itself as a faculty is the wisdom faculty. This wisdom has the characteristic of illuminating and the characteristic of understanding. Just as when a lamp is lit at night in a four-walled house, darkness ceases and light appears, so too wisdom has the characteristic of illuminating. There is no light equal to the light of wisdom. For one who is wise, seated in a single cross-legged posture, the ten-thousand world-system becomes a single light. Therefore the Elder said -

"Just as, great king, a man were to bring a lamp into a dark house, and the lamp, having entered, would dispel the darkness, generate radiance, display light, and make visible forms, even so, great king, wisdom, when it arises, dispels the darkness of ignorance, generates the radiance of knowledge, displays the light of understanding, and makes manifest the noble truths. Thus indeed, great king, illuminating is the characteristic of wisdom."

Just as a skilled physician knows what foods are suitable and unsuitable for the sick, so wisdom, when it arises, discerns mental states that are wholesome and unwholesome, to be cultivated and not to be cultivated, inferior and superior, dark and bright, with counterpart and without counterpart. And this too was said by the General of the Teaching - "'He discerns, he discerns' - thus, friend, he is called 'one possessed of wisdom.' And what does one understand? 'This is suffering' - one understands" - this should be expanded. Thus its characteristic of understanding should be known.

Another method - Wisdom has the characteristic of penetrating things according to their own nature; or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer. Its function is to illuminate the object, like a lamp. Its manifestation is non-delusion, like a good guide who has gone into the forest.

"It cognises" - thus it is mind (mano); the meaning is: it knows. The commentary teachers, however, said - Like one measuring with a measuring vessel, or like one weighing with a great balance, it measures and knows the object - thus it is mind (mano). That itself, in the characteristic of cognising, exercises the function of a ruler - thus it is a faculty. Mind itself as a faculty is the mind faculty (manindriya). This is a synonym for consciousness stated above.

The mind that is beautiful through association with joy and pleasure is "sumano" (glad-minded). The state of being glad-minded is pleasure (somanassa). In the characteristic of agreeableness, it exercises the function of a ruler - thus it is a faculty. Pleasure itself as a faculty is the pleasure faculty (somanassindriya). This is a synonym for feeling stated above.

The phenomena associated with it live by means of it - thus life. It exercises the function of lordship in the characteristic of maintenance - thus faculty. Life itself is the faculty - thus the life faculty. That has authority over the continuity of occurrence. The life faculty has the characteristic of maintenance of phenomena inseparable from itself by way of characteristic and so on; its function is causing them to occur; its manifestation is the establishing of those very phenomena; its proximate cause is the phenomena that are to be sustained. Even though there is this arrangement of the characteristic of maintaining and so forth, it maintains those mental states only at the moment of their existence, like water maintains lotuses and the like; and it protects mental states even though they have arisen through their own conditions, like a nurse protects a child; and it occurs only in connection with the mental states that it itself sustains, like a helmsman; it does not make them occur beyond the moment of dissolution, because of the non-existence of both itself and those that are to be sustained; and it does not establish them at the moment of dissolution, because it itself is breaking up, like the oil of a wick that is being consumed maintains the flame of a lamp. And it should be understood that it is not devoid of the power of maintaining, sustaining, and establishing at the aforesaid moments, because of its accomplishing each of those functions at each respective moment.

Explanation of the Group of Path Factors

Among right view and the rest, right view is in the sense of seeing. Right thought is in the sense of application, right effort is in the sense of exertion, right mindfulness is in the sense of establishing, and right concentration should be understood as in the sense of non-distraction. As for the verbal meaning, however, one sees rightly, or by means of it they see rightly - thus it is right view. One thinks rightly, or by means of it they think rightly - thus it is right thought. One strives rightly, or by means of it they strive rightly - thus it is right effort. One remembers rightly, or by means of it they remember rightly - thus it is right mindfulness. One is rightly concentrated, or by means of it they are rightly concentrated - thus it is right concentration. Furthermore, a praiseworthy or excellent view is right view. By this method too, their verbal meaning should be understood. The characteristic and so forth, however, have already been stated above.

Explanation of the Group of Powers

Among the power of faith and the rest too, faith and the rest have the same meanings as already stated. But they should be understood as powers in the sense of being unshakeable. Thus, among these, it does not waver in faithlessness - this is the power of faith. It does not waver regarding idleness - this is the power of energy. "One does not waver regarding unmindfulness" - this is the power of mindfulness. "One does not waver regarding restlessness" - this is the power of concentration. "Power of wisdom" means one does not waver regarding ignorance. It does not waver in shamelessness - this is the power of shame. It does not waver in lack of moral fear - this is the power of moral fear. This is the explanation of meaning by way of both terms.

Therein, the first five have already been elucidated above by way of their characteristics and so forth. In the latter pair, one is ashamed of bodily misconduct and so forth - this is shame; it is a designation for moral embarrassment. One dreads those very same things - this is moral fear; it is a designation for alarm regarding evil.

In order to show their distinction, having set down this matrix - "by origin, by predominance, by the characteristic of embarrassment and fear" - this detailed exposition was stated.

Shame is of internal origin; moral fear is of external origin. Shame has self as predominant; moral fear has the world as predominant. Shame is established in the nature of embarrassment; moral fear is established in the nature of fear. Shame has the characteristic of respectfulness; moral fear has the characteristic of one who fears faults and sees danger.

Therein, one produces internally originated shame for four reasons -Having reviewed one's birth, having reviewed one's age, having reviewed one's valour, and having reviewed one's great learning. How? "This doing of evil is not the action of those accomplished in birth; this is the action of those of low birth such as fishermen and the like. It is not fitting for one such as myself, accomplished in birth, to do this action." Thus, by reflecting on one's birth and not committing evil such as the destruction of life and so forth, one arouses shame. Likewise, "This doing of evil is an action to be done by the young; it is not fitting for one such as myself, established in mature age, to do this action." Thus, by reflecting on one's age and not committing evil such as the destruction of life and so forth, one arouses shame. Likewise, "This evil action is the action of those of a weak nature, not of those of a valorous nature. It is not fitting for one such as myself, endowed with valour, to do this action." Thus, by reflecting on one's valour and not committing evil such as the destruction of life and so forth, one arouses shame. Likewise, "This evil action is the action of the blind and foolish, not of the wise. It is not fitting for one such as myself, who is wise and learned, to do this action." Thus, by reflecting on one's learning and not committing evil such as the destruction of life and so forth, one arouses shame. Thus one arouses internally originated shame through four reasons. And having produced it, having introduced shame into one's own mind, one does not commit evil deeds. Thus shame is of internal origination.

How is moral fear of external origination? If you commit evil action, you will become one deserving of reproach in the four assemblies.

The wise will reproach you, as a citizen would an unclean person;
Shunned by the virtuous, what will you do, O monk?

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

How is shame with oneself as predominant? Here a certain clansman, making himself the authority and chief, thinking "It is not fitting for one such as myself, gone forth out of faith, learned, a bearer of the austere practices, to do evil action," does not commit evil. Thus shame is with oneself as predominant. Therefore the Blessed One said - "He, having made himself the authority and chief, abandons the unwholesome and develops the wholesome, abandons the blameworthy and develops the blameless, and maintains himself in purity."

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

are recluses and brahmins who possess psychic powers, who have the divine eye, who know the minds of others; they see even from afar, though near at hand they are not seen, and they discern the mind with their mind. They too will know me thus: 'Look at this clansman who, having gone forth out of faith from the household life into homelessness, dwells beset by evil unwholesome states.' There are deities who possess psychic powers, who have the divine eye, who know the minds of others. They see even from afar, though near at hand they are not seen, and they discern the mind with their mind. They too will know me thus: 'Look at this clansman who, having gone forth out of faith from the household life into homelessness, dwells beset by evil unwholesome states.' etc. He, having made the world itself the authority and chief, abandons the unwholesome and develops the wholesome, abandons the blameworthy and develops the blameless, and maintains himself in purity." Thus moral fear is with the world as predominant.

Shame is established in the nature of bashfulness, moral fear is established in the nature of dread. Here, "bashfulness" means the manner of being ashamed; shame is established in that nature. "Dread" means fear of the lower realms; moral fear is established in that nature. Both of those are obvious in the avoidance of evil. For one person, just as a son of good family, when relieving himself of excrement and urine and so forth, upon seeing someone before whom it is fitting to be ashamed, would become disposed to bashfulness and feel abashed, so too, having entered upon the quality of being ashamed within himself, he does not commit evil action. A certain person, having become frightened by fear of the realms of misery, does not commit an evil deed.

Herein this is the simile - Just as among two iron balls, one might be cool and smeared with dung, and one hot and blazing. Therein a wise person, being disgusted because of its being smeared with dung, does not take the cool one, and the other because of fear of burning. Therein, just as the not taking of the cold one is due to disgust at its being smeared with excrement, so is the not doing of evil through having entered upon the quality of being ashamed within oneself. Just as the not taking of the hot one is due to fear of being burnt, so should the not doing of evil through fear of the lower realms be understood.

Shame has the characteristic of respectfulness, moral fear has the characteristic of one who dreads faults and sees danger. This pair too is evident only in the avoidance of evil. For one person, having aroused shame with the characteristic of respectfulness through four causes - reflection on the greatness of one's birth, reflection on the greatness of the Teacher, reflection on the greatness of one's heritage, and reflection on the greatness of one's fellow practitioners in the holy life - does not commit evil. Another, having aroused moral fear with the characteristic of one who dreads faults and sees danger through four causes - fear of self-reproach, fear of reproach by others, fear of punishment, and fear of an unhappy destination - does not commit evil. Therein, reviewing the greatness of birth and so on, and fear of self-censure and so on, should be expounded in detail.

Explanation of the Group of Roots

They do not covet by means of it, or one does not covet oneself, or it is merely the absence of coveting - this is non-greed. The same method applies also to non-hate and non-delusion. Among these, non-greed has the characteristic of the mind's non-attachment to the object, or the characteristic of non-clinging, like a water drop on a lotus petal. Its function is non-seizing, like a liberated monk. It is manifested as a state of non-adherence, like a person who has fallen into filth. Non-hate has the characteristic of non-ferocity, or the characteristic of non-opposition, like a supportive friend. Its function is the removal of resentment, or the function of removing burning distress, like sandalwood. It is manifested as agreeableness, like the full moon. Non-delusion has already been elucidated by its characteristic and so forth above under the heading of the wisdom faculty.

Among these three, non-greed is the opponent of the stain of miserliness, non-hate is the opponent of the stain of moral corruption, and non-delusion is the opponent of non-development of wholesome mental states. Herein, non-greed is the cause of generosity, non-hate is the cause of virtue, and non-delusion is the cause of mental development. Among these, through non-greed one takes without excess, because the greedy one takes excessively. Through non-hate one takes without deficiency, because the hateful one takes deficiently. Through non-delusion one takes without distortion, because the deluded one takes in a distorted manner.

Through non-greed, one bearing in mind an existing fault as a fault, operates in regard to faults; for a greedy person conceals faults. Through non-hate, one bearing in mind an existing virtue as a virtue, operates in regard to virtues; for a hateful person disparages virtues. Through non-delusion, one bearing in mind the real nature as the real nature, operates in regard to the real nature. For a deluded person apprehends what is true as untrue and what is untrue as true. Through non-greed, the suffering of separation from the beloved does not arise, because of the greedy person's nature of attachment and inability to endure separation from the beloved. Through non-hate, the suffering of association with the displeasing does not arise, for because of the hateful person's nature of aversion and inability to endure association with the displeasing. Through non-delusion, the suffering of not obtaining what is wished for does not arise, for because of the non-deluded person's capacity for such reflection as "where indeed could that be obtained?"

Through non-greed here, the suffering of birth does not arise, because non-greed is the counterpart of craving and because the suffering of birth has craving as its root. Through non-hate, the suffering of ageing does not arise, because for one of sharp hatred, ageing arises quickly. Through non-delusion, the suffering of death does not arise, for death in delusion is suffering, and this does not occur for the non-deluded person. Through non-greed for householders, through non-delusion for those gone forth, and through non-hate for all, there is happy coexistence.

Specifically here, through non-greed, rebirth in the realm of hungry ghosts does not occur. For beings are mostly reborn in the realm of hungry ghosts through craving, and the counterpart of craving is non-greed. Through non-hate, rebirth in hell does not occur. For through hatred, due to their fierce nature, they are reborn in hell which is similar to hatred. And the counterpart of hatred is non-hate. Through non-delusion, birth in the animal realm does not occur. For through delusion, being perpetually bewildered, they are reborn in the animal realm. And the counterpart of delusion is

non-delusion. Among these, non-greed brings about the absence of approach through lust, non-hate the absence of withdrawal through aversion, and non-delusion the absence of indifference through delusion.

By these three respectively in order, there are these three perceptions: the perception of renunciation, the perception of non-ill-will, and the perception of non-cruelty. And there are also these three perceptions: the perception of foulness, the perception of the immeasurable, and the perception of elements. Through non-greed, there is the avoidance of the extreme of devotion to sensual pleasure; through non-hate, the avoidance of the extreme of self-mortification; through non-delusion, the practice of the middle way. Likewise, through non-greed there is the breaking of the bodily knot of covetousness, through non-hate the bodily knot of ill-will, and through non-delusion the remaining two knots. The first two foundations of mindfulness succeed through the power of the first two, and the latter ones through the power of the last alone.

Non-greed here is a condition for health; for a non-greedy person does not indulge in what is unsuitable even though it is desirable, and thereby becomes healthy. Non-hate is a condition for youthfulness; for one without hate, not being consumed by the fire of hatred which brings wrinkles and grey hair, remains youthful for a long time. Non-delusion is a condition for longevity; for a non-deluded person, knowing what is beneficial and what is harmful, avoiding the harmful and cultivating the beneficial, becomes long-lived.

Non-greed herein is a condition for the attainment of wealth, for through generosity the non-greedy person acquires wealth. Non-hate is a condition for the attainment of friends, through friendliness both acquiring friends and not losing them. Non-delusion is a condition for the attainment of self-perfection, for the undeluded person, doing only what is beneficial for himself, perfects himself. And non-greed is a condition for the divine abiding, non-hate for the sublime abiding, non-delusion for the noble abiding.

Through non-greed herein one is at peace regarding activities on one's own side, because of the absence of suffering caused by attachment to their destruction; through non-hate regarding those on the side of others, because for the non-hateful person there is no perception of enmity even towards enemies; through non-delusion regarding those on the neutral side, because for the undeluded person there is no attachment to anything whatsoever.

And through non-greed there is the seeing of impermanence; for the greedy person, due to hope for enjoyment, does not see activities as impermanent even though they are impermanent. Through non-hate there is the seeing of suffering; for one whose disposition is non-hate, having abandoned the object of ill-will, sees activities themselves as suffering. Through non-delusion there is the seeing of non-self; for the undeluded person, skilled in grasping things as they really are, understands the fivefold aggregates as without a ruler, from the standpoint of being without a ruler. And just as through these there are the seeing of impermanence and so on, so too these come about through the seeing of impermanence and so on. For through the seeing of impermanence there is non-greed, through the seeing of suffering there is non-hate, through the seeing of non-self there is non-delusion. For who indeed,

having rightly known 'this is impermanent,' would arouse longing for it, or knowing activities as 'suffering' would arouse yet more exceedingly sharp suffering of anger, or having understood selflessness would again fall into delusion?

Explanation of the Group of Courses of Action

One does not covet - thus it is non-covetousness. One does not destroy bodily and mental happiness, welfare in this world and the next, reputation gained through the power of virtuous qualities, and good repute - thus it is non-anger. One sees rightly, or it is a beautiful view - thus it is right view. These are merely other names for non-greed and the rest. But it should be understood that above these mental states were taken as roots, here they are taken as courses of action.

Explanation of the Dyad of Guardians of the World

Shame and moral fear too were taken above as powers, here they are taken as guardians of the world. For these two mental states guard the world. As he said -

"These two bright qualities, monks, protect the world. Which two? Shame and moral fear. These, monks, two bright qualities protect the world. If, monks, these two bright mental states did not guard the world, there would not be discerned here 'mother,' or 'mother's sister,' or 'maternal uncle's wife,' or 'teacher's wife,' or 'wives of those worthy of respect.' The world would fall into confusion like goats and sheep, chickens and pigs, dogs and jackals. But because, monks, these two bright mental states guard the world, therefore there is discerned 'mother,' or 'mother's sister,' or 'maternal uncle's wife,' or 'teacher's wife,' or 'wives of those worthy of respect.'"

Explanation of the Pair Beginning with Tranquillity

The calming of the body is tranquillity of body. The calming of consciousness is tranquillity of consciousness. "Body" here means the three aggregates beginning with feeling. Taking both of these together, tranquillity of body and tranquillity of consciousness have the characteristic of calming the distress of body and consciousness, the function of crushing the distress of body and consciousness, the manifestation as the non-agitated cool state of body and consciousness, and the proximate cause of body and consciousness. They should be seen as being opposed to the defilements such as restlessness that cause non-tranquillity of body and consciousness.

The state of lightness of the body is lightness of body. The state of lightness of consciousness is lightness of consciousness. They have the characteristic of calming the heaviness of body and consciousness, the function of crushing the heaviness of body and consciousness, the manifestation as non-sluggishness of body and consciousness, and the proximate cause of body and consciousness. They should be seen as being opposed to the defilements such as sloth and torpor that cause heaviness of body and consciousness.

The state of softness of the body is malleability of body. The state of softness of consciousness is malleability of consciousness. They have the characteristic of calming the rigidity of body and consciousness, the function of crushing the rigidity of body and consciousness, the manifestation as non-resistance, and the proximate

cause of body and consciousness. They should be seen as being opposed to the defilements such as wrong view and conceit that cause rigidity of body and consciousness.

The state of wieldiness of the body is wieldiness of body. The state of wieldiness of consciousness is wieldiness of consciousness. They have the characteristic of calming the unwieldiness of body and consciousness, the function of crushing the unwieldiness of body and consciousness, the manifestation as the success of making body and consciousness applicable to the object, and the proximate cause of body and consciousness. They should be seen as being opposed to the remaining hindrances that cause unwieldiness of body and consciousness. They should be seen as bringing confidence in confidence-inspiring objects, as bringing the security of being applicable to beneficial activities, like the purification of gold.

The state of proficiency of the body is proficiency of body. The state of proficiency of consciousness is proficiency of consciousness. They have the characteristic of the healthiness of body and consciousness, the function of crushing the sickness of body and consciousness, the manifestation as being without defect, and the proximate cause of body and consciousness. They should be seen as being opposed to the defilements such as lack of faith that cause sickness of body and consciousness.

The state of straightness of the body is rectitude of body. The state of straightness of consciousness is rectitude of consciousness. They have the characteristic of uprightness of body and consciousness, the function of crushing the crookedness of body and consciousness, the manifestation as non-crookedness, and the proximate cause of body and consciousness. They should be seen as being opposed to the defilements such as deceit and fraud that cause crookedness of body and consciousness.

One remembers - thus it is mindfulness (sati). "It fully knows" - thus it is full awareness; the meaning is: it knows in all ways and modes. Its classification should be understood by way of these four: full awareness of purpose, full awareness of suitability, full awareness of the domain, and full awareness of non-delusion. And their characteristics and so forth should be understood in the same way as stated under the mindfulness faculty and the wisdom faculty. Thus this pair of mental states already stated above is here again included by way of its beneficial function.

It meets the opposing mental states such as sensual desire, etc., thus it is serenity (samatho). It sees mental states in various ways such as impermanence, etc., thus it is insight (vipassanā). In meaning, this is wisdom. The characteristics, etc. of these two also have been stated above. Here, however, they are taken by way of the yoked-pair method.

It upholds the co-arisen mental states, thus it is exertion (paggāho). Because it is the counterpart of distraction, which is called restlessness, it is non-distraction (avikkhepo). The characteristics, etc. of these also have been stated above. Here, however, this pair should be understood as taken for the purpose of yoking energy and concentration.

Exposition of the Yevāpanaka

"Or whatever other dependently arisen immaterial mental states there are at that

time - these mental states are wholesome" means "there is contact etc. there is non-distraction" - not only these more than fifty mental states enumerated in the sequence of terms, but rather at whatever time wholesome consciousness of the sensual sphere with three roots, accompanied by pleasure, the first unprompted great consciousness has arisen, at that time whatever other mental states there are that exist functioning in association with those very contact and the rest, dependently arisen having depended on their own respective conditions, immaterial by the absence of materiality, mental states that are found in their own intrinsic nature - all these mental states are wholesome.

Thus far, having elucidated the more than fifty mental states that have been included in the text by way of consciousness-factors, the King of the Dhamma further elucidates nine more mental states by way of the "or whatever" method. For in those respective textual passages, these nine mental states are discerned: "desire, resolution, attention, equanimity-towards-phenomena, compassion, sympathetic joy, abstinence from bodily misconduct, abstinence from verbal misconduct, abstinence from wrong livelihood." In this great consciousness too, there is desire-to-act for wholesome mental states, but it has not been included in the text by way of consciousness-factors. It is taken here by way of the "or whatever" method.

There is resolution, there is attention, there is equanimity-towards-phenomena. There is the preliminary stage of friendliness; that is already taken when non-hate is taken. There is the preliminary stage of compassion, there is the preliminary stage of sympathetic joy. There is the preliminary stage of equanimity; that, however, is already taken when equanimity-towards-phenomena is taken. There is right speech, there is right action. There is right livelihood; but it has not been included in the text by way of consciousness-factors. That too is taken here by way of the "or whatever" method.

Among these nine, however, only these four - desire, resolution, attention, and equanimity-towards-phenomena - are obtained at a single moment; the rest at different moments. For when by this consciousness one abandons wrong speech and fulfils right speech by way of abstinence, then these five - the four beginning with desire, and right speech - are obtained at a single moment. When one abandons wrong action and fulfils right action by way of abstinence, etc. when one abandons wrong livelihood and fulfils right livelihood by way of abstinence, etc. when one performs the preliminary work for compassion, etc. when one performs the preliminary work for sympathetic joy, then these five - the four beginning with desire, and the preliminary stage of sympathetic joy - are obtained at a single moment. Apart from these, however, for one giving a gift, fulfilling virtue, or doing work in meditation, only the four unerring factors are obtained.

Thus, among these nine whatever-there-may-be states, "desire" is a designation for wish-to-do. Therefore, it is desire characterised by wish-to-do, having the function of searching for the object, manifesting as wanting the object. That itself is its proximate cause. And this should be seen as like the extending of the hand of the mind in grasping the object.

Resolving is "resolution." It is characterised by determination, has the function of not wavering, manifests as decisiveness, and has as its proximate cause a state to be determined. It should be seen as like a boundary post through its immovable nature regarding the object.

Action is doing; doing in the mind is "attention." Attention is also so called because it makes a mind dissimilar to the preceding mind. This is of three kinds: that which presents the object, that which presents the cognitive process, and that which presents the impulsion. Therein, that which presents the object is attention as doing in the mind. It is characterised by causing to recall, has the function of conjoining the associated states with the object, manifests as facing towards the object, and is included in the aggregate of mental activities. Through its presenting the object, it should be seen as like a charioteer for the associated states. "That which presents the cognitive process" is a designation for the five-door adverting. "That which presents the impulsion" is for the mind-door adverting. Those are not intended here.

Neutrality among those states is "specific neutrality." It is characterised by conveying consciousness and mental factors evenly, has the function of preventing deficiency and excess, or the function of cutting off partiality; it manifests as a state of neutrality. It should be seen as like a charioteer who looks on with equanimity at thoroughbreds proceeding evenly, through looking on with equanimity at consciousness and mental factors.

"Compassion and sympathetic joy" will become clear in the exposition of the divine abidings. For they are merely of the fine-material sphere when they have attained absorption; here they are of the sensual sphere - this alone is the difference.

Abstinence from bodily misconduct is "abstinence from bodily misconduct." The same method applies to the remaining two terms as well. In terms of characteristic and so on, all three of these are characterised by non-transgression of the objects of bodily misconduct and so forth; it is said that they are characterised by non-crushing. They have the function of shrinking back from the objects of bodily misconduct and so forth, manifest as non-doing, and have as their proximate cause such qualities as faith, moral shame, moral fear, and fewness of wishes. They should be seen as the turning away of the mind from evil action.

Thus, the fifty-six beginning with contact and the nine stated by way of whatever-there-may-be - altogether in this enumeration of states section there are sixty-five state terms. Among these, at one moment sometimes there are sixty-one, sometimes sixty. For these are by way of the fulfilment of right speech and so forth. In arising, in five instances there are sixty-one. Apart from those, in one instance there are sixty. But setting aside the whatever-there-may-be states, those taken according to the literal text are just fifty-six. By way of taking what was not taken, however, here there are the contact pentad, applied thought, sustained thought, joy, unified focus of mind, the five faculties, the two powers of the power of moral shame and the power of moral fear, the two roots of non-greed and non-hate, and the twelve states beginning with tranquillity of body and tranquillity of consciousness - thus there are thirty states.

Among those thirty mental states, eighteen mental states are undivided, and twelve are divided. Which are the eighteen? Contact, perception, volition, sustained thought,

joy, the life faculty, and the twelve mental states beginning with tranquillity of body - these eighteen are undivided. Feeling, consciousness, applied thought, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the wisdom faculty, the power of shame, the power of moral fear, non-greed, and non-hate - these twelve mental states are divided. Among them, seven mental states are divided in two places, one in three, two in four, one in six, and one is divided in seven places.

How? Consciousness, applied thought, faith, shame, moral fear, non-greed, and non-hate - these seven are divided in two places.

Among these, consciousness, first, reaching the contact pentad, is stated as consciousness; reaching the faculties, as the mind faculty. Applied thought, reaching the factors of meditative absorption, is stated as applied thought; reaching the path factors, as right thought. Faith, reaching the faculties, is stated as the faith faculty; reaching the powers, as the power of faith. Shame, reaching the powers, is stated as the power of shame; reaching the world-protector pair, as shame. In the case of moral fear too, the same method applies. Non-greed, reaching the roots, is stated as non-greed; reaching the course of action, as non-covetousness. Non-hate, reaching the roots, is stated as non-hate; reaching the course of action, as non-anger. These seven are divided in two places.

Feeling, however, reaching the contact pentad, is stated as feeling; reaching the factors of meditative absorption, as happiness; reaching the faculties, as the pleasure faculty. Thus one mental state is divided in three places.

Energy, however, reaching the faculties, is stated as the energy faculty; reaching the path factors, as right effort; reaching the powers, as the power of energy; reaching the concluding pair, as exertion. Mindfulness also, reaching the faculties, is stated as the mindfulness faculty; reaching the path factors, as right mindfulness; reaching the powers, as the power of mindfulness; reaching the concluding pair, is stated as mindfulness. Thus these two mental states are divided in four places.

Concentration, however, reaching the factors of meditative absorption, is stated as unified focus of mind; reaching the faculties, as the concentration faculty; reaching the path factors, as right concentration. Reaching the powers, as the power of concentration; reaching the concluding pair, as serenity and non-distraction. Thus this one mental state is divided in six places.

Wisdom, however, reaching the faculties, is stated as the wisdom faculty; reaching the path factors, as right view; reaching the powers, as the power of wisdom; reaching the roots, as non-delusion; reaching the course of action, as right view; reaching the concluding pair, as full awareness and insight. Thus one mental state is divided in seven places.

If, however, someone were to say: "There is nothing new here; what was already taken up has simply been taken up again and the term filled in at each place. This is a disconnected discourse, like goods brought in disorder by thieves, like grass trampled along a path traversed by a herd of cattle, spoken without understanding" - he should be refuted by saying "Not so indeed!" "The teaching of the Buddhas is never disconnected; it is always connected. Nor is anything spoken without understanding; everything is spoken with full understanding. For the Perfectly Enlightened One knows

the function of each of those mental states, and knowing that, in assigning the division according to function, he knew that eighteen mental states have one function each and assigned the division at one place each. Knowing that seven mental states have two functions each, he assigned the division at two places each. Knowing that feeling has three functions, he assigned the division at three places. Knowing that energy and mindfulness have four functions each, he assigned the division at four places each. Knowing that concentration has six functions, he assigned the division at six places. Knowing that wisdom has seven functions, he assigned the division at seven places."

Herein this is the simile - A certain wise king, it is said, having gone into seclusion, reflected thus: "This property belonging to the royal family should not be consumed in any haphazard manner; I shall increase the wages in accordance with the crafts." He had all the craftsmen assembled and said: "Summon those who know one craft each." When thus summoned, eighteen persons stood up. He had one portion given to each of them and dismissed them. When it was said "Let those who know two crafts each come," seven persons came. He had two portions each given to them. When it was said "Let those who know three crafts come," only one came. He had three portions given to him. When it was said "Let those who know four crafts come," two persons came. He had four portions each given to them. When it was said "Let those who know five crafts come," not even one came. When it was said "Let those who know six crafts come," only one came. He had six portions given to him. When it was said "Let those who know seven crafts come," only one came. He had seven portions given to him.

Therein, the wise king is like the unsurpassed King of the Dhamma. Those who know the crafts are like the mental states arisen by way of consciousness and its factors. The increase of wages in accordance with the crafts is like the assignment of classification to those respective mental states according to their functions.

All these mental states, moreover, form seventeen groups by way of the contact pentad, by way of the factors of meditative absorption, by way of the faculties, by way of the path factors, by way of the powers, by way of the roots, by way of the course of action, by way of the guardians of the world, by way of tranquillity, by way of lightness, by way of malleability, by way of wieldiness, by way of proficiency, by way of rectitude, by way of mindfulness and full awareness, by way of serenity and insight, and by way of exertion and non-distraction.

The account of the section on the exposition of dhammas is concluded.

Discussion on the Sense-Sphere Wholesome Exposition Section

2. Now, in order to analyse and show the fifty-six terms that were included in the canonical text in the section on the enumeration of dhammas, the section on the detailed exposition has been commenced by the method beginning with "What is contact at that time?"

Therein, the meaning of the question first is as follows: "At the time when a sense-sphere wholesome great consciousness accompanied by joy, with three root-conditions, unprompted, arises, at that time there is contact" - thus it was stated;

"What is that contact?" - by this method the meaning in all the questions should be understood.

"Whatever at that time is contact" means: whatever contact has arisen at that time by way of touching, that is contact. This is called the intrinsic-nature term, because it reveals the intrinsic nature of contact. "Touching" means the mode of touching. "Contacting" means the same mode of touching, expressed by augmenting the word with a prefix. "The state of having contacted" means the state of having contacted. Now here this is the connection - Whatever at that time is contact by way of touching, whatever at that time is touching, whatever at that time is contacting, whatever at that time is the state of having contacted; or alternatively, whatever at that time is contact by way of touching, is also called by another method touching, contacting, the state of having contacted - this is contact at that time. In the detailed expositions of feeling and so on as well, the syntactical construction of terms should be understood by this same method.

Now here is the determination of analysis that is common to all. Those more than fifty terms which were set down by the Blessed One as a matrix when analysing and showing the first sense-sphere wholesome great consciousness, and then taken up one by one and subjected to analysis - those, in undergoing analysis, undergo analysis for three reasons; and in being diverse, they are diverse for four reasons. The further elucidation, however, here serves two purposes. How? For these undergo analysis for these three reasons: by way of expression, by way of prefix, and by way of meaning. Therein, "anger, being angry, the state of having been angry," and "hatred, hating, the state of having hated" - thus the undergoing of analysis by way of expression should be understood. For here it is just the one anger that has undergone analysis in this way by way of expression. "Behaviour, applied behaviour, sustained behaviour, full behaviour" - thus the undergoing of analysis by way of prefix should be understood. "Wisdom, skill, proficiency, discernment, reflection, examination" - thus the undergoing of analysis by way of meaning should be understood. Among these, in the detailed exposition of the term contact, all three of these analyses are obtained. For "contact, touching" is the undergoing of analysis by way of expression. "Contacting" is by way of prefix. "The state of having contacted" is by way of meaning. By this method, classification should be understood in the analytic explanations of all terms.

And in being diverse, they are diverse for these four reasons: by diversity of name, by diversity of characteristic, by diversity of function, and by diversity of negation. Therein, "What is ill will at that time?" "Whatever at that time is hatred, hating" - here, whether it is called "ill will" or "hatred," both of these are just anger; they have become diverse by name. Thus diversity by "diversity of name" should be understood.

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

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

The four unrighteous states - one who esteems anger and does not esteem the good Dhamma, one who esteems contempt and does not esteem the good Dhamma, one who esteems gain and does not esteem the good Dhamma, one who esteems honour and does not esteem the good Dhamma - in such cases, however, diversity should be understood as being 'by diversity of negation'.

These four kinds of diversity, however, are not obtained in contact alone, but are obtained in all groups beginning with the pentad of contact. For the name of contact is 'contact'... etc. and the name of consciousness is 'consciousness'. And contact has the characteristic of touching, feeling has the characteristic of being felt, perception has the characteristic of recognising, volition has the characteristic of willing, and consciousness has the characteristic of cognising. Likewise, contact has the function of touching, feeling has the function of experiencing, perception has the function of recognising, volition has the function of willing, and consciousness has the function of cognising. Thus diversity should be understood by diversity of function.

Diversity by negation does not exist in the pentad headed by contact. But in the description of non-greed and so on, it is obtained by the method of "non-greed, non-coveting, the state of not having coveted" and so on - thus diversity should be understood as being by diversity of negation. Thus in the analytic explanations of all terms, the fourfold diversity should be understood according to what is obtainable.

But the further elucidation serves two purposes: it is either the meaning of the term or strengthening. For just as if one were pressing with the tip of a stick, when 'contact' is stated only once, that term is not expanded, adorned and embellished. When it is stated again and again by way of expression, by way of prefix and by way of meaning as 'contact, touching, contacting, the state of having contacted', it is expanded, adorned and embellished. Just as if, having bathed a young boy, having dressed him in delightful clothing, having adorned him with flowers, having applied collyrium to his eyes, they were then to make just a single dot of red arsenic on his forehead - he would not thereby be called one with a variegated forehead mark. But when dots are made surrounded by various colours, he is called one with a variegated forehead mark. This should be understood as comparable in this way. This is called 'illumination of the meaning of the term'.

The repeated stating by way of expression, by way of prefix and by way of meaning is indeed what is called reinforcement. For just as when 'friend' or 'venerable sir' or 'spirit' or 'serpent' is said once, it is not called reinforcement. But when "friend, friend", "venerable sir, venerable sir", "spirit, spirit", "serpent, serpent" is said, it is called reinforcement. Just so, when 'contact' is stated only once, as if pressing with the tip of a stick, the term is not called reinforcement. When it is stated again and again by way of expression, by way of prefix and by way of meaning as 'contact, touching, contacting, the state of having contacted', it is indeed called

'reinforcement'. Thus the further elucidation serves two purposes. By means of this also, the meaning should be understood everywhere in the descriptions of terms that are obtainable.

"This is contact at that time" means: at the time when the first sense-sphere great wholesome consciousness arises, at that time this is called contact - such is the meaning. This, for now, is the commentary on the definition of the term contact. In the definitions of the terms beginning with feeling and so forth that follow hereafter, however, we shall comment only on what is distinctive. The remainder should be understood in the same manner as stated here.

3. Regarding "whatever at that time" - here, although it began with "what is feeling at that time?", the word "whatever" is stated by virtue of the term "comfort". Regarding "born of contact with the corresponding mind-consciousness element" - here "corresponding" means befitting and suitable to that comfort and happiness. For this word "corresponding" also has the meaning of befitting. As he said - "He deliberates upon a discussion that is corresponding and suitable to that." Or "corresponding" also means born from those objects such as form, etc., and from the conditions of this happiness. "Mind-consciousness element" means mind-consciousness itself is an element in the sense of being without a soul. "Born of contact" means born from contact, or born in contact. Because of being dependent on consciousness, it is mental. It is "comfort" in the sense of being pleasant. This is what is meant - Whatever at that time, in the sense stated above, is mental comfort born of contact with the corresponding mind-consciousness element - this is feeling at that time. Thus the construction with all the terms should be understood.

Now, in "mental happiness" and so forth, by the term "mental" it excludes bodily happiness, and by the term "happiness" it excludes mental suffering. "Born of mind-contact" means born in mind-contact. "Comfortable and 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 painful. But the meaning here is just the same.

4. In the description of perception, "born of contact with the corresponding mind-consciousness element" means born of contact with the mind-consciousness element that is suitable for that unwholesome perception. "Perception" is the name of the intrinsic nature. "Perceiving" is the mode of perceiving. "The state of having perceived" is the state of having perceived.

5. The exposition of volition should also be understood in this same manner.

In the exposition of consciousness, it is called "consciousness" (cittaṃ) because of its varied nature (cittavicittatā). It knows by measuring the object, thus it is mind (mano). "Mental state" (mānasa) means mind itself. However, in the passage "The snare that travels through the sky, that which travels mentally," here an associated state is called "mental" (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 called "mental" (mānasa). But here, "mental" (mānasaṃ) is just mind itself. 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" in the sense of being internal. That same consciousness is called "bright" (paṇḍaram) 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 it has issued forth from that, even the unwholesome is called "bright" - just as a river that has issued forth from the Ganges is called the Ganges, and one that has issued forth from the Godhāvārī is called the Godhāvārī.

"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-base in the sense of being a base for mind, as a deva-realm is a realm for devas; rather, mind itself is the base, hence mind-base." Therein, "base" (āyatana) should be understood in the sense of a dwelling place, in the sense of a mine, in the sense of a meeting place, in the sense of a birthplace, and in the sense of a cause. For thus, in worldly usage, in such expressions as "the domain of the lord" (issarāyatana) and "the domain of Vāsudeva" (vāsudevāyatana), a dwelling place is called a "base." In such expressions as "a gold mine" (suvaṇṇāyatana) and "a silver mine" (rajatāyatana), it means a mine. But in the teaching, in such passages as "Birds frequent that delightful place," it means a meeting place. In such expressions as "the southern route is the sense base of cattle" and so on, it means a place of origin. In such expressions as "in each and every case he attains the ability to witness, when there is a basis for mindfulness" and so on, it means a cause. Here, however, it is applicable in three ways: in the meaning of a place of origin, in the meaning of a meeting place, and in the meaning of a cause.

For contact and other phenomena are born here - thus this is a sense base in the meaning of a place of origin also. External forms, sounds, odours, flavours, and tangible objects enter here by way of being objects - thus it is a sense base in the meaning of a meeting place also. But because it is a cause for contact and so on in the meaning of being a condition such as conascence and so on, it should be understood as a sense base in the meaning of a cause also. "Mind faculty" is of the meaning already stated.

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

aggregate of consciousness by convention.

"The corresponding mind-consciousness element" means the mind-consciousness element that is fitting for those states of contact and so forth. 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. Thus, in this pentad with contact as the fifth, since contact is just contact itself and is not born of contact with the corresponding mind-consciousness element, and since consciousness is just the corresponding mind-consciousness element itself, therefore in these two terms the designation "born of contact with the corresponding mind-consciousness element" is not applied. However, although it is obtainable in the terms for applied thought and so forth, it is not extracted here because it is cut off.

Moreover, a difficult thing was done by the Blessed One in distinguishing each and every one of these states of the pentad with contact as the fifth separately and extracting their designation. For if various waters or various oils were put into a single vessel and stirred for a day, it might be possible to know their differentiation by seeing, smelling, or tasting the diversity of their colour, odour, and taste. Even so, that is said to be difficult. But by the Perfectly Enlightened One, in distinguishing each and every one of these immaterial states of consciousness and mental factors occurring with a single object separately and extracting their designation, an exceedingly difficult thing was done. Therefore the Venerable Elder Nāgasena said:

"Something difficult, great king, has been done by the Blessed One." "What, Venerable Nāgasena, was the difficult thing done by the Blessed One?" "A difficult thing, great king, was done by the Blessed One, in that the determination of these immaterial states of consciousness and mental factors occurring with a single object was declared - this is contact, this is feeling, this is perception, this is volition, this is consciousness." "Please give a simile, Venerable Sir." "Suppose, great king, some man were to plunge into the ocean in a boat, take water in the hollow of his hand, and taste it with his tongue - would that man know, great king - this is water from the Ganges, this is water from the Yamunā, this is water from the Aciravatī, this is water from the Sarabhū, this is water from the Mahī?" "It is difficult to know, Venerable Sir." "More difficult than that, great king, was what was done by the Blessed One, in that these immaterial states of consciousness and mental factors etc. this is consciousness."

7. In the description of applied thought, reasoning is by way of reasoning. Its occurrence by way of reasoning should be understood thus: "He churned the bitter, he churned the pot, he churned the cart, he churned a yojana, he churned half a yojana." This is the term denoting the intrinsic nature of reasoning. Applied thought is by way of applied thinking. This is the name for stronger reasoning. Thought is by way of well arranging. Absorption is so called because it directs the unified mind onto the object. The second term is augmented by way of a prefix. Or full absorption is a stronger absorption. Directing of mind is so called because it implants and establishes the mind upon the object. Right thought is thought that has attained the state of wholesomeness, which is commendable by reason of its accordance with reality and its leading to liberation.

8. In the definition of sustained thought, moving is by way of moving about upon the object. This is its term for intrinsic nature. Sustained thought is by way of moving about. Continued sustained thought is by way of moving about after following along. Exploration is by way of moving about after approaching. Or the terms are augmented by means of prefixes. Connecting of consciousness is because of placing consciousness upon the object by connecting it, like an arrow with a bowstring. Consideration is because it stands as if contemplating the object. Or consideration is equanimous observing by way of moving about.

9. In the exposition of rapture, "rapture" is a term denoting 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," so too this rapture is a mixing through the combining together of mental states. However, by embellishing with prefixes, it is stated as "rejoicing" and "delight." "It causes laughter" thus it is laughter (hāso). That which causes mirth is mirth. This is a designation for the modes of being joyful and mirthful. Happiness is happiness; this is a name for wealth. But this is called happiness (vitti) because of being a condition for pleasure, by its resemblance to wealth. For just as mental pleasure arises in a wealthy person on account of wealth, so too mental pleasure arises in one possessed of rapture on account of rapture; therefore it is called happiness. This is a name for rapture that is established in the intrinsic nature of contentment. A person possessed of rapture is called exultant because of the uplifting and elation of body and mind. The state of one who is exultant is exultation. One's own mentality is pleasure (attamanatā). For the mind of one who is not pleased, since it has suffering as its proximate cause, is not truly one's own mind; but the mind of one who is pleased, since it has happiness as its proximate cause, is truly one's own mind. Thus the pleasure of one's own mind is pleasure of consciousness, the pleasure of one's own mind. The meaning is: the state of one whose mind is one's own. But since that pleasure of one's own mind does not belong to anyone else but is a state of consciousness itself, a mental factor, therefore it is stated as "pleasure of consciousness."

11. In the exposition of unified focus, "stability" (ṭhiti) means it remains on the object in an unshaken manner. 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 in the wholesome side, four states plunge into the object - faith, mindfulness, concentration and wisdom. For that very reason, faith is called "resolution," mindfulness "non-superficiality," concentration "position," and wisdom "penetration." But in the unwholesome side, three states plunge into the object - craving, wrong view and ignorance. For that very reason, they are called "floods" (oghā). But here unified focus of mind is not powerful. Just as in a dusty place, when water is sprinkled and it is swept, the dust settles for only a short time, and as it dries up again and again it rises back to its natural state, so too in the unwholesome side, unified focus of mind is not strong. But just as when in that place water is poured from pots, dug up with a hoe, and pounded, pressed and beaten down, and when plastered, a reflection appears as in a mirror, and even after the passing of a hundred years it appears as if just done a moment ago, so too in the wholesome side, unified

focus of mind is strong.

Non-disturbance is the opposite of disturbance that occurs by way of restlessness and sceptical doubt. It is by way of restlessness and sceptical doubt that the mind going is distracted. But this is non-distraction because such distraction does not occur. And by way of restlessness and doubt, the mind is indeed called disturbed, being carried here and there. But this is "the state of undisturbed mind" (avisāhaṭamānasatā) because it is the condition of a mind that is thus undisturbed.

As for "serenity" (samatho), there are three kinds of serenity -serenity of mind, serenity of legal issues, and serenity of all activities. Therein, unified focus of mind in the eight attainments is called serenity of mind. For depending on that, the wavering and agitation of mind is calmed and stilled; therefore it is called serenity of mind. The sevenfold settlement beginning with verdict in the presence is called settlement of legal cases. For depending on that, those various legal issues are calmed and stilled; therefore it is called serenity of legal issues. 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.

12. In the exposition of the faith faculty, faith is by way of believing in the qualities of the Buddha and so forth. Or, it believes in, has confidence in, the jewels beginning with the Buddha - thus it is faith. "Believing" means the mode of believing. It plunges into the qualities of the Buddha and so forth, enters into them as if breaking through - thus it is confidence. Through this, beings are exceedingly pleased with the qualities of the Buddha and so forth, or it itself is exceedingly pleased - thus it is devotion. Now, since when another method is undertaken by way of compound terms such as the faith faculty and so forth, the analysis of terms is carried out by taking just the first term - this is the natural principle in the Abhidhamma -therefore "faith" is stated again. Or, just as the faculty of femininity is the femininity faculty, it is not so here. But here, faith itself is the faculty - thus it is the faith faculty. Thus, "faith" is stated again also for the purpose of indicating the state of being in the same grammatical relation. Thus, in the expositions of all terms, the purpose of stating the first term again should be understood. It performs the function of a controlling faculty with the characteristic of resolution - thus it is the faith faculty. It does not waver regarding faithlessness - this is the power of faith.

13. In the exposition of the energy faculty, "mental" is stated for the purpose of showing that energy is definitely mental in nature. For this energy, in such suttas as "Whatever, monks, is bodily energy, that too is the energy enlightenment factor; whatever is mental energy, that too is the energy enlightenment factor. Thus this comes under the heading" - although it is called 'bodily' because it arises in one who is performing walking meditation and so forth, there is nothing that is bodily in the way that body-consciousness is bodily; rather, it is purely mental - to show this, "mental" is stated. "Arousal of energy" means arousal reckoned as energy. By this he excludes the remaining meanings of arousal. For this word "arousal" has come in many senses: action, offence, activity, energy, harming, and destruction.

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

Here, "arousal" has come in the sense of action. In "He commits violations and is remorseful," here it is offence. "Great sacrifices and great undertakings are not of great fruit" - here, it means activities such as the erecting of sacrificial posts. "Arouse yourselves, strive forth, apply yourselves in the Buddha's teaching" - here, it means energy. "They kill living beings on account of the ascetic Gotama" - here, it means harming. 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 he said - "Arousal of energy means arousal that is called energy." For energy is called "arousal" in the sense of initiating. This is its term for intrinsic nature. Exertion is by way of emerging from idleness. Effort is by way of stepping upon successive stages. Striving is by way of exerting oneself having risen up. "Endeavour" is in the sense of struggling. "Enthusiasm" is in the sense of being eager. "Enthusiasm" is in the sense of intense eagerness. Strength is in the meaning of firmness. Steadfastness is that which bears the wholesome continuity by way of bearing consciousness and mental factors, or by way of occurrence without interruption.

Another method - This is exertion for the dispelling of sensual desires; this is effort for the cutting of bonds; this is striving for the crossing over of floods; this is endeavour in the sense of reaching the far shore; this is enthusiasm in the sense of being a forerunner; this is enthusiasm in the sense of intensity; this is strength for the removal of the crossbar; this is steadfastness for the establishing of stability.

"Let only skin, sinews, and bones remain" - unflagging effort by way of unrelaxed exertion at the time of such occurrence; the meaning is firm exertion, steadfast exertion. Since, however, this energy does not abandon desire in the domain of performing wholesome deeds, does not abandon the burden, does not let it down, does not relinquish it, and brings about an unretreating state of mind, therefore it is said "not abandoning desire" and "not abandoning the burden." Just as, in a place where the ground is broken up by water of that kind, they say "take the yoke-bearing ox," and that ox, even pressing the ground with its knees, carries the burden and does not allow it to fall to the ground, even so energy lifts up and upholds the burden in the domain of performing wholesome deeds; therefore it is said "taking up the burden." It exercises the function of lordship in the characteristic of exertion - thus it is the energy faculty. It does not waver regarding idleness - this is the power of energy. Through the endeavour in wholesome states that are exact and leading to liberation, it is right effort.

14. In the exposition of the mindfulness faculty, "mindfulness" (sati) is by way of remembering. This is the term for the intrinsic nature of mindfulness. Recollection is by way of recollecting through remembering again and again. Recalling is by way of recollecting as if having gone face to face, by way of remembering back. Or this is merely an augmentation by way of a prefix. The act of remembering is remembering. But since "remembering" is also the name for the three refuges, therefore the taking up of mindfulness again was done to exclude that. Remembering reckoned as mindfulness - this is the meaning here. Retaining is through the state of retaining what has been heard and learnt. Non-floating is the state of non-floating, in the

meaning of plunging in, reckoned as entering into. For just as gourds, bowls, and the like float on water and do not plunge in, mindfulness is not like that with regard to its object. For it plunges into the object; therefore it is called "non-floating." "Non-forgetting" (asammussanatā) is the state of not forgetting things done long ago and said long ago. It is a "faculty" (indriya) because it exercises the function of predominance in the characteristics of establishing and illuminating. The faculty reckoned as mindfulness is the "mindfulness faculty" (satindriya). The power of mindfulness is that which does not waver regarding negligence. "Right mindfulness" (sammāsati) is mindfulness as it really is, mindfulness that leads out, wholesome mindfulness.

16. In the exposition of the wisdom faculty, wisdom is so called in the sense of making known, which is reckoned as making manifest this or that meaning. Or wisdom is so called because it knows phenomena by way of this or that mode such as impermanence and so forth. This is its term for intrinsic nature. The mode of understanding is understanding. "It investigates impermanence and so on" - thus investigation. Thorough investigation is a term augmented by a prefix. It investigates the phenomena of the four truths, thus it is investigation of phenomena. Discernment is by way of discerning impermanence and so on. That same quality, through the variation of prefixes, is called discrimination and counter-discrimination. The state of being learned is erudition. The state of being skilful 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 forth. Or that in which it arises, it causes to think about impermanence and so forth, thus it is thought. "It examines impermanence and so on" - thus examination. Understanding is a name for the earth. This too is like the earth in the sense of being smooth and in the sense of being widespread, thus it is understanding. Therefore it was said - "Understanding means the earth. One endowed with wisdom that is like the earth, widespread and vast, is called one of vast understanding. Moreover, understanding is a designation for wisdom." It delights in real meanings, thus it is understanding. Intelligence destroys, strikes down defilements heaped up like a mountain, just as a thunderbolt does, thus it is intelligence. Or intelligence is so called in the sense of quick grasping and retaining. Guidance is so called because that in which it arises, it guides towards the practice for one's own welfare and towards the penetration of the true characteristics of associated phenomena. It sees phenomena with insight by way of impermanence and so on - thus insight. It knows impermanence and so on by right modes - thus 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 performs the function of a ruler with regard to the characteristic of seeing, thus it is a faculty. The faculty reckoned as wisdom is 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 possessed of wisdom, seated cross-legged, the ten-thousandfold world system becomes of one light, one

radiance, one lamp - therefore this was said. Although among these three terms the meaning is established even by a single term, yet those suttas - "There are these four lights, monks. 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, "There are these four radiances, monks, etc. There are these four lamps, monks" - these suttas were taught according to the dispositions of beings, and in accordance with that, the teaching here too was given. For a meaning that is analysed in many ways becomes well analysed. One person understands in one way, and 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 - that which is non-delusion is not merely a state different from delusion, but is the opposite of delusion; what is intended here is non-delusion reckoned as investigation of phenomena. "Right view" means the exact, leading to liberation, wholesome view.

19. In the exposition of the life faculty, "whatever is the life span of those immaterial states" means whatever is the life span, in the sense of sustaining, of those associated immaterial states; for when that is present, the immaterial states go on, proceed, and continue, therefore it is called "life span." This is its term for intrinsic nature. But since these states, only when life span is present, endure, sustain, nourish, move, conduct, and protect, therefore "duration" and so forth are stated. The meaning of the word here, however, is: by this they endure, thus it is "duration." They sustain, thus it is "sustenance." Likewise "nourishment." However, the shortening in the former term was made for the sake of those who understand in this way. By this they move, thus it is "movement." They conduct, thus it is "conduct." They protect, thus it is "protection." They live by means of this, thus it is "life." It exercises the function of a controlling faculty with the characteristic of safeguarding, thus it is "life faculty."

30. In the exposition of the power of shame, "whatever at that time" means by whatever mental state at that time. Or, having made a change of gender, the meaning should be understood as "whatever mental state at that time." "Of what should be ashamed of" is an instrumental case used in the objective sense. The meaning is that one is ashamed of, one is disgusted by, mental states such as bodily misconduct and so forth that are worthy of being ashamed of. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness. "Of the attainment" - this too is an instrumental case used in the objective sense. The meaning is that one is ashamed of, one is disgusted by, the attainment, the acquisition, the possession of those mental states.

31. In the exposition of the power of moral fear, "ottappitabbena" is an instrumental case used in the sense of a cause. One has moral fear, one is afraid - this is the meaning - of bodily misconduct and so forth, which is fit to be feared and which is a

cause of moral fear, and of the attainment of the kind described, which is a cause of moral fear.

32. In the exposition of non-greed, non-greed is by way of the character of not coveting. Non-greed is also in the sense that one does not covet. This is its term for intrinsic nature. "Non-coveting" means the mode of not coveting. A person endowed with greed is called one who covets. One who does not covet is one who is without coveting. The state of one who is without coveting is the state of not coveting. As the opposite of lust, it is not lust, thus it is absence of lust. "Absence of attachment" means the mode of not being attached. The state of one who is without attachment is the state of being without attachment. "Non-covetousness" means that one does not covet. "Non-greed as a wholesome root" means the wholesome root reckoned as non-greed. For non-greed is the root of wholesome states in the sense of being a condition, thus it is a wholesome root. It is wholesome and it is a root in the sense of being a condition, thus too it is a wholesome root.

33. In the description of non-hate, non-hate is by way of the characteristic of not hating. Non-hate is also that which does not hate. This is its term for intrinsic nature. "Non-hating" means the mode of not hating. "The state of not hating" is the condition of one who has not hated. "Non-anger" is so called because it is the opposite of anger, meaning it is not anger. "Non-affliction" is so called because it is the opposite of the suffering of wrath, meaning it does not afflict. "Non-hate as a wholesome root" means the wholesome root reckoned as non-hate. The meaning of that has already been stated.

40-41. In the expositions of tranquillity of (mental) body and so forth, since by "body" the three aggregates are intended, therefore "of the aggregate of feeling" and so forth is stated. "Tranquillity" means that by which those states are calmed, become free from distress, and attain comfort. The second term is augmented by way of a prefix. "Calming" means the mode of calming. The second term is augmented by way of a prefix. "The state of being fully calmed" is the condition of the triad of aggregates that has been fully calmed through being endowed with tranquillity. By all the terms, only the full calming of the distress of defilements of the three aggregates is spoken of. By the second method, the full calming of the distress of the aggregate of consciousness is spoken of.

42-43. "Lightness" means the characteristic of lightness. "Quick transformation" means quick transformation of these states, thus they are of quick transformation; the state of those is quick transformation; it is said to mean the capability of turning over rapidly and repeatedly. "Non-sluggishness" - this is a statement rejecting the state of heaviness; the meaning is non-burdensomeness. "Non-rigidity" means non-stiffness due to the absence of the burden of defilements such as conceit. Thus, by the first, the characteristic of lightness of the three aggregates has been stated. By the second, the characteristic of lightness of the aggregate of consciousness has been stated.

44-45. "Malleability" means the state of being malleable. "Gentleness": gentleness is called smoothness, softness; the state of gentleness is gentleness. "Non-hardness" means the state of being non-hard. "Non-rigidity" means the state of being non-rigid.

Here too, by the former method, the aspect of malleability of the three aggregates is spoken of, and by the latter method, that of the aggregate of consciousness.

46-47. "Wieldiness" means fitness for work; the meaning is suitability for employment in wholesome activity. The remaining pair of terms is an expansion by way of expression. For by both pairs of terms, according to the former method, only the workable nature of the three aggregates is stated, and according to the latter method, that of the aggregate of consciousness.

48-49. "Proficiency" means the state of being proficient; the meaning is freedom from affliction, absence of sluggishness. The remaining pair of terms is an expansion by way of expression. Here too, by the former method, the condition of absence of sluggishness of the three aggregates is stated, and by the latter method, that of the aggregate of consciousness.

50-51. "Rectitude" means the state of being straight, the meaning is occurring in a straight manner. Rectitude is the state of the three aggregates and the aggregate of consciousness being straight. "Non-crookedness" is the rejection of the state of cow-urine crookedness. "Non-curvedness" is the rejection of the state of crescent-moon curvedness. "Non-tortuousness" is the rejection of the state of plough-tip crookedness.

For one who, having done evil, says 'I do not do it,' he, by the nature of going forward and then retreating, is called 'cow-urine crooked.' One who, while doing evil, says 'I am afraid of evil,' he, by his predominant tortuousness, is called 'crescent-moon crooked.' One who, while doing evil, says 'Who would not fear evil?' he, by his excessive tortuousness, is called 'plough-tip crooked.' Or one whose three doors of action are all impure, he is called 'cow-urine crooked.' One whose any two are impure, he is called 'crescent-moon crooked.' One whose any one is impure, he is called 'plough-tip crooked.'

But the reciters of the Long Collection said -A certain monk who in all stages of life engages in the twenty-one wrong modes of livelihood and in the six improper resorts, he is called 'cow-urine crooked.' One who in the first stage of life fulfils the fourfold purification of virtue, is conscientious, scrupulous, and desirous of training, but in the middle and last stages of life is like the former, he is called 'crescent-moon crooked.' One who in the first stage of life and in the middle stage of life fulfils the fourfold purification of virtue, is conscientious, scrupulous, and desirous of training, but in the last stage of life is like the former. He is called 'plough-tip crooked.'

The state of such a person who is crooked through the power of defilements is called crookedness, curvedness, and tortuousness. Non-crookedness and the rest are stated by way of the rejection of those. The teaching is given based on the aggregates. For these non-crookedness and the rest belong to the aggregates, not to a person. Thus, by all these terms, according to the former method for the three aggregates, and according to the latter method for the aggregate of consciousness, it should be understood that only the mode of straightness is spoken of with regard to the freedom from defilements of immaterial states.

Now, the inclusion section has been stated as "whatever also"; by that, the definition of the 'whatever-also states' shown in the enumeration of states section has been stated in brief.

The account of the section on the detailed exposition is concluded.

With this much, the determination of states section, adorned with eight divisions - the question, the time definition, the enumeration of states, and the inclusion in the synopsis section by four divisions, and the question, the time definition, the enumeration of states, and the inclusion in the detailed exposition section by four divisions - is concluded.

Portion Section

58-120. Now the classification section beginning with "at that time there are four aggregates" has commenced. It is threefold by way of synopsis, exposition, and re-exposition. Therein, the synopsis is such as "at that time there are four aggregates." The exposition is such as "what are the four aggregates at that time?" The re-exposition should be understood as such as "what is the aggregate of feeling at that time?"

Therein, in the synopsis section, there are twenty-three divisions beginning with "four aggregates." Their meaning should be understood thus: At the time when the first great wholesome consciousness of the sense-sphere arises, those more than fifty mental states that have entered the canonical text, which have arisen by way of mental factors at that time, setting aside the or-whatever states, all of them when being classified are only four aggregates in the sense of a collection. In the sense of sense base as stated above, there are two sense bases. In the sense of intrinsic nature, in the sense of emptiness, and in the sense of being without a being, there are just two elements. Reckoned as conditions, in the sense of nutriment, only three mental states herein are nutriments. The remaining ones are not nutriments.

"But are these not conditions for one another or for the matter originated by them?" "No, they are indeed conditions. But these, being conditions in that way and also in another way, are additional conditions, therefore they are called nutriments." How? Among these, contact-as-nutriment is a condition for those mental states for which the remaining mind and mental factors are conditions, and it brings about the three feelings. Mental-volition-as-nutriment is also a condition for those, and it brings about the three kinds of existence. Consciousness-as-nutriment is also a condition for those, and it brings about the mind-and-matter of rebirth-linking. "But is that not resultant only, whereas this is wholesome consciousness?" "Although it is wholesome consciousness, it is called consciousness-as-nutriment because of its similarity to that." Or these three are called nutriments in the sense of supporting. For these are supporting conditions for their associated mental states, just as physical nutriment is for the material body. For that very reason it was said - "The immaterial nutriments are a condition by way of nutriment-condition for the associated mental states and for the matter originated by them."

Another method - Physical nutriment and these three mental states are called nutriments because they are special conditions for the internal continuity. For physical nutriment is the special condition for the material body of beings who

consume physical food; for the mental body, contact is the special condition for feeling, mental volition for consciousness, and consciousness for mind-and-matter. As he said -

"Just as, monks, this body is sustained by nutriment, persists dependent on nutriment, and does not persist without nutriment." So too, feeling is conditioned by contact, consciousness is conditioned by mental activities, and mentality-materiality is conditioned by consciousness.

In the sense of predominance, however, only eight mental states are faculties, not the remaining ones. Therefore it was said - "There are eight faculties." In the sense of closely contemplating, only five mental states are factors of meditative absorption. Therefore it was said - "There is fivefold meditative absorption."

In the sense of leading out and in the sense of cause, only five mental states are path factors. Therefore it was said - "There is the fivefold path." Although the noble path is eightfold, in a mundane consciousness the three abstinences are not obtained in a single moment, therefore it is said to be fivefold. "But is it not the case that in the sutta stating 'The well-trodden path, monk, is a designation for the noble eightfold path,' since the meaning that 'just as the supramundane path is eightfold, so too the preliminary insight path is likewise eightfold' is indicated by the expression 'well-trodden,' the mundane path too should be eightfold?" It should not be so. For this is a discourse of the sutta method, which is an indirect teaching. Therefore he said - "His bodily action, verbal action, and livelihood are already well purified beforehand." This, however, is a direct teaching. For in a mundane consciousness the three abstinences are not obtained in a single moment, therefore it is said to be "fivefold" only.

In the sense of being unshakeable, however, only seven mental states are powers. In the sense of being a root, only three mental states are roots. In the sense of touching, only one mental state is contact. In the sense of experiencing, only one mental state is feeling. In the sense of perceiving, only one mental state is perception. In the sense of willing, only one mental state is volition. In the sense of cognising variously, only one mental state is consciousness. In the sense of a group and in the sense of experiencing, only one mental state is the aggregate of feeling. In the sense of a group and in the sense of perceiving, only one mental state is the aggregate of perception. In the sense of a group and in the sense of constructing, only one mental state is the aggregate of mental activities. In the sense of a group and in the sense of cognising variously, only one mental state is the aggregate of consciousness. In the sense of cognising and in the sense of a sense base as stated above, there is just one mind sense base. In the sense of cognising and in the sense of predominance, there is just one mind faculty. In the sense of cognising and in the sense of intrinsic nature, voidness, and absence of a being, only one mental state is called the mind-consciousness element, not the remaining ones. But setting aside consciousness, in the sense stated above, all the remaining mental states are just one mind-object sense base and just one element of phenomena.

By this inclusive clause "or whatever other there are at that time," here too the very same or-whatever-states mentioned above are included. And as here, so everywhere. For from here onwards we shall not examine even this much. In the sections of

exposition and re-exposition, the meaning should be understood in the same manner as stated above.

The section on inclusion is concluded.

The section on classification is also a name for this same section.

Section on Emptiness

121-145. Now the emptiness section beginning with "Now at that time there are mental states" has commenced. It is determined in two ways by means of the summary and the exposition. Therein, in the summary section, together with "there are mental states," there are twenty-four divisions. And in all the divisions, the numerical delimitation such as "four, two, three" is not stated. Why? Because they have already been delimited in the classification section. For therein, the very same delimited mental states are stated here as well. For here neither a being, nor an entity, nor a self is found. They are stated for the purpose of illustrating this emptiness: "These are merely mental states, nothing but mental states, without essence, without a leader." Therefore the meaning here should be understood thus - at the time when the first great wholesome consciousness of the sense-sphere arises, at that time the more than fifty mental states that have arisen as factors of consciousness are, in the sense of intrinsic nature, merely mental states. There is no other being, entity, person, or individual whatsoever. Likewise, in the sense of a group, they are merely aggregates. Thus the interpretation of meaning in all terms should be understood in the same manner as before. But since there is no factor of meditative absorption apart from the meditative absorption, or path factor apart from the path, therefore here it is stated simply as "there is meditative absorption, there is the path." For in the sense of closely contemplating, it is just meditative absorption; in the sense of cause, it is just the path. There is no other being or entity whatsoever. Thus the interpretation of meaning should be applied in all terms. The exposition section is of clear meaning.

The section on emptiness is concluded.

And concluded is the explanation of the meaning

of the first consciousness, which was expounded adorned with three great sections.

The Second Consciousness

146. Now, in order to show the second consciousness and so forth, "What mental states" and so on is commenced again. In all of those, the three great sections for each should be understood in the same manner as stated for the first consciousness. And not only the great sections alone, but the meaning of all terms similar to those stated for the first consciousness should also be understood in the same manner as stated. Henceforth too, we shall provide commentary only on terms not previously encountered. In this exposition of the second consciousness, for the present, "with prompting" alone is what is not previously encountered. Its meaning is - "Together with prompting" means "with prompting." The meaning is: by that group of conditions

which is with prompting, with effort, with means. For by whatever group of conditions beginning with the object the first great consciousness arises, by that very same group of conditions, with effort, with means, this one arises.

Its arising should be understood thus: Here a certain monk dwelling at the outskirts of a monastery, when the time for sweeping the shrine courtyard or the time for attending upon the elder has arrived, or when the day for hearing the Dhamma has come, having thought "It will be too far for me to go and come back, I shall not go," then thinks again: "It is indeed not proper for a monk not to go to sweep the shrine courtyard, or to attend upon the elder, or to hear the Dhamma; I shall go" - and he goes. Thus, the wholesome consciousness that has arisen in him through his own effort, or when being admonished by another who shows the danger in not performing duties and so forth and the benefit in performing them, or when being made to act merely by way of reproof saying "Come, do this" - that is called consciousness arisen through a group of conditions with prompting.

The Second Consciousness.

The Third Consciousness

147-148. In the third, "dissociated from knowledge" means dissociated from knowledge. For this too is delighted and joyful regarding the object, but discriminating knowledge is not present herein. Therefore, this should be understood as arising at the time when young children, having seen a monk, pay homage thinking 'this elder is mine,' and in the same manner at the times of paying homage at shrines, listening to the Dhamma, and so forth. However, herein in the canonical text, wisdom is absent in seven instances. The remainder is just as usual.

The Third Consciousness.

The Fourth Consciousness

149. The same method applies to the fourth consciousness as well. However, because of the statement "with prompting," this should be understood as obtainable at such a time when parents take young children by the head and make them pay homage to shrines and the like, and those children, even though unwilling, pay homage cheerfully and joyfully. It should be understood that it is obtainable at such a time.

The Fourth Consciousness.

The Fifth Consciousness

150. In the fifth, "accompanied by equanimity" means associated with equanimous feeling. For this is neutral towards the object. However, discriminating knowledge is indeed present here. Moreover, in the canonical text here, having stated in the tetrad of factors of meditative absorption "there is equanimity" and in the octad of faculties "there is the equanimity faculty," in the exposition of all terms beginning with feeling, the teaching was given by way of rejecting the pleasant and unpleasant, the happiness and suffering, and thus neither-painful-nor-pleasant feeling was spoken of. Its status as the equanimity faculty should be understood by way of exercising dominance over the characteristic of neutrality. And in the sequence of terms, in one place rapture is absent. Therefore, the mental states that have entered the canonical

text by way of mental factors are only fifty-five. The determination in all sections and all turns should be understood by way of those.

The Fifth Consciousness.

The Sixth Consciousness and Others

156-159. The sixth, seventh and eighth should be understood in the same manner as stated for the second, third and fourth. For in these there is only the change of feeling and the disappearance of joy. The remainder, together with the mode of arising, is exactly the same. For the arising of compassion and sympathetic joy even at the time of preliminary work is indeed permitted in the Great Commentary. These are called the eight wholesome consciousnesses of the sensual sphere.

Discussion on the Bases of Meritorious Action and Others

All of them should be elucidated by means of the ten bases of meritorious action. How? The basis of meritorious action consisting of giving, consisting of virtue, consisting of mental development, accompanied by reverence, accompanied by service, transference of merit, rejoicing in merit, consisting of teaching, consisting of listening, the straightening of views as a basis of meritorious action - these are the ten bases of meritorious action. Therein, giving itself is what consists of giving. It is a meritorious action and it is the basis for those various benefits - thus it is a way of making merit. The same method applies in the remaining ones too.

Therein, when giving any of the four requisites such as robes, or any of the six sense objects such as visible forms, or any of the ten bases of giving such as food, the volition occurring at three times - in the preliminary stage beginning from the production of each of those things, at the time of relinquishing, and afterwards at the time of recollecting with a joyful mind - is called the basis of meritorious action consisting of giving.

The volition occurring in one who undertakes the five precepts, the eight precepts, or the ten precepts, in one who goes to the monastery thinking "I shall go forth," in one who goes forth, in one who reflects "Having fulfilled my aspiration, I have indeed gone forth, excellent, excellent!", in one who restrains himself by the Pātimokkha, in one who reviews the requisites such as robes, in one who restrains the eye-door and other sense-doors with regard to visible forms and other objects that come within range, and in one who purifies his livelihood - is called the basis of meritorious action consisting of virtue.

For one who develops the eye as impermanent, as suffering, as non-self by the path of insight stated in the Paṭisambhidā, etc. The mind... Matter... etc. Towards the Teaching... Eye-consciousness... etc. mind-consciousness, eye-contact, etc. Mind-contact, feeling born of eye-contact, etc. feeling born of mind-contact, etc. perception of visible forms, etc. the volition occurring in one who develops ageing-and-death as impermanent, as suffering, as non-self, or all volition that has not attained absorption with respect to the thirty-eight objects, is called the basis of meritorious action consisting of mental development.

However, upon seeing an elder, by way of going out to meet him, receiving his bowl and robe, paying homage, giving way on the path, and so forth, it should be understood as "accompanied by reverence."

By way of performing duties and practices for those who are more senior, upon seeing a monk who has entered a village for alms, by way of taking his bowl, encouraging alms in the village, and bringing them to him, and upon hearing "Go and fetch the monks' bowl," by way of going quickly and fetching the bowl and so forth, at the time of bodily service, it should be understood as "accompanied by helpful service."

Having given a gift and having made an offering with perfumes and so forth, when one gives merit saying "May the merit go to so-and-so" or "May it go to all beings," it should be understood as "giving of merit." But does the merit become exhausted for one who gives merit in this way? It is not. Just as when one has lit a single lamp and from it lights a thousand lamps, it cannot be said that the first lamp is diminished; rather, the later light together with the earlier light, becoming one, becomes exceedingly great. In the same way, for one who gives merit, there is no decline whatsoever. Rather, it should be understood that there is only increase.

By way of rejoicing "Excellent! Excellent!" at merit given by others or at any other meritorious deed, it should be understood as "grateful rejoicing."

One person, standing with the desire "Thus they will know me as a Dhamma teacher," being intent on gain, teaches - that is not of great fruit. One person, without expecting anything in return, teaches the Dhamma he has mastered to others under the heading of the bases of liberation - this is called "the basis of meritorious action consisting of teaching."

One person listening, listens thinking "Thus they will know me as one of faith" - that is not of great fruit. One person, thinking "Thus it will be of great fruit for me," listens to the Dhamma with a mind pervaded by benevolence and with a tender mind - this is called "the basis of meritorious action consisting of listening."

For one who straightens one's view, it is called "the basis of meritorious action consisting of straightening of view." But the reciters of the Long Collection said - "Straightening of view is the defining characteristic of all; for whatever merit one performs, it is of great fruit precisely through the straightness of one's view."

Now, among these bases of meritorious action, first, that consisting of giving arises in one thinking "I shall give a gift," arises in one who is giving a gift, and arises in one who reflects "I have given." Thus, combining the three volitions - the prior volition, the volition of relinquishing, and the subsequent volition - it is called "the basis of meritorious action consisting of giving." That consisting of virtue also arises in one thinking "I shall fulfil virtue," arises at the time of fulfilling virtue, and arises in one who reflects "I have fulfilled it." Combining all of those together, it is called "the basis of meritorious action consisting of virtue" etc. Straightening of view also arises in one thinking "I shall straighten my view," arises in one who is straightening one's view, and arises in one who reflects "My view has been straightened." Combining all of those together, it is called "the basis of meritorious action consisting of straightening of view."

However, in the Suttas, only three bases of meritorious action are mentioned. Among those, the inclusion of the others should be understood. For reverence and helpful service are included in that consisting of virtue. Giving of merit and grateful rejoicing are included in that consisting of giving. Teaching, listening, and straightening of view are included in that consisting of mental development. However, for those who say "Straightening of view is the defining characteristic of all," that is included in all three. Thus, these in brief are three, but in detail they are ten.

Among these, one who thinks "I shall give a gift" thinks with one or another of the eight wholesome consciousnesses of the sensual sphere; even when giving, one gives with one or another of those very same; even when reviewing "my gift has been given," one reviews with one or another of those very same. Even one who thinks "I shall fulfil moral conduct" thinks with one or another of those very same; even when fulfilling moral conduct, one fulfils with one or another of those very same; even when reviewing "my moral conduct has been fulfilled," one reviews with one or another of those very same. Even one who thinks "I shall develop meditation" thinks with one or another of those very same; even when developing, one develops with one or another of those very same; even when reviewing "my meditation has been developed," one reviews with one or another of those very same.

Even one who thinks "I shall perform the act of honouring elders" thinks with one or another of those very same; even when performing it, one performs with one or another of those very same; even when reviewing "it has been done by me," one reviews with one or another of those very same. Even one who thinks "I shall perform the act of bodily service," even when performing it, even when reviewing "it has been done by me," one reviews with one or another of those very same. Even one who thinks "I shall give a share of merit," even when giving, even when reviewing "it has been given by me," even one who thinks "I shall rejoice in the merit or in the remaining wholesome deeds" thinks with one or another of those very same; even when rejoicing, one rejoices with one or another of those very same; even when reviewing "I have rejoiced," one reviews with one or another of those very same. Even one who thinks "I shall teach the Dhamma" thinks with one or another of those very same; even when teaching, one teaches with one or another of those very same; even when reviewing "it has been taught by me," one reviews with one or another of those very same. Even one who thinks "I shall listen to the Dhamma" thinks with one or another of those very same; even when listening, one listens with one or another of those very same; even when reviewing "it has been heard by me," one reviews with one or another of those very same. Even one who thinks "I shall straighten my view" thinks with one or another of those very same; however, when straightening it, one does so with one or another of the four associated with knowledge; when reviewing "my view has been straightened," one reviews with one or another of the eight.

In this place, four infinities are taken up. For there are four infinities - space is infinite, world-systems are infinite, the generation of beings is infinite, the knowledge of the Buddha is infinite. For there is no delimitation of space in the eastern direction, or in the western, northern, or southern directions, as being so many hundreds of leagues

or so many thousands of leagues. Even an iron mass the size of Sineru, having split the earth in two and been cast below, would just keep falling and would not find a resting place; thus space is called infinite.

There is no delimitation of world-systems either by hundreds or by thousands. For even if four Great Brahmās, born in the Akaniṭṭha realm, endowed with speed capable of traversing a hundred thousand world-systems in the time it takes a light arrow of a strong-armed archer to pass across the shadow of a palm tree, were to run with that speed thinking "we shall see the end of the world-systems," they would attain final passing away without having seen the end of the world-systems; thus world-systems are called infinite.

Moreover, in so many world-systems there is no measure of beings dwelling in water and on land. Thus the generation of beings is called infinite. Even more than that, the knowledge of the Buddha is indeed infinite.

Thus, in immeasurable world-systems, for immeasurable beings, wholesome consciousnesses of the sensual sphere accompanied by joy, associated with knowledge, unprompted, arise many times for one being. They arise many times for many beings as well. All of those become one in the sense of being of the sensual sphere, in the sense of being accompanied by joy, in the sense of being associated with knowledge, and in the sense of being unprompted. It is just one great consciousness accompanied by joy, with three roots, unprompted. Likewise the great consciousness with prompting, etc. likewise the consciousness accompanied by equanimity, dissociated from knowledge, with two roots, with prompting. Thus, all the wholesome consciousnesses of the sensual sphere arising in immeasurable world-systems for immeasurable beings - the Perfectly Enlightened One, as if weighing them on a great scale, as if measuring them by pouring them into baskets, having delimited them with omniscient knowledge, showed them as just eight, saying "these are just eight," making just eight categories by the principle of similarity.

Furthermore, in this context, the sixfold accumulation of merit is taken up. For merit is sometimes self-initiated, sometimes initiated by others, sometimes done with one's own hands, sometimes done by command, sometimes done with clear comprehension, and sometimes done without clear comprehension.

Therein, what is done through one's own natural disposition is called "self-initiated." What is done after seeing others doing it is called "initiated by others." What is done with one's own hands is called "done with one's own hands." What is caused to be done by commanding is called "done by command." What is done after having faith in action and its result is called "done with clear comprehension." What is done without knowing action and its result is called "done without clear comprehension." Among these, even one who performs self-initiated merit does so by means of one or another of these eight wholesome consciousnesses. Even one who performs merit initiated by others, even one who performs it with one's own hands, even one who performs it by commanding, does so by means of one or another of these eight wholesome consciousnesses. However, doing with clear comprehension occurs through the four types associated with knowledge. Doing without clear comprehension occurs through the four types dissociated from knowledge.

Furthermore, in this context, the four purifications of offering are taken up - the

righteousness of requisites, the greatness of volition, the excellence of the recipient, and the superiority of virtues. Therein, requisites that have arisen righteously and fairly are called "righteous." For one who gives with faith and confidence, there is what is called "greatness of volition." The state of being one whose taints are destroyed is called "excellence of the recipient." The state of having emerged from cessation, being one whose taints are destroyed, is called "superiority of virtues." For one who is able to give combining these four, the wholesome of the sensual sphere gives its result in this very existence. As in the case of the merchant Puṇṇaka, Kākavaliya, the garland-maker Sumana, and others.

In brief, however, all this wholesome consciousness of the sensual sphere, taken as "consciousness," is just one by virtue of its being variegated in consciousness. In terms of feeling, it is twofold: accompanied by joy and accompanied by equanimity. In terms of the teaching classified by knowledge, it is fourfold. For the great consciousness accompanied by joy, associated with knowledge, unprompted, and the great consciousness accompanied by equanimity, associated with knowledge, unprompted, are one by virtue of being associated with knowledge and by virtue of being unprompted. Likewise, associated with knowledge and prompted, dissociated from knowledge and unprompted, and dissociated from knowledge and prompted. Thus, when this fourfold classification by the teaching of knowledge is further divided into unprompted and prompted, there are four unprompted and four prompted, making just eight wholesome consciousnesses. Having known these as they really are, the Blessed One, the Omniscient, the leader of the assembly, the chief of sages, declares, teaches, makes known, establishes, reveals, analyses, and makes clear.

In the Aṭṭhasālinī, the commentary on the Dhammasaṅgaṇī,

the exposition of the sense-sphere wholesome is completed.

Exposition of the Fine-Material-Sphere Wholesome

The First Meditative Absorption according to the Fourfold Method

160. Now, in order to show the wholesome pertaining to the fine-material sphere, the passage beginning with "What mental states are wholesome?" has been commenced. Therein, in the phrase "develops the path for rebirth in the fine-material realm," "fine-material" refers to fine-material existence. "Rebirth" means production, birth, arising. "Path" means method. The meaning of the word here, however, is: It seeks, searches for, generates, and accomplishes that rebirth - thus it is a "path." This is what is meant - By whatever path there is rebirth, production, birth, arising in fine-material existence, one develops that path. But does this necessarily bring about rebirth in fine-material existence? It is not. For by what has been stated thus: "Develop concentration, monks; one who is concentrated understands and sees things as they really are" - through this, which partakes of penetration, there is also transcendence of fine-material existence. However, there is no other path for rebirth in the fine-material realm apart from this; therefore it is said "develops the path for rebirth in the fine-material realm." In meaning, this path can be volition, or mental states associated with volition, or both. For in the passage "I understand hell, Sāriputta, and the path leading to hell," here volition is called the path.

"Faith, shame, wholesome giving,

This indeed they call the divine path, for by this one goes to the world of the gods."

Here, mental states associated with volition are called the path. In the Saṅkhārupapatti Sutta and others, where it is said "This, monks, is the path, this is the practice," both volition and mental states associated with volition are called the path. In this place, however, because of the word "meditative absorption," what is intended is the mental states associated with volition. But since the volition of meditative absorption draws in rebirth-linking, both volition and mental states associated with volition are indeed applicable.

"Develops" means generates, produces, increases. This, for now, is the meaning of development here. Elsewhere, however, by means of prefixes, the meaning is also different, as esteeming, cultivating, and making disappear. Therein, "Here, Udāyi, my disciples esteem the higher virtue - 'The ascetic Gotama is virtuous, endowed with the supreme aggregate of virtue'" - this is called esteeming; the meaning is confidence. "Concentration cultivated by virtue is of great fruit and great benefit; wisdom cultivated by concentration is of great fruit and great benefit; the mind cultivated by wisdom is rightly liberated from the taints" - this is called cultivating; the meaning is perfuming. "Come, make form disappear, feeling... perception... activities... make consciousness disappear" - this is called making disappear; the meaning is causing to vanish. "Furthermore, Udāyi, I have declared to my disciples the practice by which, practising accordingly, my disciples develop the four foundations of mindfulness" - this, however, is development in the sense of producing and increasing. In this place too, this very same meaning is intended. Therefore it was said - "'Develops' means generates, produces, increases."

But why here, instead of making the teaching with mental states as the forerunner as was done in the exposition of sense-sphere wholesome states, was it made with a person as the forerunner? Because it must be accomplished through a practice. For this must be accomplished through one of the four practices; it does not arise without a practice as does the sense-sphere wholesome. In order to show this meaning - that this practice exists only when there is one who practises - he made the teaching with a person as the forerunner, saying "one develops the path for rebirth in the fine-material realm."

"Quite secluded from sensual pleasures" means having become secluded from sensual pleasures, having become separated, having withdrawn. The particle "eva" here should be understood as having a restrictive meaning. And because it has a restrictive meaning, it indicates the opposing nature of sensual pleasures to that first meditative absorption even when sensual pleasures are absent at the time of entering and dwelling in the first meditative absorption, and that its attainment is only through the abandonment of sensual pleasures. How? For when the restriction is made thus "quite secluded from sensual pleasures," this becomes apparent - surely sensual pleasures are opposed to this, in the presence of which this does not occur, just as the light of a lamp does not occur in the presence of darkness? And its attainment is only through the abandonment of those, just as the further shore is reached only through the abandonment of the near shore. Therefore it makes the delimitation.

Therein one might ask - "Why is this stated only in the first phrase and not in the latter phrase? Could one enter and dwell in meditative absorption 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 regarding the latter phrase too, just as in "Here alone, monks, is a true ascetic, here is a second ascetic," the particle "eva" is brought in and stated, so it should be stated here too. For it is not possible to enter and dwell in meditative absorption without being secluded from other unwholesome mental states known as hindrances either; therefore "quite secluded from sensual pleasures, quite secluded from unwholesome mental states" - thus it should be seen in both phrases. And although in both phrases, by this common expression "secluded," all forms of seclusion including momentary seclusion and so forth, and bodily seclusion and so forth, are included, nevertheless only these three should be seen here: bodily seclusion, mental seclusion, and seclusion by suppression.

By this phrase "from sensual pleasures," those objective sensual pleasures that are stated in the exposition "What are objective sensual pleasures? Agreeable forms" and so forth, and those defilement sensual pleasures that are stated in the same place and in the Vibhaṅga thus "Desire is sensual pleasure, lust is sensual pleasure, desire-and-lust is sensual pleasure; intention is sensual pleasure, lust is sensual pleasure, intention-and-lust is sensual pleasure; these are called sensual pleasures" - all of these 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 very statement of seclusion from objective sensual pleasures and defilement-sensual pleasures, by the first the abandoning of the basis of defilement, by the second the abandoning of defilement itself; by the first the relinquishment of the cause of fickleness, by the second that of foolishness; and by the first, purity of endeavour; by the second, the nurturing of disposition is made clear - this should be understood. This, for now, is the method regarding the object-desire aspect among the desires stated in "from sensual pleasures."

On the defilement-desire aspect, however, what is intended as "desires" is sensual desire itself, which has many divisions through such terms as "desire" and "lust" and so forth. And although that is included among unwholesome states, it is stated separately in the Vibhaṅga by the method beginning with "therein, what is sensual desire as desire?" because it is the opponent of meditative absorption. 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

divisions, it is said "from desires" in the plural rather than "from desire" in the singular. And although there are other mental states that are unwholesome, in the Vibhaṅga, by the method beginning with "therein, what are unwholesome mental states? Sensual desire," etc., only the hindrances are stated, because of showing their nature as opponents and adversaries of the higher factors of meditative absorption. For the hindrances are adversaries of the factors of meditative absorption. It is said that the factors of meditative absorption are their very opponents, destroyers, and eliminators. 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," the seclusion by suppression of sensual desire is stated. By "secluded from unwholesome mental states," that of all five hindrances. However, by the inclusion of what is not explicitly grasped, by the first, of sensual desire; by the second, of the remaining hindrances; likewise, by the first, among the three unwholesome roots, of greed whose object is divided into the five strands of sensual pleasure; by the second, of hatred and delusion whose objects are divided into the bases of resentment and so forth. 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, clings, mental knots, and mental fetters. And 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. This, for now, is the clarification of meaning regarding "quite secluded from sensual pleasures, secluded from unwholesome mental states."

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, according to the classification of characteristics and so forth stated above, through association with absorption, it occurs together with applied thought and sustained thought that have attained the status of fine-material realm. Just as a tree with its flowers and fruits, so this meditative absorption is said to be "accompanied by applied thought and sustained thought." In the Vibhaṅga, however, the teaching is given based on the person, by the method: "One is endowed, fully endowed with this applied thought and this sustained thought" and so forth. But the meaning there too should be understood in just the same way.

"Born of seclusion" - here, the state of being secluded is seclusion. The meaning is the departure of the 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" is "born of seclusion." "Rapture and happiness" - here, rapture and happiness have already been explained above. Among those, of the fivefold rapture of the kind described, that which, having become the root of absorption concentration and growing, has reached

association with concentration - the pervading rapture - this is the rapture intended in this context. This rapture and this happiness belong to this meditative absorption, or exist in this meditative absorption - thus this meditative absorption is said to have "rapture and happiness." Alternatively, rapture and happiness together constitute "rapture-and-happiness," like "the Dhamma and Discipline" and so forth. "Rapture and happiness born of seclusion" belong to this meditative absorption, or exist in this meditative absorption - thus too it is "rapture and happiness born of seclusion." For just as the meditative absorption, so too the rapture and happiness here are indeed born of seclusion. And that belongs to it. Therefore it is fitting to say "rapture and happiness born of seclusion" as a single phrase. In the Vibhaṅga, however, it is stated by the method beginning with "this happiness is accompanied by this rapture." But the meaning there too should be understood in just the same way.

"The first meditative absorption" - here, "first" is according to numerical sequence. "First" because it arises first. "First" also because it is to be attained first. This, however, is not an absolute characteristic. For one who has gained mastery through practice, having obtained the eight attainments, is able to attain them proceeding from the beginning to the end. He is able to attain them proceeding from the end to the beginning. He is also able to enter them at various intervals. Thus, however, it is called "first" in the sense of arising before the others.

"Meditative absorption" - meditative absorption is twofold: contemplation upon an object and contemplation upon a characteristic. Therein, the eight attainments, because they contemplate an object such as the earth kasiṇa, are reckoned as contemplation upon an object. 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 contemplation upon a characteristic because through the path the task performed by insight succeeds. Fruition, however, is called contemplation upon a characteristic because it contemplates the truth of cessation, which has the characteristic of suchness. Among these, in this context, contemplation upon an object is intended. Therefore, it should be understood as "meditative absorption" either because of contemplation upon an object or because of burning up the opposing states.

"Having attained" means having approached, having reached - this is what is said. Or it means having produced, having accomplished. In the Vibhaṅga, however, it is stated: "'Having entered' means the gaining, obtaining, reaching, attaining, touching, realising, and accomplishing of the first meditative absorption." The meaning of that too should be understood in the same way. "Dwells" means that, being endowed with the meditative absorption of the kind stated, through a mode of deportment and dwelling conforming to it, one brings about the movement, conduct, maintenance, sustenance, keeping up, behaviour, and dwelling of one's individual existence. For this was said in the Vibhaṅga - "'Dwells' means he moves, conducts himself, maintains, sustains, carries on, departs himself, dwells; therefore it is said 'dwells.'"

"Earth kasiṇa" - here, the earth disc too is called "earth kasiṇa" in the sense of entirety. Also the sign obtained in dependence upon it. Also the meditative absorption obtained through the earth kasiṇa sign. Therein, in this context, the meditative absorption should be understood as "earth kasiṇa." The summary meaning here is: one enters and dwells in the meditative absorption reckoned as the earth kasiṇa. But

what should be done by a clansman who, having performed the preliminary work on this earth kasiṇa, having produced the fourfold and fivefold meditative absorptions, having developed insight with the meditative absorption as its proximate cause, wishes to attain arahantship? First, having purified the four kinds of virtue reckoned as Pātimokkha restraint, sense-faculty restraint, livelihood purification, and that relating to requisites, and being established in well-purified virtue, having cut off whatever impediment there is among the ten impediments beginning with dwelling, having approached a good friend who gives meditation subjects, and examining among the thirty-eight meditation subjects that have come down in the texts the meditation subject suitable to one's own temperament - if this earth kasiṇa is suitable for him, having taken up this very meditation subject, having abandoned a dwelling unsuitable for the development of meditative absorption, dwelling in a suitable dwelling, having cut off minor impediments, without neglecting the entire procedure for development comprising the guarding of the kasiṇa preliminary-work sign, the avoidance of the seven unsuitable things, the cultivation of the seven suitable things, and the tenfold skill in absorption - one should practise for the purpose of attaining meditative absorption. This is the summary here. The detail, however, should be understood according to the method stated in the Visuddhimagga. And as here, so also in those that follow. For the entire procedure for the development of all meditation subjects has been elaborated in the Visuddhimagga, having taken it according to the method of the commentaries. What need is there for it to be stated again in each place? Therefore we shall not elaborate upon it again. However, without omitting any meaning that has not come below in the canonical text, we shall make a continuous word-by-word commentary only.

"At that time" means at the time of entering and dwelling in the first meditative absorption. "There is contact" etc. "there is non-distraction" - these are fifty-six mental states occurring in the order of terms as described in the sense-sphere first wholesome consciousness. For those are merely sense-sphere, whereas these are exalted, being fine-material realm by way of difference in plane - this is the distinction here. The remainder is exactly the same. However, among the "or-whatever" states here, only four beginning with desire are obtained. The section on components and the section on emptiness are just ordinary.

The first.

Second Meditative Absorption

161-162. In the exposition of the second meditative absorption, "with the subsiding of applied and sustained thought" means the subsiding, the surmounting, of these two, namely applied thought and sustained thought; it is stated to mean their non-appearance at the moment of the second meditative absorption. Therein, although none of the mental states of the first meditative absorption exist in the second meditative absorption - for the contact and so forth in the first meditative absorption are indeed different from those here - it should be understood that "with the subsiding of applied and sustained thought" is stated thus for the purpose of showing that through the surmounting of each successively grosser factor, the attainment of the second meditative absorption and so forth beyond the first meditative absorption comes about. "Internal" - here, what is intended is one's own internal nature. In the

Vibhaṅga, however, only this much is stated: "'Internally' means personal." Since one's own internal is intended, therefore the meaning here 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." In this interpretation, the syntactical connection should be understood thus: "confidence of mind." In the former interpretation, however, "of mind" should be connected with "unification."

Herein, this is the interpretation of meaning - "One rises" means "unification" (ekodi); the meaning is that, not being overwhelmed by applied and sustained thought, it rises as the chief, the best. For even in the world, the foremost is called "the one." Or it is fitting to say: because of being devoid of applied thought and sustained thought, being one, without a companion. Or alternatively, "udī" means that which raises up the associated mental states. The meaning is: it causes them to arise. 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 since this unification is of the mind, not of a being, not of a soul, therefore it is called "unification of mind."

"But does not this faith exist in the first meditative absorption too, and is not this concentration called unification? Then why is it said that only this has confidence and unification of mind?" It is said - "That first meditative absorption, due to the disturbance of applied and sustained thought, is like water turbulent with waves and ripples, and is not well clarified; therefore, even though faith is present, it is not called 'confidence.'" Because it is not well clarified, concentration too therein is not clearly manifest. Therefore it is not called "unification" either. In this meditative absorption, however, through the absence of the hindrance of applied and sustained thought, faith, having gained opportunity, is strong; and through the acquisition of strong faith as a companion, concentration too is manifest. Therefore it should be understood that only this was said thus. In the Vibhaṅga, however, only this much is stated: "confidence means whatever faith, believing, trusting, full confidence; unification of mind means whatever steadiness of mind, etc. right concentration." It should be understood that this explanation of meaning does not conflict with what is stated there, but rather accords and agrees with it.

"Without applied thought, without sustained thought" - because it has been abandoned through development, applied thought does not exist in this or for this, thus it is "without applied thought." By this very method, without sustained thought. In the Vibhaṅga too it is said - "Thus this applied thought and this sustained thought are stilled, calmed, tranquillised, set, sunk, dried up, completely dried up, brought to an end; therefore it is called 'without applied thought, without sustained thought.'"

Here one asks - Is not this meaning already established by "with the subsiding of applied and sustained thought"? Then why is "without applied thought, without sustained thought" stated again? It is said - That is so, this meaning is indeed

established, but that statement does not illuminate this particular meaning. Did we not say: "'With the subsiding of applied and sustained thought' was stated thus for the purpose of showing that through the transcending of each successively grosser factor, the attainment of the second meditative absorption and so on beyond the first meditative absorption comes about."

Furthermore, through the subsiding of applied and sustained thought there is this confidence, not through the subsiding of defilement-impurity; and through the subsiding of applied and sustained thought there is unification of mind, not through the abandoning of 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 thought and without sustained thought, not like the third and fourth meditative absorptions, nor like eye-consciousness and so on, through mere absence - thus it illuminates the cause of the state of being without applied thought and without sustained thought, and does not merely illuminate the absence of applied and sustained thought. But the statement "without applied thought, without sustained thought" merely illuminates the absence of applied and sustained thought; therefore, even having stated the former, it must 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 too is born from associated concentration, it is this very concentration that deserves to be called "concentration," because of its extreme steadiness and clarity through being free from the disturbance of applied and sustained thought. Therefore, for the purpose of praising this, it is stated 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 one attains this as the second. In "at that time there is contact" and so on, in the fivefold meditative absorption, the terms for applied thought and sustained thought are excluded, and in the fivefold path, the term for right intention is excluded. The determination of terms with and without analysis should be understood by reference to those. In the section on components too, it is stated that the meditative absorption is threefold and the path is fourfold. The remainder is just as in the first meditative absorption.

The second.

Third Meditative Absorption

163. In the description of the third meditative absorption, regarding "with the fading away of rapture" - fading away means either revulsion towards or transcendence of rapture of the aforementioned kind. However, the word "ca" between the two has a conjoining meaning. It conjoins either with subsiding or with the subsiding of applied thought and sustained thought. Therein, when it conjoins with subsiding itself, the construction should be understood thus: "with the fading away of rapture, and furthermore, 'with the subsiding'." And in this construction, fading away has the

meaning of revulsion. Therefore, the meaning should be seen thus: "with disgust towards rapture and with subsiding." But when it conjoins with the subsiding of applied thought and sustained thought, the construction should be understood thus: "with the fading away of rapture, and furthermore, 'with the subsiding of applied thought and sustained thought'." 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 thought and sustained thought," this becomes apparent - "Surely the subsiding of applied thought 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 is stated: "with the transcendence of rapture and with the subsiding of applied thought and sustained thought."

Regarding "one dwells equanimous" - herein, equanimity means one who looks on with impartiality. The meaning is: one sees evenly, one sees without taking sides. Because one is endowed with that equanimity which is clear, abundant, and firmly established, 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, that equanimity which has come down thus: "Here, monks, a monk, having seen a visible form with the eye, is neither pleased nor displeased, but dwells equanimous, mindful and fully aware" - which is the mode of not abandoning the purified natural state of one whose taints are destroyed, in the domain of the six desirable and undesirable objects at the six doors - this is called "six-factored equanimity."

But that equanimity which has come down thus: "One dwells pervading one direction with a mind accompanied by equanimity" - which is the mode of neutrality towards beings - this is called "divine-abiding equanimity."

That equanimity which has come down thus: "One develops the equanimity enlightenment factor dependent on seclusion" - which is the mode of neutrality towards co-arisen mental states - this is called "enlightenment-factor equanimity."

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

That which has come down thus: "How many kinds of equanimity regarding activities arise by means of tranquillity, how many kinds of equanimity regarding activities arise by means of insight? Eight kinds of equanimity regarding activities arise by means of tranquillity, ten kinds of equanimity regarding activities arise by means of insight" - which is neutrality in the grasping of reflective steadying upon hindrances and the like - this is called "equanimity regarding activities."

But that equanimity which has come down thus: "At whatever time a wholesome consciousness of the sense-sphere has arisen accompanied by equanimity" - which is reckoned as neither-painful-nor-pleasant feeling - this is called "feeling equanimity."

That equanimity which has come down thus: "Whatever exists, whatever has come to be, one abandons that and obtains equanimity" - which is neutrality in investigation - this is called "insight equanimity."

But that equanimity which has come in connection with desire and the other invariable concomitants, which is the mode of evenly conveying co-arisen states - this is called "specific neutrality equanimity."

That equanimity which has come in the passage "one dwells equanimous," which does not produce partiality even towards that supreme happiness - this is called 'meditative absorption equanimity.'

That equanimity which has come in the passage "the fourth meditative absorption, which has purity of mindfulness due to equanimity," which is purified from all opposing states and which remains uninvolved even in the subsiding of opposing states - this is called 'purity equanimity.'

Therein, the six-factored equanimity, the divine abiding equanimity, the enlightenment factor equanimity, the specific neutrality equanimity, the meditative absorption equanimity, and the purity equanimity are, in meaning, just one specific neutrality equanimity. But this distinction of it is due to the various distinctions of conditions. Just as there is a distinction even of a single being as youth, adult, elder, commander, king, and so forth. Therefore, among these, where there is six-factored equanimity, there are not enlightenment factor equanimity and the rest; or where there is enlightenment factor equanimity, there are not six-factored equanimity and the rest - thus it should be understood.

And just as there is unity in meaning of those, so too of equanimity towards activities and insight equanimity. For this is indeed wisdom itself, divided into two by way of function. Just as when a man, having taken a goat-foot stick to search for a snake that had entered his house in the evening, having seen it lying in the chaff store, looking at it thinking "Is it a snake or not?" and having seen the three coils, being free from doubt, there is neutrality in the investigation "A snake, not a snake"; just so, the neutrality that arises in one who has begun insight practice, when the three characteristics have been seen through insight knowledge, in the investigation of the impermanent nature and so forth of activities - this is 'insight equanimity.' Just as when that man, having firmly grasped the snake with the goat-foot stick, thinking "How might I release this snake without harming it and without letting it bite me?" and seeking only the manner of releasing it, there is neutrality in the grasping; just so, the neutrality in the grasping of activities, due to having seen the three

characteristics, seeing the three realms of existence as if ablaze - this is 'activities equanimity.' Thus, when insight equanimity is accomplished, equanimity towards activities too is accomplished as well. By this, it is divided into two by the function reckoned as neutrality in investigation and grasping. But energy equanimity and feeling equanimity are different in meaning both from each other and from the rest.

Among these ten kinds of equanimity, 'meditative absorption equanimity' is intended here. It has the characteristic of neutrality, the function of non-inclination, the manifestation of non-involvement, and the proximate cause of the fading away of rapture. Here one asks - Is this not, in meaning, just specific neutrality equanimity? And that exists also in the first and second meditative absorptions; therefore, there too it should be stated thus "one dwells equanimous." Why was it not stated there? 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.

Concluded is the complete explanation of the meaning of

"and dwells with equanimity."

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, the function of not forgetting, and the manifestation of guarding. Full awareness has the characteristic of non-confusion, the function of judging, and the manifestation of thorough investigation.

Therein, although this mindfulness and full awareness exist also in the preceding meditative absorptions - for one who has lost mindfulness and lacks full awareness does not succeed even in access concentration, let alone full absorption - yet because of the coarseness of those meditative absorptions, the progress of the mind is easy, as for a man on level ground, and the function of mindfulness and full awareness there is not manifest. But because of the subtlety of this meditative absorption due to the abandoning of coarse factors, the progress of the mind should be comprehended only as governed by the function of mindfulness and full awareness, as for a man on a razor's edge; therefore it was stated only here. And what is more? Just as a calf that follows its mother, when led away from the mother and not guarded, approaches the mother again, so this happiness of the third meditative absorption, even though separated from rapture, if not guarded by the protection of mindfulness and full awareness, would approach rapture again and would become associated with rapture. Or beings become attached to happiness, and this is exceedingly sweet happiness, since beyond it 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 the one possessed of the third meditative absorption has no intentional effort towards the experience of happiness, even so, since happiness is associated with his mental body,

or rather, since his material body is pervaded by an exceedingly refined materiality originated by that happiness associated with the mental body, and because of being pervaded by which one would experience happiness even after emerging from the meditative absorption, 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, the meaning is that on account of which meditative absorption, by reason of which meditative absorption, the noble ones beginning with the Buddha praise that person possessed of the third meditative absorption, saying "they declare, teach, make known, establish, reveal, analyse, make clear, and elucidate" - In what way? "One who is equanimous and mindful, one who dwells in happiness" - one enters and dwells in that third meditative absorption - thus the construction here should be understood.

But why do they praise him thus? Because he is worthy of praise. For since he is equanimous in the third meditative absorption, which has exceedingly sweet happiness and has reached the perfection of happiness, he is not dragged away by attachment to that happiness; he is mindful through the presence of established mindfulness such that rapture does not arise; and since he experiences with the mental body happiness that is dear to the noble ones, frequented only by noble persons, and undefiled, therefore he is worthy of praise. Thus, because he is worthy of praise, it should be understood that those noble ones, revealing the qualities that are the basis for such praise, praise him thus as "one who is equanimous and mindful, one who dwells in happiness."

"Third" - it is the third by the sequential order of counting. It is also the third because one enters this as the third. In the passage beginning with "at that time there is contact," in the fivefold meditative absorption, the factor of rapture is also excluded. The determination of terms with and without inflection should be understood in accordance with that as well. In the section on categories too, it is stated that there is twofold meditative absorption. The remainder is just as in the second meditative absorption.

The third.

Fourth Meditative Absorption

165. In the description of the fourth meditative absorption, "with the abandoning of pleasure and 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 with the previous passing away of these two as well, namely mental pleasure and mental pain; it is stated as simply "abandoning." But when does their abandoning occur? At the access moment of the four meditative absorptions. For joy is abandoned at the access moment of the fourth meditative absorption itself. Pain, displeasure, and pleasure are abandoned at the access moments of the first, second, and third meditative absorptions respectively. 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; the pain faculty that has arisen here 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. The joy faculty that has arisen here ceases without remainder" - thus why is cessation stated as occurring 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, even though the pain faculty has ceased at the access to the first meditative absorption during a different adverting, there could be its arising through contact with gadflies, mosquitoes, and the like, or through the distress of an uncomfortable seat, but never within full absorption. Or even though it has ceased at access, it is not well ceased because it has not been destroyed by the opposite. But within full absorption, through the pervading of rapture, the entire body becomes suffused with happiness. And for one whose body is pervaded by pleasure, the pain faculty is well ceased, because it has been struck down by its opposite. And even though the displeasure faculty has been abandoned at the access to the second meditative absorption during a different adverting, since it arises when there is bodily fatigue and mental affliction conditioned by applied thought and sustained thought, and does not arise in the absence of applied thought and sustained thought; but where it does arise, there applied thought and sustained thought are present; and since applied thought and sustained thought are not yet abandoned at the access to the second meditative absorption, there could be its arising there, but never in the second meditative absorption, because its conditions have been abandoned. Likewise, even though the pleasure faculty has been abandoned at the access to the third meditative absorption, there could be its arising for one whose body is pervaded by the superior materiality born of rapture, but never in the third meditative absorption. For in the third meditative absorption, rapture, which is the condition for happiness, has completely ceased. Likewise, even though the joy faculty has been abandoned at the access to the fourth meditative absorption, because of its nearness, because of the non-existence of equanimity that has not attained full absorption, and because it has not been properly transcended, there could be its arising, but never in the fourth meditative absorption. And for this very reason, the phrase "without remainder" is included in each case, as in "the pain faculty that has arisen here ceases without remainder."

Here one asks - "If these feelings have already been abandoned at the access moment of each respective meditative absorption, why are they brought together here?" "For the purpose of apprehending the neither-unpleasant-nor-pleasant feeling." For the neither-unpleasant-nor-pleasant feeling stated here as "neither-unpleasant-nor-pleasant" is subtle, difficult to understand, and cannot be easily

apprehended. Therefore, just as a cowherd, in order to catch a vicious bull that cannot be caught by approaching it in one way or another, gathers all the cows into one pen, and then removing them one by one, when the one that has come in sequence arrives, he has it caught saying "This is the one, catch it"; even so the Blessed One brought all these together for the purpose of apprehending the neither-unpleasant-nor-pleasant feeling. For having thus shown these brought together, it is possible to make one apprehend it thus: "That which is neither pleasure nor pain, neither joy nor displeasure - 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. enters and dwells in the fourth meditative absorption. These, friend, are the four conditions for the attainment of the liberation of mind that is neither-unpleasant-nor-pleasant." Or just as elsewhere, although identity view and so forth have already been abandoned, they are stated as abandoned therein for the purpose of praising the third path, so it should be understood that these are stated here 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, pleasure is a condition for joy, and joy is a condition for lust; pain is a condition for displeasure, and displeasure is a condition for aversion. 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, it indicates the third feeling which is the opposite of pain and pleasure, not merely the absence of pain and pleasure. The third feeling is called neither-unpleasant-nor-pleasant. It is also called equanimity. It should be understood as having the characteristic of experiencing what is contrary to the desirable and undesirable, the function of neutrality, the manifestation of an obscure object, and the proximate cause of the cessation of happiness.

"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 mindfulness is brought about by equanimity, not by anything else. Therefore this is called "purity of mindfulness due to equanimity." In the Vibhaṅga too it is said - "This mindfulness is clear, purified, and bright through this equanimity; therefore it is called purity of mindfulness due to equanimity." And the equanimity through which mindfulness here becomes purified should be understood as being, in meaning, specific neutrality. And here it is not only mindfulness that is purified by that, but indeed all associated mental states as well. However, the teaching is stated with mindfulness as the chief.

Therein, although this equanimity is found in the three lower meditative absorptions as well - just as a crescent moon, though existing during the day, is impure and unbrilliant due to being overpowered by the radiance of the sun during the day and

due to not obtaining the night which is congenial to it by its gentle nature or by its being a helper to oneself - so too this crescent moon of equanimity as specific neutrality, though existing in the various meditative absorptions beginning with the first, is impure due to being overpowered by the brilliance of opposing states beginning with applied thought and due to not obtaining the night of equanimity-feeling which is congenial to it. 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 respect of any one of those, it is not said "purity of mindfulness due to equanimity." Here, however, due to the absence of being overpowered by the brilliance of opposing states beginning with applied thought, and due to obtaining the night of equanimity-feeling which is congenial to it, this crescent moon of equanimity as specific neutrality 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 is said to be "purity of mindfulness due to equanimity."

"Fourth" means fourth in the order of counting. It is also the fourth because one enters this fourth. In the passage beginning with "there is contact," in the contact pentad first, "feeling" should be understood as equanimity-feeling. In the meditative absorption pentad and the faculty octad, however, it is stated just as "there is equanimity" and "there is the equanimity faculty." The terms omitted in the third are omitted here as well. In the classification section too, "twofold meditative absorption" should be understood as comprising only equanimity and unified focus of mind. All the rest is just as in the third.

The method of fours is concluded.

Fivefold Method

167. Now, "What mental states are wholesome?" - the fivefold method has been commenced. If asked why, it is by reason of the disposition of individuals and by the elegance of the teaching. It is said that among the assembly of deities seated together, for some deities, applied thought alone appeared as coarse, whilst sustained thought, rapture, pleasure and one-pointedness of mind appeared as tranquil. For their benefit, the Teacher analysed what is called the second meditative absorption, which is four-factored, without applied thought, with mere sustained thought. For some, sustained thought appeared as coarse, whilst rapture, pleasure and one-pointedness of mind appeared as tranquil. For their benefit, he analysed what is called the third meditative absorption, which is three-factored. For some, rapture appeared as coarse, whilst pleasure and one-pointedness of mind appeared as tranquil. For their benefit, he analysed what is called the fourth meditative absorption, which is two-factored. For some, pleasure appeared as coarse, whilst equanimity and one-pointedness of mind appeared as tranquil. For their benefit, he analysed what is called the fifth meditative absorption, which is two-factored. This, for now, is 'the disposition of individuals'.

Now, it is through the thorough penetration of the element of mental states that one is called 'one who has attained elegance of teaching' - that has been well penetrated by the Truth-finder - therefore, the Teacher, skilled in the methods of teaching through the greatness of his knowledge, having attained elegance of teaching,

directs the teaching in whatever way he wishes by means of whatever factor is available; thus here he analysed the first meditative absorption as five-factored, the second meditative absorption as four-factored, without applied thought, with mere sustained thought, he analysed the third meditative absorption as three-factored, he analysed the fourth meditative absorption as two-factored, and he analysed the fifth meditative absorption as likewise two-factored. This is called 'the elegance of teaching'.

Furthermore, the three kinds of concentration that were taught by the Blessed One in the discourses thus: "Monks, there are these three kinds of concentration - concentration with applied thought and sustained thought, concentration without applied thought but with mere sustained thought, and concentration without applied thought and without sustained thought" - of these, below, concentration with applied thought and sustained thought and concentration without applied thought and without sustained thought were shown by way of analysis, but concentration without applied thought but with mere sustained thought was not shown. It should be understood that this fivefold method was commenced in order to show that as well.

Therein, in the description of the second meditative absorption, among contact and so forth, only applied thought is excluded; in the section on factors, the only difference is this: "the meditative absorption is four-factored, the path is four-factored." All the rest is exactly the same as for the first meditative absorption. And those which are the second, third and fourth in the fourfold method are here the third, fourth and fifth respectively. For the purpose of illustrating the order of their attainment, this method should be understood -

It is said that a certain minister's son came from the countryside to the city to attend upon the king. Having seen the king on just one day, he squandered all his wealth through addiction to drink. One day, having stripped him naked when he was intoxicated with liquor, they covered him with merely a worn-out mat and carried him out of the drinking house. A certain reader of bodily marks, seeing him lying asleep on a rubbish heap, having concluded 'This man will become a support for many people; he should be looked after,' bathed him with clay, dressed him in a pair of coarse garments, bathed him again with scented water, covered him with a pair of fine muslin cloths, took him up to a mansion, fed him with good food, and having instructed the attendants 'You should look after him thus,' departed. Then they placed him upon a bed. And for the purpose of preventing him from going to the drinking house, four men pressed down upon his four hands and feet and stood there. One massaged his feet. One took a palm-leaf fan and fanned him. One sat playing the lute and singing.

He, having gone to the bed and being free from weariness, after sleeping a little and waking up, unable to bear the pressing of his hands and feet, threatened them saying: "Who is pressing my hands and feet? Go away!" They went away at just a single word. Then again, after sleeping a little and waking up, unable to bear the rubbing of his feet, he said: "Who is rubbing my feet? Go away!" He too went away at just a single word. Again, after sleeping a little and waking up, unable to bear the fan-palm breeze like a wind-storm, he said: "Who is that? Let him go away!" He too went away at just a single word. Again, after sleeping a little and waking up, unable to bear the sound of singing and playing like an earache, he threatened the lute player. He

too went away at just a single word. Then, thus having in succession been freed from the troubles of weariness, pressing, rubbing, wind-blowing, and the sound of singing and playing, having slept comfortably and risen, he went to the presence of the king. The king gave him great sovereignty. He became a support for the multitude.

Therein, just as that minister's son who had reached destitution through addiction to drink, so should be seen the clansman gone to the household life who has reached destitution through manifold addictions. The Truth-finder is like the man skilled in reading bodily marks. Just as that man's determination "This person will be a support for the multitude, he deserves to be looked after," so is the Truth-finder's making of the determination "This person will be a support for the multitude, this clansman deserves the going forth."

Just as the bathing of that minister's son with mere clay, so too is this clansman's obtaining of the going forth. Just as his being clothed in a coarse garment, so too is this one's being clothed in the garment of virtue reckoned as the ten training rules. Again, just as his bathing with scented water, so too is this one's bathing with the scented water of virtue beginning with Pātimokkha restraint. Again, just as his being covered with a pair of fine muslin cloths, so too is this one's being covered with the fine muslin reckoned as the accomplishment of purity of virtue as described.

And just as the ascending of the palace for him who was covered with fine muslin, so too is this one's ascending of the palace of development of concentration for him who is covered with the fine muslin of purity of virtue. Then, just as his partaking of good food, so too is this one's partaking of the deathless Dhamma of mindfulness, clear comprehension, and other states that support concentration.

And just as the attendants' placing on the bed of him who had eaten his food, so too is this one's being placed in access absorption through applied thought and the rest. Again, just as the group of four men pressing his hands and feet for the purpose of preventing him from going to the drinking house, so too is the applied thought of renunciation which presses the mind upon the object for the purpose of preventing it from going towards the perception of sensual pleasures. Just as the man who rubbed his feet, so too is sustained thought which rubs the mind along the object. Just as the one who gave the fan-palm breeze, so too is rapture which gives coolness to the mind.

Just as the musician who gratified his ear, so too is pleasant feeling which sustains the mind. Just as his falling asleep for a little while, being free from weariness through going to the bed, so too is this one's entering the first meditative absorption, being free from the weariness of the hindrances through the support of access absorption.

Then, just as his threatening those who pressed his hands and feet, being unable to bear the pressing of hands and feet after sleeping and waking up, and their departure, and his falling asleep again for a little while, so too is this one's seeing the fault of applied thought, being unable to bear the applied thought that presses the mind after emerging from the first meditative absorption, and through the abandoning of applied thought, entering again the second meditative absorption which is without applied thought and with only sustained thought.

Then, just as that man, having slept again and again and risen, being unable to bear the foot-massaging and so on in the manner described, threatened the foot-massager and the others in succession, and by their respective departure, fell asleep again for a short while each time - so too for this one, having emerged again and again from the second and subsequent absorptions, being unable to bear the faults of applied thought and so on as described, there is the seeing of the faults of applied thought and so on in succession. And by the abandonment of each of those respectively, there is the successive attainment of the absorption without applied thought, without sustained thought, without rapture, and with pleasure abandoned.

Just as that man's attainment of sovereignty upon rising from his bed and going to the king's presence, so too for this one, having emerged from the fifth absorption and entered upon the path through insight, there is the attainment of arahantship.

Just as that man who had attained sovereignty became a support for many people, so too it should be understood that this one who has attained arahantship becomes a support for many. For to that extent he becomes an unsurpassed field of merit.

The method of fives is concluded.

Thus far the pure ninefold section, which is the twofold division of the fourfold and fivefold methods, has been made clear. But in meaning, this should be understood as simply the fivefold absorption, since in the fivefold method the fourfold method is included.

The Tetrad of Practice

176-180. Now, since this meditative absorption is accomplished by means of the practice, in order to show the classification of its practice, "What mental states are wholesome?" and so forth is commenced again. Therein, "of difficult practice" means that the practice is difficult. "Of sluggish direct knowledge" means that the direct knowledge is sluggish. Thus, "of difficult practice" or "of sluggish direct knowledge" or "the earth kasiṇa" - all three are merely names for the meditative absorption itself. The same method applies also to "of difficult practice and swift direct knowledge" and so forth.

Therein, the development of meditative absorption that occurs from the first deliberate attention up until the access to that particular meditative absorption arises is called "practice." But the wisdom that occurs from access up until absorption is called "direct knowledge." Now, this practice is difficult for some. The meaning is that it is troublesome and unpleasant to pursue, due to the density of the occurrence of opposing states such as the hindrances. For some it is pleasant, due to the absence of those. Direct knowledge too is sluggish for some, slow, not swiftly occurring. For some it is swift, not slow, rapidly occurring. Therefore, one who from the beginning, suppressing the defilements, suppresses them with difficulty, with exertion, with effort, becoming fatigued - for that person the practice is called difficult. But whoever, having suppressed the mental defilements, while dwelling in the probation of absorption, attains the manifestation of the factors after a long time - for him it is called sluggish direct knowledge. One who quickly attains the manifestation of the factors - for that person the direct knowledge is called swift. Whoever, while suppressing the mental defilements, suppresses them with ease, without becoming

weary - for him it is called easy practice.

Therein, regarding the suitable and unsuitable conditions, the preliminary duties such as the cutting off of impediments, and the skills in absorption that are described in the exposition on the development of mind in the Visuddhimagga - among those, one who resorts to the unsuitable, for that person the practice is difficult and the direct knowledge is sluggish. For one who resorts to the suitable, the practice is pleasant and the direct knowledge is swift. But one who, in the earlier stage, resorts to the unsuitable and in the later stage resorts to the suitable, or in the earlier stage resorts to the suitable and in the later stage resorts to the unsuitable - for that person a mixed result should be understood. Likewise, for one who, without having accomplished the preliminary duties such as the cutting off of impediments, is engaged in development, the practice is difficult; in the opposite case, it is pleasant. But for one who does not accomplish the skills in absorption, the direct knowledge is sluggish; for one who accomplishes them, it is swift.

Furthermore, the classification of these should be understood by way of craving and ignorance, and also by way of whether one has made a foundation in calm and insight. For one who is overcome by craving, the practice is difficult; for one not overcome, it is pleasant. And for one who is overcome by ignorance, the direct knowledge is sluggish; for one not overcome, it is swift. And for one who has not made a foundation in calm, the practice is difficult; for one who has made a foundation, it is pleasant. But for one who has not made a foundation in insight, the direct knowledge is sluggish; for one who has made a foundation, it is swift.

The classification of these should also be understood by way of defilements and faculties. For one with strong defilements and weak faculties, the practice is difficult and the direct knowledge is sluggish; but for one with sharp faculties, the direct knowledge is swift. And for one with mild defilements and weak faculties, the practice is pleasant and the direct knowledge is sluggish; but for one with sharp faculties, the direct knowledge is swift.

Thus, among these practices and direct knowledges, whatever person attains meditative absorption through difficult practice and sluggish direct knowledge, that meditative absorption of his is called "of difficult practice and sluggish direct knowledge." The same method applies in the remaining ones too.

Therein, the practice should be understood as the suppression either by means of mindfulness spoken of thus - "mindfulness that conforms to that state becomes established, wisdom that partakes of stability" - or by means of desire for the respective meditative absorption; and the direct knowledge should be understood as the dwelling in the attainment of absorption for one who has reached the access of the respective meditative absorption. Moreover, by way of the approach too, there are indeed both practice and direct knowledge. For having attained the first meditative absorption of difficult practice and sluggish direct knowledge, the process for the second is of the same kind. The same method applies to the third and fourth as well. And just as in the fourfold system, so too in the fivefold system, the fourfold division should be understood by way of practice. Thus, by way of practice too, four

sets of nine are stated. Among these, by the letter there are thirty-six types of consciousness, but in meaning, since the fivefold system is included within the fourfold system, there are only twenty.

The Tetrad of Practice.

The Tetrad of Objects

181. Now, since this meditative absorption is fourfold by distinction of object just as it is by distinction of practice. Therefore, in order to show that classification, the passage beginning with "What mental states are wholesome?" has been commenced again. Therein, among the terms beginning with "limited, with a limited object," that which is unpractised, which is unable to become a condition for a higher meditative absorption, this is called "limited." That which occurs with an object that has not been extended, being merely the size of a winnowing basket or merely the size of a saucer, since it has that as a limited object, it is "with a limited object." That which is well-practised, well-developed, and is able to become a condition for a higher meditative absorption, this is called "immeasurable." That which occurs with an extensive object, since it has that as an object of the measure of growth, it is an immeasurable object, thus it is "with an immeasurable object." The mixed method, however, should be understood by the mixing of the stated characteristics. Thus, by way of object also, four sets of nine are stated. The enumeration of consciousness here is just the same as before.

The Tetrad of Objects.

Mixed with Object and Practice

186. Now, in order to show the sixteenfold method mixed with object and practice, "What mental states are wholesome?" and so forth is begun again. Therein, the meditative absorption stated in the first method is inferior by four reasons: because of being of difficult practice, because of being of sluggish direct knowledge, because of being limited, and because of having a limited object; the meditative absorption stated in the sixteenth method is superior by four reasons: because of being of pleasant practice, because of being of swift direct knowledge, because of being immeasurable, and because of having an immeasurable object. In the remaining fourteen, inferiority and superiority should be understood by one, two, or three reasons.

But why was this method taught? Because it is the cause for the attainment of meditative absorption. For the Perfectly Enlightened One showed the pure meditative absorption in the earth kasiṇa by way of the fourfold method and by way of the fivefold method; likewise the pure practice, likewise the pure object. Therein, for those deities who are able to understand the pure meditative absorption in the earth kasiṇa when it is being taught by way of the fourfold method, the fourfold method in the pure meditative absorption was taught according to what is suitable for them. For those who are able to understand when it is being taught by way of the fivefold method, the fivefold method according to what is suitable for them. For those who are able to understand when it is being taught by way of the fourfold method in the pure practice and pure object, the fourfold method in the pure practice and pure object

was taught according to what is suitable for them. For those who are able to understand when it is being taught by way of the fivefold method, the fivefold method according to what is suitable for them. Thus previously the teaching was given according to the disposition of individuals.

And he, having attained mastery in teaching, possessed of analytical knowledge, with knowledge made clear through the ten powers and the four kinds of fearlessness, because of having thoroughly penetrated the own-characteristic of mental states as they really are, through his skill in the designation of mental states, is able to determine the teaching by way of whatever method is obtainable; therefore, also by this mastery in teaching, that teaching in the earth kasiṇa was given by him by way of the pure fourfold method and so forth.

But since whoever produces meditative absorption is unable to produce it without object and practice, therefore, because it is definitely the cause for the attainment of meditative absorption, this sixteenfold method was stated.

By this much, the pure set of nine, the four sets of nine for practice, the four sets of nine for object, and these sixteen sets of nine - twenty-five sets of nine have been stated. Therein, in each set of nine there are two methods each by way of the fourfold and fivefold, thus fifty methods. Therein, according to the text, "in the twenty-five fourfold methods there are one hundred, in the fivefold methods there are one hundred and twenty-five," there are two hundred and twenty-five meditative absorption consciousness types. But since the fivefold method is included within the fourfold method, in meaning there are only one hundred and twenty-five consciousness types. And in those two hundred and twenty-five consciousness types according to the text, in the description of each one there are three great sections beginning with the determination of mental states. But those were abbreviated by showing only the method in each case.

The Earth Kasiṇa.

203. Now, since these meditative absorptions also arise in the water kasiṇa and so forth, in order to show them, "What mental states are wholesome?" and so on has been commenced again. Therein, the entire method of the canonical text, the elucidation of meaning, the enumeration of consciousness, and the summary of sections should be understood in the same manner as stated for the earth kasiṇa. However, the method of development, beginning with the kasiṇa preliminary practice, has been entirely explained in the Visuddhimagga. In the Mahāsakuludāyī Sutta, however, ten kasiṇas are stated. Among them, the consciousness kasiṇa - since even the sublime consciousness occurring in space, and even the attainment of the base of infinite consciousness produced by making preliminary practice therein, in every way pertains only to the formless teaching - therefore it is not discussed in this place.

The space kasiṇa, however, refers to the space left after the removal of the kasiṇa, and also to the aggregates occurring by taking that as object, and also to the delimited space of the sign to be apprehended in one of the openings in walls and so forth, and also to the fourfold or fivefold meditative absorption arisen by taking that as object. Therein, the former method pertains to the formless teaching, the latter method pertains to the fine-material teaching. Thus, because of being mixed, it has

not been included in this fine-material teaching. However, the meditative absorption arisen in delimited space is a path for rebirth in the fine-material realm, therefore that should be taken up. In that, however, only the fourfold or fivefold meditative absorption arises; formless meditative absorption does not arise. Why? Because of the impossibility of removing the kasiṇa. For even when that is removed again and again, it is just space, thus the removal of the kasiṇa is not obtainable there; therefore the meditative absorption arisen therein conduces to the pleasant dwelling in this very life, serves as a basis for direct knowledge, serves as a basis for insight, but does not serve as a basis for cessation. However, progressive cessation herein is obtainable up to the fifth meditative absorption, and it does serve as a basis for the round of existence. And just as this is so, so too is the meditative absorption arisen in the previous kasiṇas. However, the state of serving as a basis for cessation is the distinction herein. The remainder that should be said here regarding the space kasiṇa has been entirely stated in the Visuddhimagga.

However, one wishing for transformation in the manner beginning with "having been one, one becomes many" should, having produced the eight attainments in the previous eight kasiṇas, train the mind by these fourteen modes: in forward order of kasiṇas, in reverse order of kasiṇas, in forward and reverse order of kasiṇas; in forward order of meditative absorptions, in reverse order of meditative absorptions, in forward and reverse order of meditative absorptions; by skipping meditative absorptions, by skipping kasiṇas, by skipping both meditative absorptions and kasiṇas; by transference of factors, by transference of objects, by transference of both factors and objects; by determination of factors, and by determination of objects - the mind should be trained by these fourteen modes. Their detailed discussion has already been stated in the Visuddhimagga.

However, that a beginner practitioner who has not previously developed meditation could accomplish the transformation of psychic power without training the mind by these fourteen modes - there is no such possibility. For even the kasiṇa preliminary practice is a burden for a beginner; only one among hundreds or thousands is able. For one who has completed the kasiṇa preliminary practice, the production of the sign is a burden; only one among hundreds or thousands is able. When the sign has arisen, developing it and attaining absorption is a burden; only one among hundreds or thousands is able. For one who has attained absorption, training the mind by the fourteen modes is a burden; only one among hundreds or thousands is able. Even for one whose mind has been trained by the fourteen modes, the transformation of psychic power is indeed a burden; only one among hundreds or thousands is able. Even for one who has attained transformation, the state of swift insight is indeed a burden; only one among hundreds or thousands has swift insight. Like the Elder Rakkhita, who was of eight years' standing since his higher ordination, among the thirty thousand possessors of psychic power who came to attend upon the Elder Mahārohaṇagutta during his illness at Therambatthala. The entire account has been elaborated in the Visuddhimagga itself.

The Discussion on Kasiṇas.

The Discussion on Bases of Mastery

204. Having thus indicated the fine-material wholesome in the eight kasiṇas, now since, even though the object is the same, there is a difference in the development, and in these eight kasiṇas there also occurs fine-material wholesome reckoned as the bases of mastery, therefore, to show that, "What mental states are wholesome?" etc. has been commenced again. Therein, "not perceiving material forms internally" means devoid of the preparatory perception regarding internal material form, either through not having attained it or through not desiring it. "One sees forms externally" means that, through having done the preparatory work on the eight kasiṇas externally, one sees those forms in the eight kasiṇas externally by way of both preparatory work and absorption. "Limited" means not extended. "Having overcome them" means just as a person with a good grip, having received a mere spoonful of food, thinking "What is there here to eat?" gathers it together and makes it into a single morsel, even so a person of superior knowledge, with clear insight, thinking "What is there here to attain regarding a limited object? This is no burden for me," overcomes those forms and attains. The meaning is that right here, together with the arising of the sign, he produces absorption. "I know, I see" - by this, however, the preliminary portion is described. But in the commentaries on the canonical texts it is said: By this, however, the advertizing is described. And that is of one who has emerged from the attainment, not of one within the attainment.

"Immeasurable" means of extended measure. "Having overcome" - herein, however, just as a man of great appetite, having received one extra portion of food, thinking "Let there be more too - what will this do for me?" does not regard it as great, even so a person of superior knowledge, with clear insight, thinking "What is there here to attain? This is not immeasurable; there is no burden for me in making one-pointedness of mind," overcomes them and attains. The meaning is that right here, together with the arising of the sign, he produces absorption.

"Limited has a limited object, immeasurable has a limited object" - here, because "limited" has come, the state of having an immeasurable object is not taken; hereafter, because "immeasurable" has come, the state of having a limited object is not taken. In the commentary, however, it is said - "In this place, without taking four by four objects, only two by two have been taken. Why? For if four were taken, the teaching would be sixteenfold, and the sixteenfold teaching below was spoken by the Teacher in detail, like one spreading sesame seeds on a mat. His intention in this place was to make the teaching eightfold. Therefore it should be understood that only two by two have been taken."

"Of good colour and bad colour" means of pure and impure colour. For pure blue and so forth are of good colour, and impure ones are of bad colour - this is what is intended here. But in the commentaries on the canonical texts it is said: "Whether they be of good colour or of bad colour, these bases of mastery are taught only by way of limited and immeasurable." Now, among these four, the limited has come by way of the applied-thought temperament, the immeasurable by way of the delusion temperament, the beautiful by way of the hate temperament, and the ugly by way of the lust temperament. For these are suitable for those. And that suitability for them is stated in detail in the description of temperaments in the Visuddhimagga.

But why, whereas in the sutta it is said "One perceiving material forms internally sees forms externally, limited" and so forth, is it not said thus here, but in all four bases of

mastery only the state of not perceiving material forms internally is stated? Because internal material forms are not to be overcome. Whether there or here, only external forms are to be overcome; therefore, since they must be stated as a definite rule, they are stated both there and here. "Not perceiving material forms internally" - this, however, is merely the Teacher's style of teaching. This, then, is the explanation of the unprecedented terms in the four bases of mastery. The division of the pure method and the modes of progress herein should be understood in each base of mastery in the same way as stated for the earth kasiṇa. Only here the fourfold object becomes a twofold object, and the sixteenfold becomes eightfold. The remainder is exactly the same. Thus herein, in each base of mastery there is one set of nine of the pure method, four sets of nine of the modes of progress, two sets of nine of the objects, and eight sets of nine of the mixed object-and-progress - making fifteen sets of nine; thus in all four bases of mastery, sixty sets of nine should be understood.

246. In the fifth basis of overcoming and so on, "blue" is said by way of all-inclusive classification. "Of blue colour" is by way of colour; "of blue appearance" is by way of appearance - it is stated that they appear without discernible gaps, with unbroken colour, as entirely blue. "Of blue lustre" - this, however, is stated by way of radiance; the meaning is: having blue radiance, endowed with blue brilliance. By this he shows their thorough purity. For these four bases of mastery are stated by way of thoroughly purified colour. In "yellow" and so on too, the meaning should be understood by this very method. One who takes up the blue kasiṇa apprehends the sign in something blue. However, the making of the kasiṇa, whether in a flower, or in cloth, or in a colour element, and so forth, as well as the preliminary work and the method of attainment - all of this has been stated in detail in the Visuddhimagga. And just as in the earth kasiṇa, so here in each base of mastery, twenty-five sets of nine should be understood.

The Discussion on Bases of Mastery.

Treatise on Deliverance

248. Now, since this wholesome fine-material-sphere consciousness arises not only by way of the bases of mastery through mastering the sense bases reckoned as objects, but also arises by way of liberation, therefore, in order to show that method as well, "What mental states are wholesome?" and so forth has been commenced again.

But in what sense should liberation be understood? In the meaning of being intent upon. What is this meaning of being intent upon? It is the sense of being well freed from opposing states, and the sense of being well freed through delight in the object. What is meant is that it occurs with regard to the object without restraint and without apprehension, just as a child lying in its father's lap with limbs relaxed. For this method has been commenced in order to show the wholesome fine-material-sphere consciousness that has attained the state of liberation with such a characteristic.

Therein, "one who is material" means: the fine-material meditative absorption produced internally with regard to head-hair and so forth is form; one who has that is "one who is material." 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. One making the preliminary

work on yellow does so with regard to the fat, or the skin, or the yellow part 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. This is said with reference to one who, having done the preliminary work thus, is endowed with the arisen meditative absorption. "Sees forms" means one sees externally also forms such as the blue kasiṇa and so forth with the eye of meditative absorption. By this, the attainment of meditative absorption based on kasiṇas that are both internal and external is shown.

"Internally not having perception of form" means internally one is not a perceiver of form. The meaning is that one has not produced fine-material-sphere meditative absorption with regard to one's own head-hair and so forth. By this, the state of having attained meditative absorption only externally, having done the preliminary work externally, is shown.

"Beautiful" - by this, meditative absorptions based on well-purified colour kasiṇas such as blue and so forth are shown. Therein, although within absorption there is no adverting as "beautiful," yet one who dwells having made a well-purified beautiful kasiṇa as object, since "beautiful" etc. one enters and dwells in the first meditative absorption, likewise the second and so forth, therefore the teaching was given thus. But in the Paṭisambhidāmagga it is said: "How is it a liberation in that one is resolved upon the beautiful alone? Here a monk with a mind accompanied by friendliness pervades one direction etc. dwells, and because of the cultivation of friendliness, beings become non-repulsive; Compassion... altruistic joy... With a mind accompanied by equanimity, one direction, etc. dwells, and because of the cultivation of equanimity, beings become non-repulsive; thus one is resolved upon the beautiful alone" - thus it is said to be a liberation. But here, since the divine abidings come later in the canonical text itself, rejecting that method, the beautiful liberation is approved only by way of the well-blue, well-yellow, well-red, well-white, purely blue, purely yellow, purely red, and purely white. Thus, whether called kasiṇa, or base of mastery, or liberation, it is just fine-material-sphere meditative absorption. For it is said that it is called kasiṇa in the sense of the entirety of the object, it is called base of mastery in the sense of mastering the object, and it is called liberation in the sense of resolute confidence in the object and in the sense of being freed from opposing states. Therein, the kasiṇa teaching should be understood as given by way of the Abhidhamma, while the other is stated by way of the Suttanta teaching. This is the explanation of terms not previously encountered herein. But in each liberation, as with the earth kasiṇa, making twenty-five for each twenty-five, seventy-five sets of nine should be understood.

The Discussion on Liberations.

The Discussion on Divine Abidings

251. Now, in order to show the fine-material realm wholesome consciousness occurring by way of the divine abidings beginning with friendliness, "What mental states are wholesome?" and so forth has been commenced again. Therein, "accompanied by friendliness" means endowed with friendliness. In the subsequent cases of "accompanied by compassion" and so forth, the same method applies.

However, the method of practice by which one enters and dwells in the meditative absorptions accompanied by friendliness and so forth - that entire method of developing friendliness and so forth has been elaborated in the Visuddhimagga. The meaning of the remaining canonical text should be understood in the same way as stated in the earth kasiṇa section.

For whereas in the earth kasiṇa there are twenty-five sets of nine, here in the first three there are twenty-five sets of seven by way of the three-fold and four-fold meditative absorption system, in equanimity there are twenty-five sets of one by way of the fourth meditative absorption, and in compassion and sympathetic joy together with the four beginning with desire, these additional categories of "compassion" and "sympathetic joy" are also obtained. And here the state of painful practice and so forth should be understood: in the case of friendliness, by way of suppressing ill-will; in the case of compassion, by way of suppressing cruelty; in the case of sympathetic joy, by way of suppressing discontent; in the case of equanimity, by way of suppressing lust and aversion. However, the state of having a limited object is by way of having not many beings as object; the state of having an immeasurable object is by way of having many beings as object - this is the distinction. The remainder is exactly the same.

Thus far, according to the canonical text alone -

Having understood that these divine abidings were taught by the Supreme Brahmā;
this miscellaneous discussion concerning them should also be known further.

For among these - friendliness, compassion, sympathetic joy, and equanimity - as to meaning, first: it softens, thus it is friendliness (*mettā*); the meaning is that it is affectionate. Or it arises in a friend, or it occurs for a friend - thus too it is friendliness. When there is suffering in others, it causes the hearts of good people to tremble - thus it is compassion (*karuṇā*). Or it destroys the suffering of others, it attacks and eliminates it - thus it is compassion. Or it is scattered, it is spread by way of pervading those who suffer - thus it is compassion. 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 engagement such as "May they be free from enmity" and so forth, and by arriving at the state of neutrality, one looks on with equanimity - thus it is equanimity (*upekkhā*).

Now here, as to characteristic and so forth: "friendliness" has the characteristic of proceeding in the manner of promoting welfare, its function is to bring about welfare, its manifestation is the removal of ill-will, and its proximate cause is seeing the agreeable nature of beings. The peace of anger is its success; the arising of affection is its failure. "Compassion" has the characteristic of proceeding in the manner of removing suffering, its function is not bearing the suffering of others, its manifestation is non-cruelty, and its proximate cause is seeing the helpless state of those overcome by suffering. The peace of violence is its success; the arising of sorrow is its failure. "Sympathetic joy" has the characteristic of rejoicing over beings, its function is being free from envy, its manifestation is the destruction of discontent, and its proximate cause is seeing the prosperity of beings. The subsiding of discontent is its success, and the arising of merriment is its failure. "Equanimity" has

the characteristic of proceeding in the manner of neutrality towards beings, its function is seeing equality among beings, its manifestation is the subsiding of aversion and attachment, and "Beings are owners of their kamma; by whose preference will they become happy, or be freed from suffering, or not fall away from the prosperity they have attained?" Thus its proximate cause is seeing that beings are owners of their kamma in this way. The appeasement of aversion and attachment is its success; the arising of the ignorant equanimity based on the household life is its failure.

Moreover, for all four of these divine abidings, the happiness of insight and prosperity of existence are the common purpose, while the counteracting of ill-will and so forth is the distinctive purpose. Herein, friendliness has the purpose of counteracting ill-will, while the others have the purpose of counteracting cruelty, discontent, and lust respectively. And this too was said -

"Friends, the escape from ill-will is this, namely the liberation of mind through friendliness. Friends, the escape from cruelty is this, namely the liberation of mind through compassion. Friends, the escape from discontent is this, namely the liberation of mind through appreciative joy. Friends, the escape from lust is this, namely the liberation of mind through equanimity."

And here, for each one there are two enemies by way of the near and the distant. For the divine abiding of friendliness, lust is the near enemy, being similar to it in seeing good qualities, like an enemy of a man who moves about nearby. It quickly finds an opportunity. Therefore, friendliness should be well guarded against it. Ill-will is the distant enemy, being dissimilar in nature, like an enemy of a man who dwells in a mountain fastness and so forth. Therefore, one should practise friendliness without fear of it. That one will practise friendliness and also become angry - this is an impossibility.

For the divine abiding of compassion, "when one perceives the non-obtaining of forms cognisable by the eye that are wished for, desired, agreeable, delightful, connected with worldly bait, or when one recollects what was formerly obtained, now past, ceased, and changed, displeasure arises. Such displeasure as this is called displeasure based on the household life" - displeasure based on the household life, which has come in this manner and so forth, is the near enemy, being similar in seeing misfortune. Cruelty is the distant enemy, being dissimilar in nature. Therefore, one should practise compassion without fear of it. That one will practise compassion and also harm with hands and so forth - this is an impossibility.

For the divine abiding of appreciative joy, "when one perceives the obtaining of forms cognisable by the eye that are wished for, desired, agreeable, delightful, connected with worldly bait, or when one recollects what was formerly obtained, now past, ceased, and changed, pleasure arises. Such pleasure as this is called pleasure based on the household life" - pleasure based on the household life, which has come in this manner and so forth, is the near enemy, being similar in seeing prosperity. Discontent is the distant enemy, being dissimilar in nature. Therefore, appreciative joy should be developed without fear of it. That one will be joyful and also become discontented with remote dwellings and with higher wholesome states - this is an impossibility.

For the divine abiding of equanimity, however, "having seen a form with the eye,

equanimity arises in a fool, a deluded worldling, one who has not conquered the limits, one who has not conquered the results, one who does not see danger, an uninstructed worldling. Such equanimity as this does not transcend the form. Therefore, that equanimity is called based on the household life" - the equanimity of ignorance based on the household life, which has come in this manner and so forth, is the near enemy, being similar by way of not examining the qualities of faults. Lust and aversion are the distant enemies, being dissimilar in nature. Therefore, one should practise equanimity without fear of them. That one will be equanimous and also become lustful and irritated - this is an impossibility.

And for all of these, the desire-to-act is the beginning, the suppression of hindrances and so forth is the middle, absorption is the conclusion, by way of concepts one being or many beings are the object, and the extension of the object occurs when access or absorption has been attained.

Therein, this is the order of extension: Just as a skilful farmer, having demarcated the area to be ploughed, ploughs it, so first having demarcated one dwelling, friendliness should be developed towards the beings there in this manner: "May the beings in this dwelling be free from enmity" and so forth. Having made the mind therein soft and wieldy, two dwellings should be demarcated. Then gradually three, four, five, six, seven, eight, nine, ten, one street, half a village, a village, a district, a kingdom, one direction - thus up to one world-system, or even beyond that, friendliness should be developed towards the beings in each place. Likewise with compassion and the rest. This is the order of extension of the object herein.

Just as the result of the *kasiṇas* is the formless attainments, the result of the concentrations is the base of neither-perception-nor-non-perception, the result of the insights is fruition attainment, and the result of tranquillity and insight together is the attainment of cessation, so the result of the preceding three divine abidings is here the divine abiding of equanimity. Just as without erecting pillars and placing the beam-framework upon them, it is not possible to set the ridge-pieces in the air, so without the third meditative absorption in the preceding ones, it is not possible to develop the fourth. However, for one who has attained the third meditative absorption in the *kasiṇas*, this does not arise, because the object is dissimilar.

Here it may be asked: "Why are these - friendliness, compassion, sympathetic joy, and equanimity - called divine abidings? And why only four? And what is their order? And why are they called immeasurables in the *Vibhaṅga*?" It is said - Their being divine abidings should be understood here firstly in the sense of being supreme and in the sense of being faultless. For these abidings are supreme by way of being the right practice towards beings. And just as the *Brahmās* dwell with faultless minds, so meditators associated with these dwell as if equal to *Brahmā* - thus they are called divine abidings in the sense of being supreme and in the sense of being faultless.

Now this is the answer to the question beginning with "And why only four?":

They are four by way of the path of purification and so forth,
And their order is by way of the modes beginning with welfare;
They occur in an immeasurable domain,
Whereby they are called immeasurables.

For among these, since friendliness is the path of purification for one prone to ill-will, compassion for one prone to cruelty, sympathetic joy for one prone to discontent, and equanimity for one prone to lust; and since attention towards beings is only fourfold by way of bringing welfare, removing harm, rejoicing in prosperity, and non-involvement; and since just as a mother with four sons - a young child, a sick one, one who has reached youth, and one engaged in his own affairs - desires the growth of the young one, desires the removal of illness for the sick one, desires the long duration of the youthful prosperity of the one who has reached youth, and is uninvolved in any manner with the one engaged in his own affairs, so too one who dwells in the immeasurables should practise friendliness and so forth towards all beings - therefore, by way of the path of purification and so forth, there are only four immeasurables.

Since, however, one wishing to develop these four should first practise towards beings by way of the mode of bringing welfare, and friendliness has the characteristic of the mode of bringing welfare; then, having seen or heard or considered the affliction by suffering of those beings for whom welfare has been wished, by way of the mode of removing suffering, and compassion has the characteristic of the mode of removing suffering; then, having seen the prosperity of those for whom welfare has been wished and for whom the departure of suffering has been wished, by way of rejoicing in their prosperity, and sympathetic joy has the characteristic of rejoicing; thereafter, however, since there is nothing further to be done, one should practise with the mode of neutrality known as looking on with equanimity, and equanimity has the characteristic of the mode of neutrality; therefore, by way of the modes beginning with welfare, friendliness is stated first among them. Then compassion, sympathetic joy, and equanimity - this order should be understood.

Since, however, all of these occur in an immeasurable domain, therefore they are called immeasurables. For immeasurable beings are their domain, and without grasping a measure thus: "Friendliness and so forth should be developed towards even one being in such and such an area," they occur by way of pervading the entirety - therefore it is said:

They are four by way of the path of purification and so forth,
And their order is by way of the modes beginning with welfare;
They occur in an immeasurable domain,
domain, whereby they are called immeasurables.

Thus, because of having an immeasurable domain, even though these have a single characteristic, the first three are only of the three-tiered and four-tiered meditative absorption system. Why? Because they are not dissociated from pleasant feeling. But why are they not dissociated from pleasant feeling? Because they are the escape from ill-will and the like, which arise from unpleasant feeling. The last, however, is only of the remaining single meditative absorption. Why? Because it is associated with equanimous feeling. For the equanimity of the divine abiding, which operates with an attitude of impartiality towards beings, does not occur without equanimous feeling.

The Discussion on Divine Abidings.

263. Now, in order to show the fine-material-realm wholesome states that are exclusively beneficial for beings of lustful temperament, occurring by way of one meditative absorption each in various objects, the passage beginning with "What mental states are wholesome?" is commenced again.

Therein, regarding "accompanied by perception of the bloated" and so forth, like a bellows by wind, being swollen upwards due to the state of emptiness that has arisen progressively after the exhaustion of life, it is bloated because of being puffed up. The bloated itself is the bloated one. Or, because of repulsiveness, what is contemptible as bloated is "uddhumātaka." This is a designation for a corpse-body of such a kind. The discoloured is said to be that which has a broken blue colour. The discoloured itself is the discoloured one. Or, because of repulsiveness, what is contemptible as discoloured is "vinīlaka." This is a designation for a dead body that has a red colour in places where flesh is prominent, a white colour in places where pus has accumulated, and predominantly a blue colour, appearing in the blue areas as if wrapped in a blue cloth. Pus oozing from broken places is the festering. The festering itself is the festering one. Or, because of repulsiveness, what is contemptible as festering is "vipubbaka." This is a designation for a corpse-body of such a kind. The cut up is said to be that which has been severed by cutting in two; the cut up itself is the cut-up one. Or, because of its repulsiveness, the cut up that is loathsome is the cut-up one. This is a designation for a corpse-body cut in the middle. Gnawed from here and there in various ways by dogs, jackals and the like is the gnawed. The gnawed itself is the gnawed one. Or, because of its repulsiveness, the gnawed that is loathsome is the gnawed one. This is a designation for a corpse-body of such a kind. Scattered in various ways is the scattered. The scattered itself is the scattered one. Or, because of its repulsiveness, the scattered that is loathsome is the scattered one. This is a designation for a dead body scattered here and there thus: "the hand in one place, the foot in another, 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 dead body that is scattered in the aforesaid manner, having been struck with a weapon on the limbs and minor limbs in the shape of crow's feet. It scatters blood, disperses it, and it trickles here and there - thus it is the bloody. This is a designation for a corpse-body smeared with trickling blood. Worms are called maggots. That which scatters worms is the worm-infested. This is a designation for a corpse-body full of worms. A bone itself is the skeletal. Or, because of its repulsiveness, a bone that is loathsome is the skeletal. 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.

Therein, the perception arisen by way of absorption upon the sign of the bloated is the perception of the bloated. Accompanied by that perception of the bloated in the sense of association is "accompanied by the perception of the bloated." The same method applies also to "accompanied by the perception of the discoloured" and so forth. Whatever method of development should be stated here, that has been stated in all respects in the Visuddhimagga itself. The remaining explanation of the canonical text should be understood in the same manner as stated below. For here,

just as in the case of the equanimity divine abiding by way of the fourth meditative absorption, by way of the first meditative absorption, in each one there are twenty-five individual states. And because the object of the foul cannot be extended, when the sign arisen at a limited bloated site, it should be understood as a limited object, and when at a large one, as an immeasurable object. The same method applies in the remaining ones too.

Thus the foul meditations, possessing the quality of beauty,
Praised in fame by the One with a Thousand Eyes;
Which the One of Tenfold Strength declared,
Each being the cause of a single meditative absorption.

Thus, having first known all of those according to the method of the canonical text;
In regard to those very ones, this miscellaneous discussion too should be understood.

For one who has attained meditative absorption in any one of these, because of the thorough suppression of lust, conducts himself free from greed as though free from lust. Even this being so, the classification of the foul that has been stated should be understood as being by way of the states attained by the corpse and by way of the classification of those of lustful temperament.

For a dead body undergoing the state of repulsiveness may have attained the state of the bloated, or may have attained one of the states of the discoloured and so forth. Thus, whatever kind can be obtained, in that kind one should take the sign as "the repulsiveness of the bloated" or "the repulsiveness of the discoloured" and so on; thus it should be understood that the tenfold classification of the foul has been stated by way of the states attained by the body.

Specifically here, the bloated is suitable for one who has lust for bodily form, because it reveals the disfigurement of the body's shape. The discoloured is suitable for one who has lust for the body's complexion, because it reveals the disfigurement of the skin's colour. The festering is suitable for one who has lust for bodily fragrance produced by means of garlands, scents and the like, because it reveals the foul-smelling nature connected with the body's odour. The fissured is suitable for one who has lust for the solidity of the body, because it reveals the hollow nature within. The gnawed is suitable for one who has lust for the fullness of flesh in bodily parts such as the breasts and so forth, because it reveals the destruction of the excellence of the accumulation of flesh. The scattered is suitable for one who has lust for the grace of the limbs and minor limbs, because it reveals the scattering of the limbs and minor limbs. The hacked-and-scattered is suitable for one who has lust for the excellence of the body's compactness, because it reveals the alteration through the breaking up of the body's compactness. The blood-smeared is suitable for one who has lust for the beauty produced by adornments, because it reveals the repulsive state of being smeared with blood. The worm-infested is suitable for one who has lust of possessiveness towards the body, because it reveals the body's nature of being shared by many families of worms. The skeleton is suitable for one who has lust for the excellence of the teeth, because it reveals the repulsive nature of the body's bones. Thus it should be understood that the tenfold classification of the foul has

been stated by way of the lustful temperament as well.

But because in all ten kinds of this foul meditation, just as a boat in a river with unsettled water and a swift current remains steady only by the force of the rudder, and without the rudder it cannot be kept steady, even so, because of the weakness of the object, the mind becomes one-pointed and remains steady only by the force of applied thought, and without applied thought it cannot be kept steady, therefore only the first meditative absorption occurs here, not the second and so forth. And even though this object is repulsive, rapture and mental pleasure arise through seeing the benefit thus: "Surely by this practice I shall be freed from ageing and death," and through the abandoning of the burning of the hindrances - just as for a flower-scavenger who sees the benefit thinking "Now I shall obtain much wages" in a heap of dung, and just as for a sick person afflicted with severe illness in the course of taking an emetic and a purgative.

Although this foulness is tenfold, by characteristic it is just one. For the characteristic of this tenfold foulness is indeed the state of being impure, foul-smelling, disgusting and repulsive. This, by this characteristic, presents itself not only in a dead body, but also in a living body, just as for the Elder Mahātissa dwelling at Cetiyaṇapabbata who saw the bone of a tooth, and just as for the novice attendant of the Elder Saṅgharakkhita who was looking up at the king seated on an elephant's back. For just as a dead body, so too a living body is indeed foul. However, here the characteristic of foulness is not discerned because it is concealed by adventitious adornment.

The Discussion on Foulness.

But is the fine-material-realm attainment only that which begins with the earth kasiṇa and ends with the perception of bones, or are there others as well? There are; for the mindfulness-of-breathing meditative absorption and the development of mindfulness directed to the body have not been spoken of here. Although they have not been spoken of, when the wind kasiṇa is taken, the mindfulness-of-breathing meditative absorption is indeed taken; and when the colour kasiṇas are taken, the mindfulness directed to the body arisen by way of the fourfold and fivefold meditative absorption in regard to head-hairs and so forth is taken, and when the ten foul objects are taken, the mindfulness directed to the body occurring by way of the meditative absorption of attention to repulsiveness in regard to the thirty-two aspects and by way of the meditative absorption on the nine charnel-ground descriptions is also taken. Thus all fine-material-realm attainments have indeed been spoken of here.

The Discussion on Fine-Material-Sphere Wholesome States is concluded.

Exposition of the Formless-Sphere Wholesome

The Base of Infinite Space

265. Now, in order to show the wholesome pertaining to the immaterial sphere, "What mental states are wholesome?" and so forth is begun again. Therein, "for rebirth in the immaterial world" means: immaterial existence is "immaterial"; rebirth in the immaterial is "immaterial rebirth"; for that immaterial rebirth. "Develops the path" means: one produces and cultivates the means, the cause, the reason. "Altogether" means in every way. Or the meaning is: of all without remainder. "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 material-sphere meditative absorption too is called "material form" in such passages as "one having form sees forms" and so forth. Its object too is referred to in such passages as "one sees external forms, fair and foul" and so forth; therefore, here "perception of material form" means perception regarding form, and this is a designation for the material-sphere meditative absorption stated under the heading of perception. "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 dispassion and through cessation, and as the cause of dispassion and the cause of cessation, of those fifteen perceptions of material form reckoned as meditative absorptions by way of wholesome, resultant, and functional, and of those eight perceptions of material form reckoned as objects by way of the earth kasiṇa and so forth, or of all 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.

Therein, since for one who has not become dispassionate towards the object there is no transcendence of perception, and when perceptions have been transcended the object too has indeed been transcended, therefore, without stating the transcendence of the object, "therein, what are perceptions of material form? For one who has attained the fine-material-sphere attainment, or for one who has been reborn there, or for one dwelling in the happiness of the present life, perception, perceiving, the state of having perceived - these are called perceptions of material form. One has surpassed, gone beyond, transcended these perceptions of material form; therefore it is said 'with the complete transcendence of perceptions of material form'" - thus in the Vibhaṅga only the transcendence of perceptions is stated. 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, 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 bases such as the eye and objects such as visible form is perception of sensory impingement. This is a designation for perceptions of visible form and so forth. As he said - "Therein, what is perception of sensory impingement? Perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object - these are called perceptions of sensory impingement." Of those, five wholesome-resultant and five unwholesome-resultant - what is meant is that with the passing away, the abandoning, the non-arising of all ten perceptions of sensory impingement, having brought about their non-occurrence.

Granted, these do not exist even for one who has attained the first meditative absorption and so forth - for at that time consciousness does not occur by way of the five doors - even so, just as with pleasure and pain abandoned elsewhere in the

fourth meditative absorption, and just as with personality view and so forth on 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 for 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 material-sphere development does not conduce to dispassion towards form, and the occurrence of these is dependent upon form. But this development conduces to dispassion towards form. Therefore it is fitting to say that these are abandoned here. And not only to say so, but it is fitting to hold it definitively thus. For precisely because of their not having been abandoned prior to this, the Blessed One said that "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. And Āḷāra Kālāma, having attained an immaterial attainment, neither saw five hundred carts passing by close to him, nor did he hear the sound.

"With inattention to perceptions of diversity" means of perceptions occurring in diverse objects, or of diverse perceptions. Because these are intended here as analysed in the Vibhaṅga thus: "Therein, what are perceptions of diversity? The perception, the perceiving, the state of having perceived, of one who has not attained an attainment, who is possessed of the mind-element or possessed of the mind-consciousness-element - these are called perceptions of diversity." The perceptions included in the mind-element and mind-consciousness-element of one who has not attained an attainment occur in diverse objects of diverse nature, differentiated into visible form, sound, and so forth. And because these - eight sense-sphere wholesome perceptions, twelve unwholesome perceptions, eleven sense-sphere wholesome-resultant perceptions, two unwholesome-resultant perceptions, eleven sense-sphere functional perceptions - thus all forty-four perceptions are diverse, of diverse nature, dissimilar to one another, therefore they are called perceptions of diversity. Of those, altogether, of the perceptions of diversity, inattention means non-adverting, non-attentiveness, non-reviewing. Because one does not advert to them, does not attend to them, does not review them - that is what is meant.

And here, because 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 is stated in both ways as "with the transcendence of" and "with the passing away of." But among the perceptions of diversity, because eight sense-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 "with inattention to" them is stated. For even there, one who enters and dwells in this meditative absorption enters and dwells precisely with inattention to them. But one who attends to them is one who has not attained. And in brief, by "with the complete transcendence of perceptions of material form," the abandoning of all material-sphere states is stated. By "with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity," the abandoning and inattention to all sense-sphere mental states and mental factors should be understood as stated.

Thus the Blessed One described the excellence of the attainment of the plane of infinite space by means of three phrases: "with the transcendence of fifteen perceptions of material form, with the passing away of ten perceptions of sensory impingement, and with inattention to forty-four perceptions of diversity." If asked for what reason, it is for the purpose of generating enthusiasm and for the purpose of enticing the listeners. For if some unwise persons were to say "The Teacher says to develop the attainment of the plane of infinite space - what is the purpose of developing it? What is the benefit?" - so that they may not get to speak thus, he described the excellence of the attainment in these ways. For having heard that, it will be thus for them - "Such indeed is this attainment, so excellent - shall we not develop it?" Then they will make effort for the purpose of developing it.

And also for the purpose of enticing them, he described the excellence of this attainment, like the poison-thorn merchant. A poison-thorn merchant is called a molasses merchant. He, it is said, having loaded jaggery, treacle, raw sugar, refined sugar, and so forth onto a cart, went to a border village and proclaimed: "Buy poison-thorns! Buy poison-thorns!" Hearing that, the villagers thought: "Poison is harsh; whoever eats it dies. A thorn too pierces and kills. Both of these are harsh - what benefit is there in them?" They shut their house doors and sent the children away. Seeing that, the merchant thought: "These villagers are shrewd in trade; come, let me make them buy by a stratagem." He proclaimed: "Buy the exceedingly sweet! Buy the exceedingly delicious! Jaggery, treacle, and sugar are available at fair price; they can be had even for counterfeit coins and counterfeit pennies!" Hearing that, the villagers came out delighted and overjoyed, and bought them, giving even much money.

Therein, the merchant's proclamation "Buy poison-thorns!" is like the Blessed One's words "Develop the attainment of the plane of infinite space!" "Both of these are harsh - what benefit is there in them?" Like the villagers' thinking, is the listeners' thinking: "The Blessed One says to develop the plane of infinite space - what benefit is there in it? We do not know its virtue." Then, like the merchant's words "Buy the exceedingly sweet!" and so forth, is the Blessed One's declaration of the benefit beginning with the transcendence of perceptions of material form. For having heard this, they, with minds enticed by this benefit, like the villagers buying jaggery even by giving much money, will make even great effort and develop this attainment - thus he spoke for the purpose of generating enthusiasm and for the purpose of enticing.

Regarding "accompanied by perception of the plane of infinite space," here, "that which has no end" is "infinite." Space that is infinite is "infinite space." Infinite space itself is "the infinity of space." That infinity of space, in the sense of being a foundation for this meditative absorption together with its associated mental states, just as the realm of the devas is the abode of the devas, is "the plane of infinite space." Thus, it is the infinity of space and it is a plane - therefore it is also called "the plane of infinite space." This is a designation for the space revealed by the removal of the kasiṇa. Accompanied by the perception that has reached absorption in that plane of infinite space is "accompanied by perception of the plane of infinite space."

However, whereas elsewhere it is stated "space is infinite," here neither "infinite" nor "limited" is taken. Why? For if "infinite" is taken, "limited" is not included; if "limited" is taken, "infinite" is not included. This being so, the fourfold object is not fulfilled, and

the teaching does not become sixteenfold. And it was the intention of the Perfectly Enlightened One to make the teaching sixteenfold in this instance; therefore, without saying either "infinite" or "limited," he said "accompanied by perception of the plane of infinite space." For in this way, both are indeed included. The fourfold object is fulfilled, and the teaching becomes sixteenfold. The remaining meaning of the canonical text should be understood in the same manner as stated above. Here, the painful practice is due to the difficulty of consuming the attachment to the fourth meditative absorption of the material sphere, and there is sluggish direct knowledge due to the slowness of the settling into absorption for one whose attachment has been consumed. The pleasant practice and swift direct knowledge should be understood in the opposite way. The meditative absorption that occurs in the space revealed by the removal of a limited kasiṇa has a limited object, and that which occurs in the space revealed by the removal of an extensive kasiṇa should be understood as having an immeasurable object. And just as with the equanimity divine abiding, here too there are twenty-five individual states by way of the fourth meditative absorption. And as here, so also in those that follow. However, we shall describe only the distinctive features among them.

The Base of Infinite Consciousness

266. "Having completely transcended the plane of infinite space" - here, firstly, according to the method stated previously, the meditative absorption too is the plane of infinite space, since infinite space is its plane in the sense of a foundation. By the same method stated, the object too is so. Thus, since this plane of infinite consciousness must be entered upon and dwelt in only after having transcended both - namely, the meditative absorption and the object - by making them cease and by not giving attention to them, therefore it should be understood that, combining both of these together, this statement "having completely transcended the plane of infinite space" is made.

"Accompanied by perception of the plane of infinite consciousness" - here, however, "infinite" means that which has no end, in the sense that it must be attended to as having no end. What is infinite is itself ānañca. Instead of saying "viññāṇaṇca" (consciousness that is infinite), "viññāṇaṇca" is said. For this is here a conventional term. That very viññāṇaṇca is the plane of this perception in the sense of a foundation, thus it is the plane of infinite consciousness. "Accompanied by the perception occurring in that plane of infinite consciousness" - this is what is meant by "accompanied by perception of the plane of infinite consciousness." This is a designation for the meditative absorption that has as its object the consciousness occurring in space. Herein, the painful practice is due to the difficulty of removing desire for the attainment of the plane of infinite space, and the sluggish direct knowledge is due to the slowness of absorption-dwelling for one whose desire has been removed. In the opposite case, there is the pleasant practice and the swift direct knowledge. The limited object should be understood with reference to the occurrence concerning an attainment that has as its object the space from the removal of a limited kasiṇa, and in the opposite case, the immeasurable object should be understood. The remainder is just as before.

The Base of Nothingness

267. "Having completely transcended the plane of infinite consciousness" - here too, according to the method stated previously, since consciousness is the plane of this in the sense of being its foundation, the meditative absorption too is the plane of infinite consciousness. And according to the method already stated, the object too is so. Thus, since both this meditative absorption and the object must be transcended by making them non-occurring and by not attending to them in order to enter and dwell in this plane of nothingness, it should be understood that both of these are combined together and the statement "having completely transcended the plane of infinite consciousness" is made.

"Accompanied by perception of the plane of nothingness" - here, "there is nothing of it" means devoid of anything; it is said that not even the mere dissolution of it remains. The state of one who owns nothing is nothingness (*ākiñcaññaṃ*). This is a designation for the disappearance of the consciousness of the plane of infinite space. That nothingness is the plane of this perception in the sense of being its foundation, thus it is the plane of nothingness. Accompanied by the perception that occurs in that plane of nothingness means accompanied by perception of the plane of nothingness. This is a designation for the meditative absorption that has as its object the disappearance of the consciousness that occurred in space. Herein, the painful practice is due to the difficulty of eliminating desire for the attainment of the plane of infinite consciousness, and the sluggish direct knowledge is due to the slowness of absorption through the delay of one whose desire has been eliminated. In the opposite case, there is the pleasant practice and the swift direct knowledge. The limited object should be understood as being due to having as object the disappearance of the consciousness that occurred in the space produced by the removal of a limited *kasiṇa*, and in the opposite case, the immeasurable object should be understood. The remainder is just as before.

The Base of Neither-Perception-Nor-Non-Perception

"Having completely transcended the plane of nothingness" - here too, according to the method stated previously, since nothingness is the plane of this in the sense of being its foundation, the meditative absorption too is the plane of nothingness. By the same method stated, the object too is so. Thus, since both this meditative absorption and the object must be transcended by making them non-occurring and by not attending to them in order to enter and dwell in this plane of neither-perception-nor-non-perception, it should be understood that both of these are combined together and the statement "having completely transcended the plane of nothingness" is made.

"Accompanied by perception of the plane of neither-perception-nor-non-perception" - here, in order to show what that perception is by virtue of which it is called the plane of neither-perception-nor-non-perception, and how that perception arises for one who practises thus, in the *Vibhaṅga*, having extracted "neither percipient nor non-percipient," it is said: "One attends to that very plane of nothingness as peaceful and develops the attainment with a residuum of activities; therefore one is called neither percipient nor non-percipient." Therein, "attends to it as peaceful" means one attends to it as "peaceful" thus: "Peaceful indeed is this attainment, in that it will stand having made even the state of non-existence its object" - thus one attends to it as "peaceful" because of its having a peaceful object. If one attends to it as peaceful,

how is there transcendence? Through not wishing to advert to it. For although one attends to it as peaceful, yet there does not arise in one the inclination, the marshalling, the attention thus: "I shall advert to this, I shall enter into it, I shall resolve upon it, I shall emerge from it, I shall review it." Why? Because the plane of neither-perception-nor-non-perception is more peaceful and more sublime than the plane of nothingness.

Just as a king, with great royal majesty, seated on an elephant's back, wandering along the city street, seeing ivory-workers and other craftsmen - who, having firmly dressed in a single cloth and wrapped their heads with another, with bodies covered with ivory dust and the like, are making various ivory articles and so forth - is pleased at their skill thus: "Ah, what skilled masters! They will make such crafts indeed!" yet there does not arise in him the thought - "Ah, would that I might abandon the kingdom and become such a craftsman!" What is the reason for this? Because of the great benefit of the glory of kingship. He passes by the craftsmen, having transcended them. Just so, although one attends to that attainment as peaceful, yet there does not arise in one the inclination, the marshalling, the attention thus: "I shall advert to this attainment, I shall enter into it, I shall resolve upon it, I shall emerge from it, I shall review it." Attending to it as peaceful, one reaches that extremely subtle perception that has reached absorption, by virtue of which one is said to be "neither percipient nor non-percipient, and develops the attainment with a residuum of activities." "Attainment with a residuum of activities" means the fourth immaterial attainment whose activities have reached an extremely subtle state.

Now, in order to show the meaning of what is called the plane of neither-perception-nor-non-perception by virtue of the perception thus attained, it is said: "The plane of neither-perception-nor-non-perception means the mental and mental-concomitant states of one who has attained, or one who has been reborn in, or one who dwells in the happiness of the present life in the plane of neither-perception-nor-non-perception." Among these, here the mental and mental-concomitant states of one who has attained are intended.

The meaning of the word here, however, is: Because of the absence of gross perception and the presence of subtle perception, the perception of the meditative absorption together with its associated states is neither perception nor non-perception - this is neither-perception-nor-non-perception. 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 alternatively, the perception herein, because of its inability to perform the function of clear perception, is not perception; because of its existence in a subtle form as a residual activity, it is not non-perception - thus it is neither-perception-nor-non-perception. And that neither-perception-nor-non-perception is a plane in the sense of being the foundation for the remaining states - thus it is the plane of neither-perception-nor-non-perception.

And not only is perception alone of such a nature here, 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. It should be understood that this teaching is given under the heading of perception. This meaning should be elucidated

by similes such as the simile of the oil smeared on the bowl - A novice, it is said, smeared a bowl with oil and put it aside. At the time of drinking gruel, the elder said: "Bring the bowl." He said: "There is oil in the bowl, venerable sir." Then when it was said: "Bring it, novice, I shall fill a measure with the oil," he said: "There is no oil, venerable sir." Therein, just as because of having been kept inside, the oil exists in the sense of being unsuitable together with the gruel, and does not exist in the sense of being unable to fill a measure and so forth, so too that perception, because of its inability to perform the function of clear perception, is not perception, and because of its existence in a subtle form as a residual activity, is not non-perception.

But what is the function of perception here? It is the cognising of the object and, having become the domain of insight, the generating of disenchantment. For just as the fire element in cool water cannot perform the function of burning, so too this perception cannot perform the function of cognising clearly. Just as perception in the remaining attainments can, having become the domain of insight, generate disenchantment, this perception cannot do so. For a monk who has not formed an inclination towards the other aggregates is not able to comprehend the aggregates of the plane of neither-perception-nor-non-perception and reach disenchantment. However, the Venerable Sāriputta could - but only one of great wisdom like Sāriputta, who is a natural insight practitioner, could do so. Even he could do so only by way of comprehension in groups, thus: "These states, not having been, come into being; having been, they pass away" - not by way of insight into states one by one. To such a degree of subtlety has this attainment reached.

And just as by the simile of the oil smeared on the bowl, so too this meaning should be elucidated by the simile of water on the road. A novice walking ahead of an elder who was travelling along a road, having seen a little water, said: "Water, venerable sir, remove your sandals." Then when the elder said: "If there is water, bring the bathing cloth, I shall bathe," he said: "There is none, venerable sir." Therein, just as the water exists in the sense of being sufficient to wet the sandals, and does not exist in the sense of being sufficient for bathing, so too that perception, because of its inability to perform the function of clear perception, is not perception, and because of its existence in a subtle form as a residual activity, is not non-perception. And not only by these similes, but this meaning should be elucidated by other suitable similes as well. Thus, accompanied by the perception occurring in the plane of neither-perception-nor-non-perception, or accompanied by the perception that constitutes the plane of neither-perception-nor-non-perception - this is "accompanied by perception of the plane of neither-perception-nor-non-perception." This is a designation for the meditative absorption that has the attainment of the plane of nothingness as its object.

Here, the painful practice is due to the difficulty of exhausting desire for the attainment of the plane of nothingness, and the sluggish direct knowledge is due to the slowness of absorption-settling for one whose desire has been exhausted. In the opposite case, there is the pleasant practice and the swift direct knowledge. The limited object quality should be understood as being due to the attainment having arisen with reference to the attainment that has as its object the disappearance of

consciousness that occurred in the space produced by the removal of a limited kasiṇa; in the opposite case, the unlimited object quality should be understood. The remainder is just as before.

The Protector of incomparable form taught the fourfold immaterial;
Having understood that thus, the miscellaneous discussion regarding it should also be understood.

For the immaterial attainments -

All four of these come about by transcending the object;
The wise do not accept transcending of factors in these.

For among these, the first is by transcending the sign of materiality, the second by transcending space, the third by transcending consciousness that occurred in space, the fourth by transcending the disappearance of consciousness that occurred in space - thus in every way it should be understood that "all four of these come about by transcending the object" as immaterial attainments. But the wise do not accept transcending of factors in these. For there is no transcending of factors in these as there is in the fine-material attainments. For in all of these there are only two absorption factors, namely equanimity and one-pointedness of mind. Even this being so -

Each successive one herein is more refined;
The similes of the palace storeys and the cloths should be understood therein.

Just as in a four-storeyed palace, on the lowest storey there might be presented the five strands of sensual pleasure that are refined by way of divine dancing, singing, music, fragrant scents, garlands, delicious tastes, drinks, food, beds, coverings and so forth, on the second more refined than that, on the third even more refined than that, and on the fourth the most refined of all; therein, although all four are merely palace storeys, there is no distinction among them in being palace storeys, yet by the distinction in the abundance of the five strands of sensual pleasure, each upper one is more refined than each lower one.

And just as one woman might have cloths of four palas, three palas, two palas, and one pala, woven from coarse, fine, finer, and finest threads, equal in length and breadth; therein, although all four cloths are equal in length and breadth, there is no distinction among them in measure, yet by pleasant touch, fineness, and costliness, each successive later one is more refined than each earlier one - just so, although in all four of these there are only these two factors, namely equanimity and one-pointedness of mind, yet by the distinction in development, through the increasingly refined quality of those factors, each successive later one herein is more refined - thus it should be understood. And these being progressively more and more refined -

One clings to a pavilion in a filthy place, another depends on him;
Another stands outside without depending, and yet another depends on that one.

Standing with these four men in sequence,
The four should be known by the discerning one through their similarity.

Herein, this is the application of meaning - In a filthy place there was, it is said, a pavilion. Then one man came and, being disgusted by that filth, grasped the pavilion with his hands and clung there, standing as though attached. Then another came and depended on that man clinging to the pavilion. Then another came and thought - "He who clings to the pavilion and he who depends on him, both of these are badly placed; certain is their fall when the pavilion collapses; let me just stand outside." So, not depending on the one who depended on it, he stood just outside. Then another came and, having considered the insecurity of the one clinging to the pavilion and of the one depending on him, and having judged the one standing outside to be well-placed, he stood depending on him.

Therein, the space produced by the removal of the kasiṇa should be seen as like a pavilion in a filthy place. Just as a man clings to the pavilion out of disgust for the filth, so the plane of infinite space, which has space as its object, arises out of disgust for the sign of materiality. Just as one depends on the man clinging to the pavilion, so the plane of infinite consciousness occurs based upon the plane of infinite space, which has space as its object. Just as one, having considered the insecurity of both of them and not depending on the one clinging to the pavilion, stands outside, so the plane of nothingness, not making the plane of infinite space its object, has the absence of that as its object. Just as one, having considered the insecurity of the one clinging to the pavilion and of the one depending on him, and having thought of the one standing outside as 'well-established,' stands depending on him, so the plane of neither-perception-nor-non-perception should be seen as occurring based upon the plane of nothingness, which stands in the external region reckoned as the absence of consciousness. And as it occurs thus -

This makes that its object, due to the absence of another;
Just as people rely on a king whose faults have been seen, for the sake of
livelihood.

For this plane of neither-perception-nor-non-perception makes that plane of nothingness its object, even though its faults have been seen as 'this attainment is close to the adversary, the plane of infinite consciousness,' due to the absence of another object. Like what? 'Just as people rely on a king whose faults have been seen, for the sake of livelihood.' Just as people, unable to obtain a livelihood elsewhere, rely on a certain king who rules over all directions, even though his faults have been seen as 'this one is of harsh conduct,' because he is unrestrained and of harsh bodily, verbal and mental conduct, for the sake of livelihood - so too, this plane of neither-perception-nor-non-perception makes that plane of nothingness its object, even though its faults have been seen, being unable to obtain another object. And as it does so -

Just as one who has climbed a long ladder grasps the top of the ladder;
And just as one who has climbed a mountain peak grasps the top of the
mountain;

Or just as one who has climbed a hill grasps his own knee;
Even so this meditative absorption occurs by grasping onto itself.

The Discussion on Immaterial-Sphere Wholesome States is concluded.

Exposition of the Wholesome of the Three Planes

269. Now, since all these wholesome states of the three planes occur with the classification of inferior and so forth, in order to show that classification of them, the passage beginning with "What mental states are wholesome?" etc. is commenced again. Therein, "inferior" means low. That should be understood by way of striving. "Middling" is that which exists in the middle between the inferior and the superior. "Superior" means that which is led to the state of excellence; the meaning is "the highest." Those too should be understood by way of striving alone. For that in which, at the moment of striving, desire is inferior, or energy, or consciousness, or investigation, that is called "inferior." That in which those mental states are middling and superior, that is middling and superior respectively. However, that which is striven for by making desire - reckoned as the wish to act - the leading desire, the chief desire, the forerunner, that is called "desire-predominant" because it has come from the predominance of desire. The same method applies to energy-predominance and so forth as well.

Standing at this point, however, the methods should be counted. For the one first analysed is one method, "inferior" is one, "middling" is one, "superior" is one, "desire-predominant" is one. These, to begin with, are five methods in the desire-predominant. Thus, in energy-predominance and so forth as well, four groups of five make twenty. Or alternatively, the first is one plain method, those beginning with "inferior" are three, those beginning with "desire-predominant" are four, those beginning with "desire-predominant, inferior" are twelve - thus too there are twenty methods.

Where are these twenty great methods analysed? They are analysed in the Inferior Triad in the Great Treatise. At this point, however, taking the middle group from the Inferior Triad, three portions should be made by way of inferior, middling, and superior. From that too, setting aside the middle group and taking the inferior and superior, nine and nine portions should be made. For within the inferior itself there is inferior, there is middling, and there is superior. Within the superior too there is inferior, there is middling, and there is superior. Likewise, within the inferior-inferior there is inferior, within the inferior-inferior there is middling, within the inferior-inferior there is superior. Within the inferior-middling there is inferior, within the inferior-middling there is middling, within the inferior-middling there is superior. Within the inferior-superior there is inferior, within the inferior-superior there is middling, within the inferior-superior there is superior - this is one group of nine. Within the superior-inferior too there is indeed inferior, within the superior-inferior there is middling, within the superior-inferior there is superior. Likewise, within the superior-middling there is inferior, within the superior-middling there is middling, within the superior-middling there is superior. Within the superior-superior there is inferior, within the superior-superior there is middling, within the superior-superior there is superior. This is the second group of nine - thus two groups of nine make eighteen. These are called the eighteen gateways of kamma. Because they are produced by these, by virtue of these, eighteen warriors, eighteen brahmins, eighteen merchants, eighteen workers, and forty-eight lineages and conducts should be understood.

Among these wholesome states of the three planes, sensual-sphere wholesome

consciousness is both three-rooted and two-rooted, by way of being associated with or dissociated from knowledge. Fine-material-sphere and immaterial-sphere wholesome consciousness, however, is only three-rooted and only associated with knowledge. Sensual-sphere wholesome consciousness herein arises both with and without a predominant. Fine-material-sphere and immaterial-sphere wholesome consciousness is only endowed with a predominant. In sensual-sphere wholesome consciousness herein, both predominants are obtained - object-predominant and conascent-predominant. In fine-material-sphere and immaterial-sphere wholesome consciousness, object-predominant is not obtained; only conascent-predominant is obtained. Therein, the state of mind-predominance of consciousness is stated by way of its associated mental states. Since two consciousnesses do not exist simultaneously, there is no mind-predominant for an associated consciousness. Likewise, desire-predominant and so forth for desire and so forth. Some, however, maintain that a predominant can also be by way of derivation, thus: 'If a wholesome state arises for one who has consciousness, it will be mine - in this way, making that consciousness the leader, making it the chief, another wholesome consciousness is striven for; for that wholesome consciousness, that prior consciousness is called mind-predominant, and because it has come from that, this is called mind-predominance.' This method, however, is seen neither in the canonical text nor in the commentary. Therefore, the state of predominance should be understood only in the manner already stated. Among these nineteen great methods, in the first pure method, the consciousnesses, the groups of nine, and the textual variations are of the same quantity as already stated. Therefore, in those associated with knowledge, the classification of consciousnesses, groups of nine, and textual variations should be understood as twenty times the stated quantity, and in the four dissociated from knowledge, sixteen times - this is the miscellaneous discussion on the wholesome of the three planes.

The Three-Plane Wholesome States.

Exposition of the Supramundane Wholesome

277. Having thus shown the wholesome that produces the attainment of the three realms of existence, now, in order to show the supramundane wholesome for the complete transcendence of all existence, "What mental states are wholesome?" and so forth is commenced. Therein, "supramundane" - in what sense is it supramundane? "It crosses the world" - thus it is supramundane; "it transcends the world" - thus it is supramundane; "having completely surpassed and overcome the world, it stands" - thus it is supramundane. "Develops meditative absorption" means one develops, generates and cultivates absorption-meditative absorption occurring in a single mind-moment.

"Leading to liberation" means it leads out from the world, leads out from the round of existence. Or, "one leads out by means of this" - thus it is leading to liberation. For the person endowed with that leads out by fully understanding suffering, leads out by abandoning the origin, leads out by realising cessation, leads out by developing the path. And just as the wholesome of the three planes accumulates and increases death and rebirth-linking in the round of existence, and is thus called "leading to accumulation," this is not so. But this is like when one man is building a wall eighteen

cubits high, another man, having taken a great mallet, goes along demolishing and destroying the place that has been built up; just so, it goes along demolishing and destroying the death and rebirth-linking accumulated by the wholesome of the three planes by making the conditions deficient - thus it is "leading to non-accumulation."

"For the abandoning of wrong views" - here, views themselves are wrong views, like "gone to excrement" and "gone to urine" and so forth. Or, because they are included within the sixty-two views, "gone among views" - thus too they are wrong views. Or, "the course of these is through views" - thus too they are wrong views. The meaning is: they are similar in course to views, similar in occurrence to views. But what are those? Together with their associated states: personality view, doubt, clinging to rules and rituals, and the unwholesome states of lust, hatred and delusion that lead to the lower realms. For those are called "similar in course to views" because of their actual occurrence up until the development of the first path. Thus both views and things similar to views are called "wrong views." Of those wrong views. "For the abandoning" means for the purpose of abandoning by way of complete eradication. "The first" means the first both by way of enumeration and by way of first arising. "Plane" - in such passages as "on the unobstructed plane" and so forth, this great earth is called "plane." In such passages as "in the pleasant plane, in the sense-sphere" and so forth, it refers to the arising of consciousness. But here the fruit of recluship is intended. For since it is the support for the associated states, "those mental states exist therein" - thus it is a plane. Or because, even while being supramundane, it itself comes into being and arises, not like nibbāna which does not manifest - therefore too it is called a "plane"; of that first plane. "For the attainment" - the meaning here should be understood thus: for the purpose of attaining, for the purpose of obtaining the first fruit of recluship, which is reckoned as the fruit of stream-entry. "Secluded" means having become secluded by way of seclusion through complete eradication, having become separated.

Now, although even mundane meditative absorption does not succeed without a practice-path, even so, here, setting aside the pure method, because of the wish to teach supramundane meditative absorption giving weight to the practice-path itself, he stated "of difficult practice and sluggish direct knowledge" and so forth.

Therein, one who from the very beginning, suppressing the defilements with difficulty, with exertion, with effort, wearily suppresses them - for him there is difficult practice; but one who, having suppressed the defilements, dwelling in the maturing period of insight, after a long time reaches the manifestation of the path - for him there is sluggish direct knowledge. Thus any occasion whatsoever is called one of difficult practice and sluggish direct knowledge.

But which occasion did they approve? Where defilements suppressed once, having arisen again, are suppressed a second time and arise again, but on the third suppression, having suppressed them in that very way, one brings about their eradication by the path - this is the occasion they approved. For this occasion the name "difficult practice and sluggish direct knowledge" was given. However, by just this much it is not made clear. Therefore, the elucidation here should be understood from the beginning as follows - one who, having comprehended the four great elements, comprehends derived materiality, comprehends immateriality, but when comprehending materiality-and-immateriality is able to comprehend only with

difficulty, with hardship, wearily - for him there is what is called difficult practice. But for one whose materiality and immateriality have been comprehended, during the probation of insight, because of the sluggishness of the manifestation of the path, it is called sluggish direct knowledge.

Also one who, having comprehended materiality-and-immateriality, when defining mentality-materiality, defines it with difficulty, with hardship, wearily, and when mentality-materiality has been defined, dwelling in the maturing period of insight, is able to produce the path only after a long time - for him too there is what is called difficult practice and sluggish direct knowledge.

Another, having defined mentality-materiality as well, when comprehending conditions, comprehends them with difficulty, with hardship, wearily, and having comprehended the conditions, dwelling in the maturing period of insight, produces the path after a long time - thus too there is what is called difficult practice and sluggish direct knowledge.

Another, having comprehended conditions as well, when penetrating the characteristics, penetrates them with difficulty, with hardship, wearily, and having penetrated the characteristics, dwelling in the maturing period of insight, produces the path after a long time - thus too there is what is called difficult practice and sluggish direct knowledge.

Another, having penetrated the characteristics as well, when the insight knowledge is sharp, keen, clear, and proceeding, being overcome by the arisen delight in insight, overcomes it with difficulty, with hardship, wearily, and having overcome the delight, dwelling in the maturing period of insight, produces the path after a long time - thus too there is what is called difficult practice and sluggish direct knowledge. This is the occasion they approved. For this occasion this name was given. By this very method the three remaining practice-paths should be understood.

In the passage beginning with "there is contact" and so forth, the faculty of "I shall know the unknown", right speech, right action, and right livelihood - these four terms are additional. And in the exposition section, in the expositions of applied thought and so forth, the terms "path factor" and so forth are additional. All the remainder is exactly the same as what was said above. But the distinction here is solely the supramundane nature by way of difference in plane.

Therein, the faculty of "I shall know the unknown" is the faculty arisen through this prior intention in one who has entered upon the practice thinking "I shall know the deathless state, unknown in the beginningless round of saṃsāra, or the truth of the four realities." Its characteristic and so forth should be understood in the same way as stated above for the wisdom faculty.

Beautiful or praiseworthy speech is right speech. This is a designation for the abstinence from wrong speech that eradicates verbal misconduct. It has the characteristic of embracing, the function of abstaining, and the manifestation of the abandoning of wrong speech. Beautiful or praiseworthy action is right action. This is the name for the abstinence from killing living beings and so forth that cuts off wrong action. It has the characteristic of originating, the function of abstaining, and the manifestation of the abandoning of wrong action. Beautiful or praiseworthy livelihood

is right livelihood. This is a designation for the abstinence from wrong livelihood. It has the characteristic of purification, the function of proceeding by righteous livelihood, and the manifestation of the abandoning of wrong livelihood.

Furthermore, the characteristics and so forth herein should be understood in the manner stated above regarding the triad of abstinences. Thus, by virtue of these three mental states, what was stated above as the fivefold path should here be understood as the eightfold path. And these are absent among the "or whatever" states. Likewise for compassion and sympathetic joy. For these three mental states, having come in the canonical text here, were not included among the "or whatever" states. But compassion and sympathetic joy have beings as their object, whereas these mental states have nibbāna as their object; therefore those too were not included herein. This, then, is the distinctive meaning in the synopsis section.

283. In the exposition section, regarding "path factor, included in the path" - here, firstly, "a factor of the path" is "a path factor"; the meaning is "a constituent of the path." Just as what is included in the forest is called "included in the forest," so "included in the path" is "included in the path." The meaning is "dependent upon the path."

285. Regarding "the enlightenment factor of rapture" (pīṭisambojjhaṅga): here, rapture itself being an enlightenment factor is the enlightenment factor of rapture. Therein, a factor of enlightenment (bojjhaṅga) means a factor (aṅga) of enlightenment (bodhi) or of one who is enlightened (bodhi). This is what is meant - That harmony of states (dhammasāmaggī) which, arising at the moment of the supramundane path, being the counterpart of numerous dangers such as the basis of sloth and restlessness, the pursuit of self-indulgence in sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so forth - by means of this harmony of states reckoned as mindfulness, investigation of states, energy, rapture, tranquillity, concentration, and equanimity, the noble disciple awakens - thus it is called "enlightenment" (bodhi). "Awakens" means: one rises from the sleep of the continuum of defilements, or penetrates the four noble truths, or realises nibbāna itself. A factor of that enlightenment reckoned as the harmony of states is also an enlightenment factor (bojjhaṅga), just like the factors of meditative absorption, the factors of the path, and so forth. The noble disciple who awakens by means of this harmony of states of the aforementioned kind is called "enlightenment" (bodhi); a factor of that enlightenment is also an enlightenment factor (bojjhaṅga); just like the limbs of an army, the parts of a chariot, and so forth. Therefore the commentary teachers said: "Or factors of the person who awakens are factors of enlightenment."

Furthermore: "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment; they awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment" - by this method of the Paṭisambhidā too, the meaning of factor of enlightenment should be understood. A praised or beautiful factor of enlightenment is an enlightenment factor (sambojjhaṅga). Thus, rapture itself being a perfect enlightenment factor is the enlightenment factor of rapture (pīṭisambojjhaṅga). In the expositions of one-pointedness of consciousness and so forth as well, the meaning should be understood

by this same method.

296. "Of those phenomena" means of those phenomena of the four truths that are penetrated at that time. "Unknown" means although those phenomena are indeed known by the first path, yet just as a person who, having come to a monastery never visited before in the ordinary course, even while standing in the middle of the monastery, says on account of the state of not having come before in the ordinary course, 'I have come to a place never visited before,' and just as having put on a garland never worn before in the ordinary course, having dressed in a cloth never worn before, having eaten food never eaten before, one says on account of the state of not having eaten before in the ordinary course, 'I have eaten food never eaten before,' so too here, since in the ordinary course these phenomena have never been known before by this person, therefore "unknown" is said. The same method applies to "unseen" and so forth. Therein, "unseen" means not seen before this with the eye of wisdom. "Unattained" means not attained by way of realisation. "Unascertained" means not made manifest by knowledge. "Unrealised" means not made directly experienced. "For the realisation" means for the purpose of making directly experienced. And just as with this term, so too the connection should be made with the remaining terms as well: for the knowing of the unknown, for the seeing of the unseen, for the attaining of the unattained, for the ascertaining of the unascertained.

299. In the passage beginning with "from the four kinds of verbal misconduct," "verbal" (vacī) should be understood as vocal intimation (vacīviññatti). Conduct (caritāni) that is corrupted (duṭṭhāni) by any one of the three faults (of greed, hatred, and delusion) constitutes misconduct (duccaritāni). Misconduct that proceeds from speech is verbal misconduct; or misconduct that is produced by speech is verbal misconduct. From those verbal misconducts. One delights (ramati) at a distance (ārakā) from them, thus it is abstinence (āraṭi). One delights without them - thus "avoidance" (virati). Having turned back from each and every one of them, one delights without them - thus "complete abstinence" (paṭivirati). Or the word is augmented by means of a prefix. All of this is merely a designation for the state of refraining. It measures (maṇati), that is, destroys (vināseti) hostility (veraṃ), thus it is abstention (veramaṇī). This too is merely a synonym for refraining. However, the volition by which one who speaks false speech and so forth is said to perform them - this is the supramundane path abstinence. Having arisen, it does not allow that action to be done, it cuts off the course of action, thus it is non-doing (akiriyā). Likewise, it does not allow that performance to be done, it cuts off the course of performance, thus it is non-performance (akaraṇaṃ). And the volition by which one who speaks the fourfold verbal misconduct is said to transgress - this, having arisen, does not allow one to so transgress, thus it is non-transgression (anajjhāpatti).

Regarding "not exceeding the boundary" (velānatikkamo): here, in passages such as "at that time" (tāya velāyā), velā has come to mean time. In "dwelling at Uruvelā," it means a heap. In "one of steady nature does not exceed the boundary," it means a limit. Here too it means a limit. For the four kinds of verbal good conduct are intended as the boundary (velā) in the sense of that which should not be transgressed. Thus, the volition by which one who speaks the four kinds of verbal misconduct is said to exceed the boundary - this, having arisen, does not allow one to exceed that boundary, hence it is called "not exceeding the boundary" (velānatikkamo). Or, velā

means that which shakes (velāyati), the meaning being that it agitates and destroys. What does it shake? The fourfold verbal misconduct. Thus, because it shakes, it is called "velā" (boundary). But it operates without exceeding a person's welfare and happiness, thus it is "not exceeding" (anatikkamo). Thus here the meaning should be understood by way of the two words as well.

It strikes (hanati) the bridge (setuṃ), thus it is the destruction of the bridge (setughāto). The meaning is the destruction of the foundation and the destruction of the condition for the four kinds of verbal misconduct. For here "bridge" (setu) is intended as condition (paccaya). Herein this is the meaning of the word -The condition for the four kinds of verbal misconduct, beginning with greed, binds (sinoti) and fetters (bandhati) a person in the round of existence, thus it is a bridge (setu). The destruction of the bridge is the destruction of the bridge (setughāto). This is a designation for the abstinence that uproots the conditions for verbal misconduct. However, this abstinence reckoned as right speech is obtained in the preliminary stage in different mind-moments. For one abstains from false speech with one mind-moment, and from slander and so forth with another. But at the moment of the supramundane path, it is obtained in a single mind-moment alone. For, making the cutting off of the foundation for the fourfold verbal misconduct volition, fulfilling the path factor, only one abstinence arises.

300. "From bodily misconduct" means by misconduct such as the destruction of life, etc., which occur through the body or are produced by the body. The remainder should be understood by the former method. This abstinence, reckoned as right action, is also found in the preliminary stage in diverse types of consciousness. For one abstains from the destruction of life with one type of consciousness, and from taking what is not given and sexual misconduct with another. But at the moment of the supramundane path, it is obtained in a single mind-moment alone. For, making a word-by-word analysis of the threefold volition of bodily misconduct, fulfilling the path factor, only a single abstinence arises.

301. In the description of right livelihood, regarding "non-doing" and so forth: the volition by which one who is living by wrong livelihood is said to perform an action - this, having arisen, does not allow that action to be performed; thus it is "non-doing." The application should be understood by this method. And livelihood as such has no separate existence; when right speech and right action are taken, it is already taken, because it belongs to their side. However, it has been extracted from those and shown separately by virtue of habitual practice. If that were the case, right livelihood would have no function of its own, and the eight path factors would not be fulfilled; therefore right livelihood should be made to have its own function, and the eight path factors should be fulfilled. Herein this is the method - Livelihood, when it is violated, is violated only at the body-door and the speech-door. There is no violation of livelihood at the mind-door. When it is fulfilled too, it is fulfilled only at those same two doors. There is no fulfilment of livelihood at the mind-door. At the body-door, however, transgression may be caused by livelihood or not caused by livelihood. Likewise at the speech-door.

Therein, when kings, royal ministers, devoted to amusement, displaying their valour, engage in killing of deer, highway robbery, or adultery with others' wives, this is called unwholesome bodily action. Abstinence from that is called "right action." When,

however, they speak the fourfold verbal misconduct not caused by livelihood, this is called unwholesome verbal action. Abstinence from that is called "right speech."

When, however, hunters, fishermen and the like, for the sake of livelihood, kill living beings, take what is not given, or engage in sexual misconduct, this is called wrong livelihood. Abstinence from that is called "right livelihood." When, too, having taken a bribe, they speak falsehood, engage in slander, harsh speech, and frivolous talk, this too is called wrong livelihood. Abstinence from that is called right livelihood.

But the Elder Mahāsīva said - "Whether transgression at the body-door and the speech-door is caused by livelihood or not caused by livelihood, it is reckoned only as unwholesome bodily action or verbal action. Abstinence from that too is called only right action or right speech." When asked "Where then is livelihood?", he said: "Depending on the three bases of fraud, having produced the four requisites, the consumption of those." This, however, is wrong livelihood that has reached its culmination. Abstinence from that is called right livelihood.

This right livelihood too, in the preliminary stage, is found in different states of consciousness, for one abstains from transgression at the body-door with one consciousness and from transgression at the speech-door with another. But at the moment of the supramundane path, it is obtained in a single mind-moment alone. For at the body-door and the speech-door, cutting off the immoral volition called wrong livelihood that has arisen by way of the seven courses of action, fulfilling the path factor, only a single abstinence arises. This is the distinction in the description section.

As for the fact that among the faculties the faculty of final knowledge has been augmented, and among the path factors right speech and so forth, by virtue of these, in the section on inclusion it is stated: "nine faculties, the eightfold path." The emptiness section is just as usual. This, for now, is the distinction regarding the plain path of practice.

343. Hereafter, there is this division of the teaching: pure emptiness, emptiness-practice, pure desireless, and desireless-practice. Therein, "empty" is a name for the supramundane path. For it receives its name by three reasons: by approach, by its own quality, and by its object. How? Here, a monk, having resolved upon non-self, sees activities as non-self. But since merely by seeing as non-self there is no emergence into the path, and it is fitting to see also as impermanent and as suffering, therefore he practises contemplation by applying the threefold contemplation: "impermanent, suffering, non-self." However, his insight leading to emergence sees activities of all three planes as merely empty. This insight is called emptiness. That, standing at the place of approach, gives the name "empty" to its own path. Thus the path receives the name "empty" by approach. But since it is empty of lust and so forth, it receives the name "empty" by its own quality. Nibbāna too is called "empty" because it is empty of lust and so forth. Because the path arises having made that its object, it receives the name "empty" by its object.

Therein, according to the Suttanta method, it receives its name both by its own quality and by its object. For that is a figurative teaching. But the Abhidhamma exposition is a non-figurative teaching. Therefore, here it does not receive its name by its own quality or by its object, but only by approach. For approach alone is the

principal factor. That is twofold - the approach of insight and the approach of the path. Therein, at the place where the path has arrived, the approach of insight is the principal factor; at the place where the fruit has arrived, the approach of the path is the principal factor. Here, because the path has arrived, the approach of insight alone has become the principal factor.

350. "Undirected" - here too "undirected" is a name for the path itself. This name too the path obtains for three reasons only. How? Here a monk, having from the very beginning resolved upon suffering, sees activities as suffering itself. But since what is called the emergence of the path does not occur merely by seeing as suffering, it is fitting to see as impermanent and as not-self as well, therefore he goes about contemplating, having applied the threefold contemplation: "impermanent, suffering, not-self." His insight leading to emergence, however, dries up, exhausts, and relinquishes the directing of desire towards activities of the three planes. This insight is called undirected. Standing at the place of approach, it gives the name "undirected" to its own path. Thus the path obtains the name "undirected" by approach. But since therein there are no directings of desire through lust, hatred, and delusion, it obtains the name "undirected" by its own quality. Nibbāna too is called "undirected" because of the absence of those directings of desire. Because it arises having made that its object, the path obtains the name "undirected."

Therein, according to the Suttanta method, it receives its name both by its own quality and by its object. For that is a figurative teaching. But the Abhidhamma exposition is a non-figurative teaching. Therefore, here it does not receive its name by its own quality or by its object, but only by approach. For approach alone is the principal factor. That is twofold - the approach of insight and the approach of the path. Therein, at the place where the path has arrived, the approach of insight is the principal factor; at the place where the fruit has arrived, the approach of the path is the principal factor. Here, because the path has arrived, the approach of insight alone has become the principal factor.

But are there not three names of the path: void, signless, and undirected? As he said - "These three, monks, are liberations - the void liberation, the signless liberation, the undirected liberation." Among those, having taken two paths here, why was the signless not taken? Because of the absence of approach. For signless insight, standing by itself at the place of approach, is unable to give the name to its own path. But the Perfectly Enlightened One, to his own son, the Elder Rāhula,

"And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace."

He taught signless insight. For insight uproots the sign of permanence, the sign of stability, the sign of happiness, and the sign of self. Therefore it is spoken of as signless. And although it uproots that sign, since it itself operates among phenomena that have signs, it is itself with signs. Therefore, standing itself at the place of approach, it cannot give its name to its own path.

Another method - The Abhidhamma is a teaching in terms of ultimate reality. And for the signless path there is merely a deficiency of cause in the ultimate sense. How? For the signless liberation is spoken of by virtue of the contemplation of

impermanence. And through that liberation, the faculty of faith becomes predominant. That is not even a single factor in the noble path; being a non-path-factor, it cannot give its name to its own path in the ultimate sense. But in the other two, the void liberation is spoken of by virtue of the contemplation of non-self, and the undirected liberation by virtue of the contemplation of suffering. Among these, through the void liberation the faculty of wisdom becomes predominant, and through the undirected liberation the faculty of concentration. These, being factors of the noble path, are able to give their name to their own path in the ultimate sense. For even in the path-object triad, in the analysis of path-predominance states, when desire and consciousness are predominant, the predominance of the path is not stated for those states precisely because they are non-path-factors. This should be understood in the same way. This is the judgement of one teacher, independent of the commentary.

Thus, in every way, since signless insight, standing itself at the place of approach, cannot give its name to its own path, the signless path is not taken up. But some said: "Even though the signless path does not obtain its name from approach, it obtains its name by the Suttanta method from its own quality and from its object." They were refuted by this statement - if the signless path obtains its name from its own quality and from its object, then the void and undirected paths too would obtain their name here only from their own quality and only from their object. But they do not obtain it thus. Why? For this path obtains its name by two reasons - from its own nature and from its opposite; the meaning is: from its own characteristic and from its counterpart. Therein, the void and undirected paths obtain their name both from their own nature and from their opposite. For the void and undirected paths are void of lust and the like, and undirected by the directing of lust and the like - thus they obtain their name "from their own nature." And the void is the counterpart of adherence to self, and the undirected is the counterpart of directing - thus they obtain their name "from their opposite." But the signless path obtains its name only from its own nature, through the absence of the signs of lust and the like and the signs of permanence and the like, not from its opposite. For it is not the counterpart of the contemplation of impermanence, which has the sign of activities as its object. Rather, the contemplation of impermanence stands in a state of conformity with it. Thus in every way, by the Abhidhamma method, there is no such thing as a signless path.

However, according to the Suttanta method, this has been brought and elucidated thus - For at the occasion when emergence through the path occurs, the three characteristics come into range as if by a single adverting, yet there is no coming into range of the three simultaneously. However, this was stated for the purpose of elucidating the clear nature of the meditation subject. For whatever the initial resolution may be upon any one of them, the insight leading to emergence, having comprehended whatever it comprehends and emerging, standing at the place of approach of that very one, gives its name to its own path. How? For having resolved upon any one among impermanence and so forth, it is indeed fitting to see the remaining pair of characteristics as well. For there is no emergence through the path by merely seeing a single characteristic; therefore, a monk who has resolved upon impermanence does not emerge through impermanence alone, but emerges through suffering and not-self as well. The same method applies for one who has resolved upon suffering or not-self. Thus, whatever the initial resolution may be upon any one

of them, the insight leading to emergence, having comprehended whatever it comprehends and emerging, standing at the place of approach of that very one, gives its name to its own path. Therein, for one who emerges from impermanence, the path is called signless; for one who emerges from suffering, undirected; for one who emerges from not-self, void. Thus it has been brought and elucidated according to the Suttanta method.

But what is the object of the insight leading to emergence? Its object is the characteristics. A characteristic belongs to the domain of concepts and is not something that can be spoken of as a real state. But one who observes the three characteristics as impermanent, suffering, and not-self - for him the five aggregates become like a corpse tied around his neck. Knowledge having activities as its object emerges from activities. Just as a monk wishing to buy a bowl, having seen a bowl brought by a bowl merchant, delighted and overjoyed, thinking "I shall take it," and examining it, were to see three cracks - he is not free from attachment to the cracks, but he is free from attachment to the bowl; just so, having observed the three characteristics, one becomes free from attachment to activities. It should be understood that it is by knowledge having activities as its object that one emerges from activities. The same method applies in the simile of the cloth as well.

Thus the Blessed One, analysing supramundane meditative absorption, brought two methods - the fourfold method and the fivefold method - by way of the plain path of practice. Likewise by way of plain voidness, the path of practice of voidness, plain undirectedness, and the path of practice of undirectedness. Why did he bring them thus? Because of the dispositions of individuals and the beauty of the teaching. Both of those should be understood in the same way as stated above. Thus in the passage "one develops supramundane meditative absorption," two methods were analysed by way of the fourfold and fivefold through the plain path of practice, and likewise in the remaining ones - in all five sections, ten methods were analysed.

Miscellaneous Discussion on the Supramundane Wholesome

Herein this is miscellaneous matter -

Internally and externally, in form and formless, in the five;
The transformation of seven and eight factors, the sign, the path of practice
and the predominance.

For the supramundane path, having resolved internally, emerges internally; having resolved internally, emerges externally; having resolved externally, emerges externally; having resolved externally, emerges internally. Having resolved upon form, it emerges from form; having resolved upon form, it emerges from the formless. Having resolved upon the formless, it emerges from the formless; having resolved upon the formless, it emerges from form; it emerges from the five aggregates in a single stroke.

"Transformation of seven and eight factors" - that path is either eightfold or sevenfold. The factors of enlightenment are either seven or six. The meditative absorption, however, is either fivefold or fourfold; or threefold or twofold. Thus, the transformation of factors such as seven, eight, and so on should be understood - this is the meaning.

"Sign and practice-predominance" - "sign" means that from which the emergence occurs; "practice-predominance" means the changeability and unchangeability of the practice and the predominance should be understood.

Therein, regarding "having focused internally, one emerges internally" and so forth - here, a certain person from the very beginning focuses internally on the five aggregates, and having focused, sees them as impermanent and so forth. But since the emergence of the path does not occur merely by seeing what is purely internal, what is external must also be seen; therefore, one sees another's aggregates and also unattached activities as impermanent, suffering, and not-self. At times one contemplates internally, at times externally. When one thus contemplating contemplates internally at the time of contemplation, insight becomes connected with the path. Thus, having focused internally, one is said to emerge internally. But if at the time of contemplating externally, insight becomes connected with the path, thus having focused internally, one is said to emerge externally. The same method applies also to emerging externally and internally after having focused externally.

Another person from the very beginning focuses on materiality, and having focused, having delimited primary materiality and derived materiality, sees them as impermanent and so forth. But since emergence does not occur merely by seeing what is purely material, the immaterial must also be seen; therefore, having taken that materiality as object, one delimits the arisen feeling, perception, mental activities, and consciousness as "this is immaterial" and sees them as impermanent and so forth. At times one contemplates materiality, at times the immaterial. When one thus contemplating contemplates materiality at the time of contemplation, insight becomes connected with the path. Thus, having focused on materiality, one is said to emerge from materiality. But if at the time of contemplating the immaterial, insight becomes connected with the path, thus having focused on materiality, one is said to emerge from the immaterial. The same method applies also to emerging from the immaterial and from materiality after having focused on the immaterial.

"Whatever has the nature of arising, all that has the nature of cessation" - having focused thus, at the very time of emergence, one is said to emerge from the five aggregates at a single stroke. This is the insight of a monk with keen insight and great wisdom.

Just as if they were to bring to a hungry man a bowl filled with food of various excellent flavours with a lump of excrement placed in the middle, and he, pushing aside the curry with his hand, seeing that lump of excrement, having asked "What is this?" and being told "A lump of excrement," would say "Ugh, ugh, take it away!" and would be free from attachment to both the food and the bowl. This should be seen as having the same accomplishment.

For just as that man's time of delight upon seeing the bowl of food, so is this monk's time of grasping the five aggregates as "I" and "mine" during the time of being an ignorant worldling. Just as the time of seeing the lump of excrement, so is the time of discerning the three characteristics. Just as the time of being free from attachment to both the food and the bowl, so should be understood the time when the monk with keen insight and great wisdom emerges from the five aggregates at a single stroke, realising "Whatever has the nature of arising, all that has the nature of cessation."

"Transformation of seven and eight factors" - herein, this transformation of factors as described should be understood as it occurs. For it is the knowledge of equanimity towards activities itself that determines the distinction of the factors of enlightenment, path factors, and absorption factors of the noble path. But some elders say "The basic meditative absorption determines the distinction of the factors of enlightenment, the path factors, and the factors of meditative absorption." Some say "The aggregates that are the objects of insight determine it." Some say "The individual's disposition determines it." Even in their views, it should be understood that it is this very insight leading to emergence, reckoned as the preliminary part called the knowledge of equanimity towards activities, that determines it.

Herein this is the progressive discourse - By the determination of insight, the path arisen for a bare-insight worker, the path arisen for one who has attained an attainment without making a meditative absorption the basis, and the path produced by one who, having made the first meditative absorption the basis, contemplated miscellaneous activities - all are of the first meditative absorption only. In all of them 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 fivefold method, in the paths produced by making the second, third, and fourth meditative absorptions the basis, the meditative absorption has, in due order, four factors, three factors, and two factors respectively. But in all of them 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 insight too may be accompanied by joy or accompanied by equanimity. The insight leading to emergence is accompanied by joy only.

But in the path produced by making the fifth meditative absorption the basis, there are two factors of meditative absorption by way of equanimity and one-pointedness of mind, and six and seven factors of enlightenment and path factors respectively. This distinction too is determined by both determinations. For in this method, the preliminary insight may be accompanied by joy 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. Thus, having emerged from the basic meditative absorption, the attainment that has emerged in the vicinity of the path produced by contemplating whatever activities makes itself similar to that, just as the colour of the ground determines the colour of the chameleon.

But according to the second elder's doctrine, from whatever attainment one emerges and whatever attainment-states one contemplates, the path that is produced is similar to that particular attainment; the meaning is that it is similar to the contemplated attainment. But if one contemplates sense-sphere states, it is of the first meditative absorption only. Therein too, the determination of insight should be understood in the manner already stated.

According to the third elder's doctrine, thinking "Oh, may I attain the seven-factored path, may I attain the eight-factored path," in accordance with one's own disposition, whatever meditative absorption one makes the basis and whatever meditative absorption states one contemplates, the path that is produced is similar to that particular meditative absorption. But without the basic meditative absorption or the contemplated meditative absorption, it does not succeed by mere disposition alone. This meaning should be illustrated by the Nandakovāda Sutta. For this was said:

"Just as, monks, on the fifteenth day observance day, there is no doubt or uncertainty among many people as to whether the moon is waning or full, for the moon is indeed full, even so, monks, those nuns were pleased and of fulfilled aspiration through Nandaka's teaching of the Dhamma. Of those five hundred nuns, monks, the last nun is a stream-enterer, not subject to perdition, fixed in destiny, with enlightenment as her destination."

For among those nuns, whichever nun had the supporting condition for the fruit of stream-entry, she was of fulfilled aspiration through the fruit of stream-entry alone, etc. whichever had the supporting condition for arahantship, she was so through arahantship alone. Just so, in accordance with one's own disposition, whatever meditative absorption one makes the basis and whatever meditative absorption states one contemplates, the path that is produced is similar to that particular meditative absorption. But without the basic meditative absorption or the contemplated meditative absorption, it does not succeed by mere disposition alone. And here too, the determination of insight should be understood in the manner already stated.

Therein, the pupils said to the Elder Tipiṭaka Cūḷanāga, who held the doctrine that "the basic meditative absorption alone determines" - "Venerable sir, where there is a basic meditative absorption, let that determine; but where there is no basic meditative absorption, in the formless realm of existence, what determines?"

"Friends, there too the basic meditative absorption alone determines. For a monk who has attained the eight attainments, having made the first meditative absorption the basis and produced the path and fruit of stream-entry, without having lost his meditative absorption, having passed away and been reborn in the formless realm of existence, having emerged from the fruit-attainment of stream-entry which is of the first meditative absorption and having established insight, produces the three higher paths and fruits; those are of the first meditative absorption only. The same method applies to those of the second meditative absorption and so on. In the formless realm, the third or fourth meditative absorption arises, and that is supramundane, not mundane. Thus there too the basic meditative absorption alone determines, friends."

"The question has been well answered, venerable sir."

'The aggregates that are the objects of insight determine it; for whatever aggregate of the five one contemplates and emerges from, the path is similar to that very one' - to the Elder Mahādatta, who dwelt at Moravāpi, who held this view, his pupils said: 'Venerable sir, a fault is apparent in your doctrine - for a monk who has emerged after contemplating form would have to have a path that is indeterminate and similar to form, and one who has emerged after comprehending the base of neither-perception-nor-non-perception by way of method would have to have a path that has attained a state similar to neither-perception-nor-non-perception.' 'No, friends, it is not so. For a

supramundane path that has not attained absorption simply does not exist; therefore, for one who has emerged after contemplating form, the path is eightfold and accompanied by joy, and for one who has emerged after contemplating the base of neither-perception-nor-non-perception, it is not like that in every respect, but rather the path is sevenfold and accompanied by equanimity.'

They brought the doctrine of the Elder Cūḷābhaya, who held that 'the individual's disposition determines it,' and told it to the Elder Cūḷanāga, the master of the Three Piṭakas. He said - 'For one who has a basic meditative absorption, let the individual's disposition determine it; but for one who does not have that, which disposition will determine it? It would be like a destitute person seeking prosperity.'

They brought that discussion and told it again to the Elder Cūḷābhaya, the master of the Three Piṭakas. He said: 'This was stated with reference to one who possesses a basic meditative absorption, friends.' But just as for one who possesses a basic meditative absorption, so too should it be understood for one who possesses a contemplated meditative absorption. For when one emerges from the fifth meditation and contemplates the first and so on, the path that has arisen is of the fifth meditation according to the first Elder's doctrine. According to the second doctrine, it becomes of the first meditation and so on - thus both doctrines are contradicted. But according to the third doctrine here, 'whichever one wishes, one becomes of that meditation' - those doctrines are not contradicted, and the disposition becomes meaningful. Thus all three Elders were wise, learned, and endowed with intelligence. Therefore they established their doctrines as authoritative tradition. But here, having extracted just the meaning, it has been shown that in all three of these doctrines, it is insight alone that determines.

Now, regarding 'the sign and the practice and the predominance,' here, at the time of the arising of the path that has such transformation of factors, from what does the change-of-lineage emerge? From what does the path emerge? The change-of-lineage emerges from the sign, but it cannot cut off the round of existence, for it has emergence from one side only. The path emerges from the sign and also cuts off the round of existence, for it has emergence from both sides. Their mode of arising is as follows: at the occasion when emergence through the path occurs, the conformity knowledge is neither one nor five. For a single one does not obtain repetition, and a fifth one wavers due to the proximity of the life-continuum. For at that point the javana is said to have fallen. Therefore it is neither one nor five. But for one of great wisdom, there are two conformity moments, the third is the change-of-lineage, the fourth is the path consciousness, three are fruition, and then there is the descent into the life-continuum. For one of middling wisdom, there are three conformity moments, the fourth is the change-of-lineage, the fifth is the path consciousness, two are fruition, and then there is the descent into the life-continuum. For one of slow wisdom, there are four conformity moments, the fifth is the change-of-lineage, the sixth is the path consciousness, the seventh is fruition, and then there is the descent into the life-continuum. Therein, without explaining according to those of great wisdom and slow wisdom, it should be explained according to one of middling wisdom.

At whatever occasion the emergence through the path occurs, on that occasion the functional mind-consciousness element with rootless cause, accompanied by

equanimity, becoming the mind-door adverting, takes the aggregates within the domain of insight as object and arrests the life-continuum. Immediately after that, taking the aggregates apprehended by that very adverting, the first javana arises as conformity knowledge. That, having occurred with respect to those aggregates as impermanent, or as suffering, or as not-self, having dispelled the gross, gross darkness that conceals the truths, and having made the three characteristics increasingly more manifest, ceases. Immediately after that, the second conformity arises. Among these, the first has no repetition. The first serves as repetition for the second. That too, because of having gained repetition, becoming sharp, vigorous and clear, having occurred with respect to that very same object in that very same mode, having dispelled the medium measure of darkness that conceals the truths, and having made the three characteristics increasingly more manifest, ceases. Immediately after that, the third conformity arises. For that, the second serves as repetition. That too, because of having gained repetition, becoming sharp, vigorous and clear, having occurred with respect to that very same object in that very same mode, having dispelled the remaining subtle darkness that conceals the truths, making it without remainder, and having made the three characteristics increasingly more manifest, ceases. Thus, when the darkness concealing the truths has been dispelled by the three conformities, immediately after that, change-of-lineage knowledge arises, taking nibbāna as its object.

Herein this is the simile - A certain man with good eyesight, it is said, thinking "I shall ascertain the conjunction of the stars," went out during the night and looked upward to see the moon. Because it was concealed by clouds, the moon was not visible to him. Then one wind arose and dispersed the thick, thick clouds. Another, the medium ones. Another, the subtle ones. Then that man, seeing the moon in the cloudless sky, ascertained the conjunction of the stars.

Therein, the gross, medium and subtle darkness of defilements that conceal the truths are like the three clouds. The three conformity mind-moments are like the three winds. The change-of-lineage knowledge is like the man with good eyesight. Nibbāna is like the moon. The dispelling of the darkness concealing the truths by each conformity mind-moment is like the dispersal of the three layers of clouds by each wind in due order. The making of the thoroughly purified nibbāna as object by the change-of-lineage knowledge when the darkness concealing the truths has departed is like that man's seeing of the clear moon in the cloudless sky.

Just as the three winds are able to disperse only the clouds that conceal the moon, but not to see the moon, so the conformities are able to dispel only the darkness that conceals the truths, but not to take nibbāna as object. Just as that man is able only to see the moon, not to disperse the clouds, so the change-of-lineage knowledge is able only to take nibbāna as object, not to dispel the darkness of defilements. Thus conformity has activities as its object, while change-of-lineage has nibbāna as its object.

For if the change-of-lineage were to take the object apprehended by conformity, then conformity would follow it again, and there would be no emergence through the path at all. But the change-of-lineage knowledge, not taking the object of conformity, making that unable to occur again after it, though itself not being an adverting,

standing in the place of adverting, ceases as if giving a signal to the path, "Arise thus!" And the path too, without releasing the signal given by it, following that knowledge in unbroken continuity, arises as if piercing through and shattering the mass of greed, the mass of hatred and the mass of delusion, never pierced before, never shattered before.

Herein this is the simile - It is said that a certain archer, having placed a hundred planks at the end of a hundred bows' distance, having wrapped his face with cloth, having fitted an arrow, stood upon a revolving platform. Another man, having turned the revolving platform, whenever the archer was facing the hundred planks, gave a signal there with a stick; the archer, without releasing the stick-signal, shot the arrow and pierced through the hundred planks. Therein, the stick-signal is like the change-of-lineage knowledge. The archer is like the path knowledge. Just as the archer, without releasing the stick-signal, pierced through the hundred planks, so too the path knowledge, without releasing the signal given by the change-of-lineage knowledge, making nibbāna its object, pierces through and shatters the mass of greed and so forth that had never before been pierced through or shattered. The uprooting of the bridge of the round of existence gained as a foundation - this too is the same thing. For the path has only one function: the abandoning of latent tendencies. Thus, in abandoning the latent tendencies, it emerges from the sign and cuts off the continuation. "Sign" means the sign of form, feeling, perception, activities and consciousness. "Continuation" too is just the continuation of form, feeling, perception, mental activities and consciousness. That is twofold - clung-to and not-clung-to. Among these, having said that the semblance of the path's emergence from the not-clung-to is seen, they said that it emerges from the not-clung-to.

For by the path of stream-entry, five types of consciousness are abandoned: four associated with wrong views and one accompanied by doubt. These produce form. That is the not-clung-to aggregate of matter. Those types of consciousness are the aggregate of consciousness. The feeling, perception and mental activities associated with them are the three mental aggregates. Therein, if the stream-enterer's path of stream-entry had not been developed, those five types of consciousness would reach obsession regarding the six objects. But the path of stream-entry, preventing the attainment of their obsession, effecting the uprooting of the bridge and the state of being incapable of arising, is said to emerge from the not-clung-to.

By the path of once-returning, six types of consciousness are abandoned: four dissociated from wrong views and two accompanied by displeasure, by way of gross sensual desire and ill-will. By the path of non-returning, those same six types of consciousness are abandoned by way of sensual desire and ill-will accompanied by the subtle. By the path of arahantship, five unwholesome types of consciousness are abandoned: four dissociated from wrong views and one accompanied by restlessness. Therein, if those paths had not been developed by those noble ones, those consciousnesses would reach prepossession regarding the six objects. But those paths of theirs, preventing the attainment of obsession, effecting the uprooting of the bridge and the state of being incapable of arising, are said to emerge from the not-clung-to.

Having said that the semblance of emergence from the clung-to is seen, they also said that it emerges from the clung-to. For if the stream-enterer's path of stream-

entry had not been developed, apart from seven existences, the continuation of the clung-to would continue in the beginningless round of saṃsāra. Why? Because of the existence of causes for its occurrence. But the path of stream-entry, at the very moment of arising, uproots these five defilements: the three fetters, the latent tendency to views and the latent tendency to doubt. Now, whence will the continuation of the clung-to continue for the stream-enterer in the beginningless round of saṃsāra, apart from seven existences? Thus the path of stream-entry, making the continuation of the clung-to into non-continuation, is said to emerge from the clung-to.

If the once-returner's path of once-returning had not been developed, then, setting aside two existences, the continuation of the clung-to would occur in five existences. Why? Because of the existence of causes for its occurrence. But that path, at the very moment of arising, uproots these four mental defilements - the gross mental fetters of sensual lust and aversion, the gross underlying tendency to sensual lust, and the underlying tendency to aversion. Now, whence will the continuation of the clung-to occur for the once-returner in five existences, setting aside two existences? Thus the path of once-returning, rendering the continuation of the clung-to into non-continuation, is said to emerge from the clung-to.

If the non-returner's path of non-returning had not been developed, then, setting aside one existence, the continuation of the clung-to would occur in a second existence. Why? Because of the existence of causes for its occurrence. However, that path, in the very act of arising, eradicates these four defilements: the subtle fetters of sensual desire and aversion, the subtle underlying tendency of sensual desire, and the underlying tendency of aversion. Now, whence will the continuation of the clung-to occur for the non-returner in a second existence, setting aside one existence? Thus the path of non-returning, rendering the continuation of the clung-to into non-continuation, is said to emerge from the clung-to.

If the arahant's path of arahantship had not been developed, the continuation of the clung-to would occur in the fine-material and immaterial existences. Why? Because of the existence of causes for its occurrence. But these eight mental defilements - lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance - that path uproots at the very moment of arising. Now from where will the occurrence of the clung-to proceed for one who has eliminated the mental corruptions in renewed existence? Thus the path of arahantship, rendering the continuation of the clung-to into non-continuation, is said to emerge from the clung-to.

The path of stream-entry emerges from existence in the woeful states; the path of once-returning from a portion of the happy-destiny sensual existence; the path of non-returning from sensual existence; and the path of arahantship emerges from fine-material and immaterial existence - indeed from all existences, so they say.

For the elucidation of this meaning, there is this canonical text: "Through the knowledge of the path of stream-entry, by the cessation of volitional consciousness, setting aside seven existences, whatever mentality-materiality would arise in the

beginningless round of saṃsāra - herein these cease, subside, come to an end, and are tranquillised.

'Through the knowledge of the path of once-returning, by the cessation of volitional consciousness, setting aside two existences, whatever mentality-materiality would arise in five existences - herein these cease, subside, come to an end, and are tranquillised.

'Through the knowledge of the path of non-returning, by the cessation of volitional consciousness, setting aside one existence, whatever mentality-materiality would arise in two existences in the sensual realm - herein these cease, subside, come to an end, and are tranquillised.

'Through the knowledge of the path of arahantship, by the cessation of volitional consciousness, whatever mentality-materiality would arise in the fine-material realm or the immaterial realm - herein these cease, subside, come to an end, and are tranquillised. For the arahant attaining final nibbāna through the nibbāna element without residue remaining, by the cessation of the final consciousness, wisdom and mindfulness and mentality-materiality - herein these cease, subside, come to an end, and are tranquillised." This, for now, is the determination regarding the sign.

"The practice and the predominance" - herein, does the practice change or not? It changes. For the Truth-finder and the Elder Sāriputta, all four paths were of pleasant practice with swift direct knowledge. For the Elder Mahāmoggallāna, the first path was of pleasant practice with swift direct knowledge; the upper three paths were of painful practice with swift direct knowledge. Why? Because of being overcome by drowsiness. It is said that the Perfectly Enlightened One looked after the Elder like a young child for seven days. The Elder too sat down drowsing one day. Then the Teacher said to him - "Are you drowsy, Moggallāna? Are you drowsy, Moggallāna?" If the practice changes even for a disciple of such a kind who has attained great direct knowledge, why would it not change for the rest? For a certain monk, all four paths are of painful practice with slow direct knowledge; for another, of painful practice with swift direct knowledge; for another, of pleasant practice with slow direct knowledge; for another, of pleasant practice with swift direct knowledge. For a certain monk, the first path is of painful practice with slow direct knowledge, the second path is of painful practice with swift direct knowledge, the third path is of pleasant practice with slow direct knowledge, and the fourth path is of pleasant practice with swift direct knowledge.

And just as the practice varies, so too the predominance varies as well. For some monks, all four paths have desire as predominance; for some, energy as predominance; for some, mind as predominance; for some, investigation as predominance. But for some, the first path has desire as predominance, the second has energy as predominance, the third has mind as predominance, and the fourth has investigation as predominance.

The miscellaneous talk is completed.

The Twenty Great Methods of the First Path

357. Now, since one who develops supramundane wholesome states does not merely develop meditative absorption in the sense of close contemplation, but also develops the path in the sense of leading out, the establishment of mindfulness in the sense of setting up, right striving in the sense of exerting, the basis for spiritual power in the sense of succeeding, the faculty in the sense of predominance, the power in the sense of being unshakeable, the factor of enlightenment in the sense of awakening, the truth in the sense of actuality, serenity in the sense of non-distraction, the mental state in the sense of emptiness, the aggregate in the sense of a collection, the sense base in the sense of a sphere, the element in the sense of having an empty nature devoid of a being, the nutriment in the sense of being a condition, contact in the sense of touching, feeling in the sense of experiencing, perception in the sense of recognising, volition in the sense of willing, and consciousness in the sense of cognising - therefore, for the purpose of showing these nineteen terms, "What mental states are wholesome?" and so forth was stated again. Thus, "one develops this too, one develops this too" - in this way, twenty methods have been taught by way of the individual disposition of persons and by way of the elegance of the teaching. For, among the assembly of deities seated to hear the Dhamma, those who understand when the supramundane is spoken of as "meditative absorption" in the sense of close contemplation - for their benefit, it was spoken of as meditative absorption, etc. Those who understand when it is spoken of as "consciousness" in the sense of cognising - for their benefit, it was spoken of as consciousness. This here is "the individual disposition of persons."

The Perfectly Enlightened One, however, by virtue of his own well-awakened Buddhahood, by virtue of his possession of the ten powers, the four kinds of fearlessness, and the four analytical knowledges, and through the application of the six kinds of knowledge not shared in common, determines and presents the teaching as he wishes. When he wishes, he presents the supramundane as meditative absorption in the sense of close contemplation; when he wishes, in the sense of leading out, etc. as consciousness in the sense of cognising. This is called 'the elegance of teaching'. Therein, just as ten methods were analysed in the place where it was stated as supramundane meditative absorption, so too should those same be understood with regard to the path and so forth. Thus, making ten for each of the twenty instances, two hundred methods are analysed.

358. Now, in order to show the classification by predominance, the section beginning with "What mental states are wholesome?" is commenced again. Therein, supramundane meditative absorption produced by making desire the leader, the chief, the forerunner, is called desire-predominant. The same method applies in the remaining ones too. Thus, the King of the Dhamma showed the first path by analysing the two hundred methods in the previous pure section into two each for desire-predominant and so on, making a thousand methods.

The First Path is concluded.

The Second Path

361. Now, for the purpose of showing the second path and so on, the passage beginning with "What mental states are wholesome?" is commenced again. Therein, "for the diminution of sensual lust and anger" means for the purpose of the

diminution of these defilements. Therein, the diminution should be understood by two reasons - by infrequent arising and by weakness of obsession. For in the case of a once-returner, unlike the ordinary people who follow the round of existence, defilements do not arise frequently, but arise only occasionally; even when they arise, they arise in a sparse manner, like sprouts in a sparsely sown field. Even when arising, unlike those of ordinary people who follow the round of existence, they do not arise crushing, pervading, covering, and creating darkness. Rather, because they have been abandoned by two paths, they arise feebly and feebly. They arise in a thin manner, like a film of cloud or like a fly's wing.

Therein, some elders say - "Although the defilements of a once-returner arise after a long time, they arise in a thick manner, for sons and daughters are seen in his case." This, however, is not a valid measure. For sons and daughters can come about merely through the touching of limbs and parts of the body. Rather, because they have been abandoned by two paths, there is no thickness of defilements. The diminution of his defilements should be understood by just two reasons - by infrequent arising and by weakness of obsession.

"Of the second" means the second both by way of counting and by way of the second arising. "For the attainment of the plane" means for the purpose of obtaining the fruit of recluseship. The same method applies to the third and fourth as well. We shall, however, state only the points of distinction.

"The faculty of final knowledge" means the faculty that has the nature of knowing fully. It is said to be the faculty that knows the very same states of the four truths that were known by the first path, without going beyond the boundary of what was known by the first path. In the exposition section too, the meaning should be understood by this same method. In the classification section too, together with this, there are nine faculties. The remainder should be understood by the former method.

The Second Path is concluded.

The Third and Fourth Paths

362. "For the complete abandoning" in the third: for the purpose of completely abandoning those very fetters that were attenuated by the path of the once-returner.

"For the complete abandoning of lust for form, lust for the formless, conceit, restlessness, and ignorance" in the fourth: for the purpose of completely abandoning these five higher fetters. Therein, "lust for form" means desire and lust for existence in the form realm. "Lust for the formless" means desire and lust for existence in the formless realm. "Conceit" means just conceit that is to be destroyed by the path of arahantship. Likewise restlessness and ignorance. In these two paths as well, the ninth is just the faculty of final knowledge.

The Thousand Methods of the Four Paths

In all the paths, in the sequence of terms there are exactly sixty terms, and together with the four terms of the unerring factors, there are sixty-four. But without repetition, there are thirty-three. The section-round and the emptiness-round are just

ordinary. And just as in the first path, so too in the second and the rest there are just a thousand methods - thus the King of the Dhamma analysed and showed the four paths by means of four thousand methods.

But in the Analysis of Truths, sixty thousand supramundane methods are set down by means of these very same. In the Analysis of Foundations of Mindfulness, twenty thousand supramundane methods; in the Analysis of Right Strivings, twenty thousand; in the Analysis of Bases of Spiritual Power, thirty-two thousand; in the Analysis of Factors of Enlightenment, thirty-two thousand; in the Analysis of Path Factors, twenty-eight thousand supramundane methods are set down by means of these very same.

But here, in the four paths there are just four thousand methods. Among these, in the first path associated with the first meditative absorption, eight factors have been analysed; likewise in the second and the rest. 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 are already abandoned by the first path itself, there is no wrong view to be abandoned by the three higher paths. How then does the designation "right view" apply there? "Just as whether poison exists or not, an antidote is still called an antidote, so whether wrong view exists or not, this is still called right view."

"If so, this becomes merely a name; but in the three higher paths, right view would have no function, 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 that is to be destroyed by the three higher paths, and it stands in the place of wrong view. 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 the stream-enterer, there is conceit to be destroyed by the path of the once-returner, and it stands in the place of wrong view - that right view abandons that conceit - thus it is right view. There is intention that is co-arisen with those very seven unwholesome types of consciousness. With those very types of consciousness there is the prompting of the vocal faculty, there is the prompting of the bodily faculty, there is the use of requisites, there is co-arisen effort, there is the state of non-mindfulness, there is co-arisen one-pointedness of mind. These, called wrong intention and the rest, are right intention and the rest in the path of the once-returner. Through the abandoning of those, they should be understood as right intention and the rest. Thus in the path of the once-returner, the eight factors have come to have their own functions. For the once-returner, there is conceit to be destroyed by the path of the non-returner. It stands in the place of wrong view. Co-arisen with those very seven types of consciousness are intention and the rest. 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 the non-returner, there is conceit to be destroyed by the path of arahantship. It stands in the place of wrong view. But whatever five unwholesome types of consciousness he has, co-arisen with those are intention and the rest. Through the abandoning of those, the having of their own functions of the eight factors in the path of arahantship should be understood.

Among these four paths, by the first path the four truths are seen. "The three higher paths see what has already been seen, or see what has not been seen" - "they see what has already been seen" - this is the agreed-upon commentary of the teachers. But the sophist says "one sees what has not been seen." He should be told - "Which faculty did you analyse in the first path?" Knowing, he will say "the faculty of one who knows what was not known before." "Which in the higher paths?" Even when asked, he will say "the faculty of final knowledge." He should be told - "If there is seeing of truths not previously seen, then in the higher paths too you should analyse the faculty of one who knows what was not known before. Thus your question will be consistent." "But does each path abandon different defilements; or does it abandon those already abandoned?" "Each abandons different ones." "If each abandons different ones, it abandons defilements not yet abandoned. Does it also see truths not previously seen?" The person who speaks thus should be asked: "How many are the truths?" Knowing, he will say "four." He should be told - "According to your doctrine, sixteen truths would result. You see what has not been seen even by the Buddhas. You are indeed one of many truths. Do not hold thus. The seeing of truths is not something new, but one abandons defilements not yet abandoned."

Therein, regarding the absence of novelty in the seeing of truths, the simile of the caskets is taken: A certain person, it is said, had four jewel caskets placed in the inner chamber. He, having business with the caskets during the night, opened the door, lit a lamp, and when the darkness was dispelled by the lamp and the caskets became visible, having done his business with them, he closed the door and left. Again darkness covered over. On the second occasion and the third occasion too he did likewise. On the fourth occasion, when the door was opened, just as he was wondering whether the caskets were not visible in the darkness, the sun rose, and when the darkness was dispelled by the sunlight, having done his business with the caskets, he departed.

Therein, the four truths are like the four caskets. The time of opening the door when a task arose regarding the caskets is like the time of bringing forth insight of the path of stream-entry. The darkness is like the obscuring gloom that conceals the truths. The light of the lamp is like the radiance of the path of stream-entry. The manifestness of the caskets to that man when the darkness was dispelled is like the manifestness of the truths to path-knowledge. What is manifest to path-knowledge is indeed manifest to the person who possesses the path. The time of departing after completing the task regarding the caskets is like the time of cessation of the path of stream-entry after abandoning the defilements to be abandoned by it. The covering over again by darkness is like the obscuring gloom that conceals the truths to be destroyed by the three higher paths.

On the second occasion, the time of opening the door is like the time of bringing forth insight of the path of once-return. The light of the lamp is like the radiance of the path of once-return. The time of departing after completing the task regarding the caskets is like the time of cessation of the path of once-return after abandoning the defilements to be abandoned by it. The covering over again by darkness is like the obscuring gloom that conceals the truths to be destroyed by the two higher paths.

On the third occasion, the time of opening the door is like the time of bringing forth insight of the path of non-return. The light of the lamp is like the radiance of the path

of non-return. The time of departing after completing the task regarding the caskets is like the time of cessation of the path of non-return after abandoning the defilements to be abandoned by it. The covering over again by darkness is like the obscuring gloom that conceals the truths to be destroyed by the higher path of arahantship.

On the fourth occasion, the time of opening the door is like the time of bringing forth insight of the path of arahantship. The rising of the sun is like the arising of the path of arahantship. The dispelling of darkness is like the removal of the obscuring gloom that conceals the truths by the path of arahantship. The manifestness of the caskets to him when the darkness was dispelled is like the manifestness of the four truths to the knowledge of the path of arahantship. What is manifest to knowledge is indeed manifest to the person. The time of departing after completing the task regarding the caskets is like the destruction of all defilements by the path of arahantship. The time from the rising of the sun onwards when only light prevails is like the absence of the obscuring gloom that conceals the truths from the time of the arising of the path of arahantship onwards. This, for now, is the simile for the non-novelty of the seeing of the truths.

For one sees what has already been seen. Regarding "but different paths abandon different defilements," the simile of the lye is taken up here. A man gave a soiled cloth to a washerman. The washerman, having applied three lyes - urine-lye, ash-lye, and cow-dung-lye - and knowing that it had been acted upon by the lyes, rinsed it in water and washed away the coarsest dirt. Then, thinking "it is not yet clean," he again applied the lyes in the same way, rinsed it in water, and washed away the not-so-fine dirt. Then, thinking "it is not yet clean," he again applied those lyes a third time, rinsed it in water, and washed away the finer dirt. Then, thinking "it is not yet clean," he again applied those lyes a fourth time, rinsed it in water, washed away completely even the dirt that had penetrated within the fibres, and gave it to the owner. He placed it in a perfumed casket and wore it whenever he wished.

Therein, the mind accompanied by defilements is like the soiled cloth. The time of applying the three kinds of lye is like the time of the practice of the task in the three contemplations. The washing away of the coarser and coarser stains by rinsing in water is like the destruction of the five defilements by the path of stream-entry. The giving of those lyes again for a second time is like the practice of the task in those same three contemplations, thinking "this mind is not yet purified." Then the washing away of the not-too-fine stains is like the destruction of the two coarse fetters by the path of once-return. Then the giving of the three lyes again, thinking "the cloth is not yet purified," is like the practice of the task in those same three contemplations, thinking "this mind is not yet purified." Then the washing away of the finer stains is like the destruction of the two fetters accompanied by residual traces by the path of non-return. The giving of the three lyes again, thinking "the cloth is not yet purified," is like the practice of the task in those same three contemplations, thinking "this mind is not yet purified." Then, just as by washing, having removed the stains that had penetrated into the fibres, one wears at any desired moment the cloth that is purified, resembling a silver plate, and placed in a scented casket, so too, because the eight defilements have been destroyed by the path of arahantship, the purified

mind of one whose taints are destroyed passes time by dwelling in the attainment of fruition at any desired moment. This is the simile for the statement "each one abandons different defilements." And this too was said -

"Just as, friends, a cloth that is defiled and stained - the owners would hand it over to a washerman. The washerman, having rubbed it with salt or lye or cow-dung, would rinse it in clear water. Although that cloth becomes purified and cleansed, yet there still remains in it a residual smell of lye-salt, or smell of alkaline lye, or smell of cow-dung, not yet removed. The washerman gives it to the owners. The owners place it in a casket perfumed with fragrance. Whatever residual smell of lye-salt, or smell of alkaline lye, or smell of cow-dung that was not yet removed, that too is completely eradicated. Even so, friends, although the five lower fetters of the noble disciple have been abandoned, yet there still remains in him, with regard to the five aggregates of clinging, a residual conceit 'I am,' a desire 'I am,' an underlying tendency 'I am,' not yet removed. At a later time he dwells contemplating the rise and fall in the five aggregates of clinging: 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is perception, such are mental activities, such is consciousness, such is the arising of consciousness, such is the passing away of consciousness.' For him dwelling thus contemplating the rise and fall in the five aggregates of clinging, whatever residual conceit 'I am,' desire 'I am,' underlying tendency 'I am' that was not yet removed with regard to the five aggregates of clinging, that too is completely eradicated."

Therein, by the path of stream-entry, five unwholesome types of consciousness are abandoned together with the evil states that arise by way of mental factors. By the path of once-return, two types of consciousness accompanied by displeasure become attenuated together with the evil states that arise by way of mental factors. By the path of non-return, those same are abandoned together with their associated states. By the path of arahantship, five unwholesome types of consciousness are abandoned together with the evil states that arise by way of mental factors. From the time of the abandoning of these twelve unwholesome types of consciousness, for one whose taints are destroyed, there is no defilement that arises again subsequently by way of mental factors.

Herein this is the simile - It is said that a certain great king, having posted guards at the border, dwelt enjoying sovereignty in the great city. Then his border region revolted. At that time, twelve bandit chiefs together with many thousands of men were plundering the kingdom. The ministers dwelling at the border sent word to the king: "The border has revolted." The king sent a message: "Take them without hesitation; I shall do what needs to be done for you." At the very first assault, they slew five bandit chiefs together with many thousands of men. The remaining seven persons, taking their own respective retinues, entered the mountains. The ministers sent that report to the king.

The king sent wealth, saying: "I shall know what is proper for you to do; seize them as well." They, by the second assault, struck down two bandit chiefs, and weakened their retinues as well. All of them fled and entered the mountain. The ministers sent that report to the king.

Again the king sent wealth, saying: "Seize them without hesitation." They, by the third assault, having slain two bandit chiefs together with their companion men, sent that report to the king.

Again the king sent wealth, saying: "Seize the remainder without hesitation." They, by the fourth assault, slew the five bandit chiefs together with their retainers. From the time of the slaying of the twelve bandit chiefs, there was no bandit whatsoever. The provinces were secure; people dwelt as if dancing with their children on their chests. The king, surrounded by warriors victorious in battle, having ascended to the excellent palace, enjoyed great prosperity.

Therein, the great king is like the King of the Dhamma. The ministers dwelling in the border regions are like the sons of good families devoted to practice. The twelve bandit chiefs are like the twelve unwholesome types of consciousness. Their companions, the many thousands of men, are like the evil states that arise by way of being factors of consciousness. The time of sending the message that the king's border region had revolted is like the time of informing the Teacher, when defilements have arisen regarding an object, saying: "Venerable sir, a defilement has arisen in me." The giving of wealth, saying "Seize them without hesitation," is like the King of the Dhamma's instruction of the meditation subject, saying "Restrain the defilements, monks." The time of slaying the five bandit chiefs together with their retainers is like the abandoning of the five unwholesome types of consciousness associated with the path of stream-entry.

Again, the sending of the report to the king is like the announcement to the Perfectly Enlightened One of the qualities attained. The giving of wealth again, saying "Seize the rest as well," is like the Blessed One's instruction of insight for the path of once-returning. The weakening of the two bandit chiefs together with their retainers by the second assault is like the attenuation of the two types of consciousness accompanied by displeasure, together with their associated states, by the path of once-returning.

Again, the sending of the report to the king is like the announcement to the Teacher of the qualities attained. The giving of wealth again, saying "Seize them without hesitation," is like the Blessed One's instruction of insight for the path of non-returning. The slaying of the two bandit chiefs together with their retainers by the third assault is like the abandoning of the two types of consciousness accompanied by displeasure, together with their associated states, by the path of non-returning.

Again, the sending of the report to the king is like the announcement to the Truth-finder of the qualities attained. The giving of wealth again, saying "Seize them without hesitation," is like the Blessed One's instruction of insight for the path of arahantship. Just as from the time of slaying the five bandit chiefs together with their retainers by the fourth assault, the province became secure, so by the path of arahantship, when the five unwholesome types of consciousness together with their associated states have been abandoned, from the time of the abandoning of the twelve unwholesome types of consciousness, there is no further arising of unwholesome states by way of being factors of consciousness. Just as the king, victorious in battle, surrounded by his company of ministers, enjoyed great prosperity in the excellent palace, so it should be understood that the King of the Dhamma,

surrounded by those with taints destroyed, experiences the happiness of fruition attainment as wished in the attainment happiness distinguished as voidness, signlessness, and desirelessness.

The Exposition of the Term "Wholesome States" is concluded.

Unwholesome Term

Discussion of the Enumeration of Dhammas Section

The First Consciousness

365. Now, in order to analyse and show the unwholesome mental state terms, the passage beginning with "What mental states are unwholesome?" is commenced. Therein, the classification of the sections such as the determination of mental states, and the determination of meaning of the terms that have come above, should be understood in the same manner as stated above. However, we shall describe only the distinctive points in each case. Therein, in the determination of occasion, first, since there is no division of planes for the unwholesome as there is for the wholesome, therefore, even though it is exclusively of the sense-sphere, it is not stated as "sense-sphere." Regarding "associated with wrong view," herein, view itself is "view-gone-to," just as in "excrement-gone-to, urine-gone-to" and so forth. Or, because there is nothing to be gone to, it is merely the going of view, thus too it is "view-gone-to." That which is associated with that is "associated with wrong view."

Therein, the arising of this wrong seeing, called wrong view, should be understood through such causes as hearing of untrue teachings, association with bad friends, unwillingness to see noble ones, and unwise attention. For it should be understood that this arises through hearing of those untrue teachings connected with views and doctrines, with hearing preceded by esteem, gone beyond the middle way, devoid of examination; through association with bad friends who are corrupted in view, which association is called inclination towards them; through unwillingness to see noble ones such as the Buddha and good persons; through being unskilled in noble teachings classified as the four foundations of mindfulness and so forth; through indiscipline called the classification of restraints in noble teachings and good persons' teachings classified as Pātimokkha restraint, sense-faculty restraint, mindfulness restraint, knowledge restraint, and abandonment restraint; through unwise attention cultivated by those very causes; and through devotion to superstitious omens and the like. The unprompted nature of this consciousness should be understood in the same manner as stated above.

In the section on the enumeration of mental states, "contact" means contact that is co-arisen with unwholesome consciousness. The same method applies to feeling and so on as well. Thus, the only distinction of these from the former is that they are merely unwholesome.

"There is unified focus of mind" means that there is unified focus of mind through the state of being undistracted even in killing living beings and so forth. For people, having concentrated the mind and being undistracted, strike weapons upon the

bodies of living beings without missing; well-concentrated, they steal others' belongings; with a mind of single purpose, they engage in sexual misconduct. Thus, there is unified focus of mind even in the occurrence of the unwholesome.

"Wrong view" means a view that is not in accordance with reality, or because of grasping wrongly, a false view is wrong view. Because it brings no benefit, a view despised by the wise is also wrong view. In the case of wrong thought and so on too, the same method applies. Furthermore, they see wrongly by means of it, or one oneself sees wrongly, or it is merely wrong seeing - thus it is wrong view. It has the characteristic of unwise adherence, the function of grasping, the manifestation of wrong adherence, and the proximate cause of unwillingness to see noble ones and the like. It should be regarded as the supreme fault. In wrong thought and the rest, the only distinction is merely the word "wrong." The remainder should be understood in the same manner as stated in the section on the wholesome.

Regarding "the power of shamelessness" and "the power of moral fearlessness," herein, the meaning of "power" will become clear in the section on the exposition. But regarding the others - One who does not feel shame is shameless. The state of being shameless is shamelessness. The absence of moral dread is moral fearlessness. Among these, shamelessness has the characteristic of not being disgusted by bodily misconduct and the like, or the characteristic of being without shame. Moral fearlessness has the characteristic of not being alarmed by those very same things, or the characteristic of not being frightened. Shamelessness itself as a power is the power of shamelessness. Moral fearlessness itself as a power is the power of moral fearlessness. This is the meaning here in brief. The detail, however, should be understood by way of the opposites stated above.

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 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). Of these, greed has the characteristic of grasping the object, like monkey-lime; its function is clinging, like a piece of meat thrown onto a hot pan; it manifests as not relinquishing, like the dye of lamp-black oil; its proximate cause is seeing enjoyment in things that are subject to the fetters. It should be regarded as growing in the manner of a river of craving, like a swift-flowing river towards the great ocean, it carries one only to the lower realms.

Delusion has the characteristic of mental blindness, or the characteristic of unknowing; its function is non-penetration, or the function of concealing the true nature of the object; it manifests as wrong practice, or manifests as darkness; its proximate cause is unwise attention. It should be regarded as the root of all unwholesome states.

Others covet by means of it, or one covets oneself, or it is merely the state of coveting - thus it is covetousness (abhijjhā). It has the characteristic of desiring to make others' possessions one's own, its function is seeking in that manner, it manifests as being directed towards others' possessions, its proximate cause is delight in others' possessions. For it presents itself as being directed towards others' possessions. And it occurs when there is delight in those possessions; it should be regarded as the stretching out of the mind's hand towards others' possessions.

Regarding "there is serenity" etc., serenity is the calming of distraction in other tasks. Exertion is that which upholds the mind in the occurrence of unwholesome states. It does not scatter - thus it is non-distraction (avikkhepa).

In this consciousness, faith, mindfulness, wisdom, and the six pairs - these mental states are not included. Why? In a faithless consciousness, there is no confidence. Therefore, faith is not included. But do those who hold wrong views not believe in their own respective teachers? They do believe. However, that is not faith; it is merely the acceptance of words. In reality, it is either investigation or wrong view. In a consciousness devoid of mindfulness, mindfulness does not exist - thus it is not included. Do those who hold wrong views not remember actions done by themselves? They do remember. However, that is not mindfulness. It is merely the occurrence of unwholesome consciousness in that manner. Therefore, mindfulness is not included. Then why is "wrong mindfulness" stated in the suttas? Since the unwholesome aggregates are devoid of mindfulness and are opposed to mindfulness, the teaching there was given by way of convention for the purpose of completing the wrong path and the wrong states. But in the absolute sense, it does not exist. Therefore, it is not included. In a blindly foolish consciousness, wisdom does not exist - thus it is not included. Do those who hold wrong views not possess the wisdom of deception? There is. However, that is not wisdom; it is called deceit. In reality, it is nothing but craving. This consciousness, however, is agitated, heavy, burdensome, harsh, rigid, unwieldy, ailing, crooked, and twisted. Therefore, the six pairs beginning with tranquillity are not included.

Having thus shown the thirty-two terms that have been included in the canonical text in the order of terms by way of mental factors, now in order to show the or-whatever-states, he said "or whatever other at that time" etc. Therein, in all unwholesome types of consciousness, desire, resolution, attention, conceit, envy, avarice, sloth, torpor, restlessness and worry - these ten alone are or-whatever-states, being found in the suttas, stated as appearing in the sutta passages. However, in this type of consciousness, desire, resolution, attention and restlessness - these four alone, reckoned as invariable factors, are or-whatever-states.

Therein, desire and the rest should be understood in the same manner as stated above. For those are wholesome, while these are unwholesome. The other, however - the state of one who is restless is "restlessness." It has the characteristic of non-tranquillity of mind, like water disturbed by the impact of wind; the function of unsteadiness, like a flag or banner swaying from the impact of wind; the manifestation of agitation, like ashes thrown up by the impact of a stone; and has unwise attention regarding non-tranquillity of mind as its proximate cause. It should be seen as mental distraction.

Thus, the thirty-two beginning with contact, and the four stated by way of or-whatever-states - altogether in this section on the enumeration of mental states there are thirty-six terms of mental states. Excluding the four invariable factors, only thirty-two have been included in the canonical text. By way of inclusive reckoning, herein there are sixteen mental states: the contact pentad, applied thought, sustained thought, joy, unified focus of mind, the energy faculty, the life faculty, wrong view, shamelessness, moral fearlessness, greed and delusion.

Among those sixteen, seven mental states are undivided and nine are divided. Which seven? Contact, perception, volition, sustained thought, joy, the life faculty and delusion - these seven are undivided. Feeling, consciousness, applied thought, unified focus of mind, the energy faculty, wrong view, shamelessness, moral fearlessness and greed - these nine are divided.

Among those, six mental states are divided in two places, one in three, one in four and one in six. How? Consciousness, applied thought, wrong view, shamelessness, moral fearlessness and greed - these six are divided in two places. Among those, firstly consciousness, when reaching the contact pentad, is stated as consciousness; when reaching the faculties, as the mind faculty. Applied thought, when reaching the factors of meditative absorption, is stated as applied thought; when reaching the path factors, as wrong thought. Wrong view, both among the path factors and among the courses of action, is just wrong view. Shamelessness, when reaching the powers, is stated as the power of shamelessness; when reaching the pair that destroys the world, as shamelessness. The same method applies to moral fearlessness as well. Greed, when reaching the root, is stated as greed. When reaching the course of action, as covetousness. These six are divided in two places.

Feeling, however, reaching the contact pentad, is stated as feeling; reaching the factors of meditative absorption, as happiness; reaching the faculties, as the pleasure faculty. Thus one single mental state is divided in three places.

Energy, however, when reaching the faculties, is stated as the energy faculty; when reaching the path factors, as wrong effort; when reaching the powers, as the power of energy; when reaching the supplementary pair, as exertion. Thus this one single mental state is divided in four places.

Concentration, however, when reaching the factors of meditative absorption, is stated as unified focus of mind; when reaching the faculties, as the concentration faculty; when reaching the path factors, as wrong concentration; when reaching the powers, as the power of concentration; when reaching the supplementary pair, in the second pair by way of a single factor as serenity, and in the third as non-distraction. Thus this one mental state is divided in six places.

All these mental states, however, form nine groups: by way of the contact pentad, by way of the factors of meditative absorption, by way of the faculties, by way of the path factors, by way of the powers, by way of the roots, by way of the courses of action, by way of the destroyers of the world, and by way of the supplementary pairs. Therein, what is to be said has already been stated in the exposition of the first unwholesome consciousness.

The account of the section on the exposition of dhammas is concluded.

Discussion of the Detailed Exposition Section

375. In the exposition section, in the exposition of unified focus of mind, first, "steadiness" and "position" - these two are merely synonyms for "stability." However, what was stated in the exposition of the wholesome, 'it stands having plunged into

and entered the object - this is "position", that does not apply here. For in the unwholesome, the unified focus of mind is weak - this has already been explained above.

384. The meaning such as "non-disturbance" being the opposite of disturbance that occurs by way of restlessness and doubt is also not applicable here. Rather, "non-disturbance" means it does not disturb the co-arisen states. It does not scatter - thus it is non-distraction (avikkhepa). The state of an undisturbed mind by way of unwholesome one-pointedness of consciousness is "the state of undisturbed mind." "The power of concentration" means it does not waver among the co-arisen states. "Wrong concentration" is because of settling in an improper manner - thus should the meaning here be understood.

385. The method stated above in the description of the energy faculty, beginning with 'and this is the exertion for the dispelling of sensual pleasures,' is not applicable here. The power of energy should be understood in the sense of unshakeability among co-arisen states.

386. In the exposition of wrong view, it is wrong view in the sense of seeing not in accordance with reality. This view has gone among views, it is called view-gone-to because of being included within the sixty-two views. The meaning of what is below has already been stated. It is the thicket of views in the sense of view itself being difficult to overcome, like thickets of grass, thickets of forest, and thickets of mountains. It is the wilderness of views in the sense of view itself being fraught with danger and fear, like the wilderness of robbers, the wilderness of wild beasts, the wilderness of deserts, the wilderness without water, and the wilderness of famine. In the sense of being pierced through by 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. It is the writhing of views because of the distorted writhing of view through grasping sometimes at eternalism and sometimes at annihilationism. For one who follows views is unable to establish himself in one position; sometimes he falls into eternalism, sometimes into annihilationism. View itself in the sense of binding is a mental fetter - thus the mental fetter of wrong view.

It is a grip because, like a crocodile and so forth seizing a man, it firmly grasps the object. Because of establishing, it is support-grasping. For this grips by being established through the force of its occurrence. One adheres by way of permanence and so on - thus adherence. Having transgressed the intrinsic nature of phenomena, one touches from outside by way of permanence and so on - thus adherence. A path contemptible because of bringing harm, or a path to the contemptible realms of misery - thus a wrong path. Because of being a path that is not exact, it is a wrong path. For just as a path taken by one confused about directions as being the path to such-and-such a village does not lead to that village, so too a view taken by one who follows views as being the path to a happy destination does not lead to a happy destination - thus, because of being a way not in accordance with reality, it is a wrong way. Because of having a wrong intrinsic nature, it is a wrong course. It is a sectarian ford because fools cross about therein, wandering around in that very place. It is a base of sectarian views because it is both a sectarian ford and a base for harm. Or it is also a base of sectarian views in the sense of being the birthplace of sectarians and in the sense of being their dwelling place. It is a perverse grip because it is a grip that

is a perversion, or because it is a grip arising from perversion; the meaning is a distorted grip.

387-388. In the expositions of shamelessness and fearlessness of wrongdoing, the meaning should be understood as the reverse of the exposition of moral shame and moral dread. However, among co-nascent mental states, the power of shamelessness and the power of fearlessness of wrongdoing should be understood only in the sense of not wavering.

389. In the expositions of greed and delusion, "it is greedy" thus it is greed. "Being greedy" means the mode of being greedy. The consciousness associated with greed, or the person, is greedy; the state of one who is greedy is the state of being greedy. "It is attached" thus it is passion. The mode of being attached is attachment. The state of one who is attached is the state of being attached. Covetousness is in the sense of coveting. The reason for the repeated use of the word "greed" has already been stated. It is unwholesome and it is a root, or it is the root of unwholesome states, thus it is an unwholesome root.

390. "Not knowing" and "non-seeing" are so called because they are the opposites of knowledge and seeing. "Non-full realisation" means that, having come face to face, it does not accord with, does not come together with, the Dhamma. One understands phenomena in a suitable manner - thus it is understanding. By being the opposite of that, it is non-understanding. Having connected with impermanence and so on, one does not understand fully - thus it is non-highest enlightenment. One understands what is non-existent and unequal - this too is non-highest enlightenment. "Non-penetration" means not penetrating the Dhamma of the Four Truths. "Non-inclusion" means not including even a single dhamma among form and so forth under the generality of impermanence and so forth. "Non-thorough investigation" means not thoroughly investigating that very dhamma. "Non-equal observation" means not observing equally. One does not look back towards the intrinsic nature of phenomena - thus it is non-reviewing.

"Non-realisation" means that, due to perverted conduct regarding wholesome and unwholesome actions, or due to the absence of grasping the intrinsic nature, not even a single action is directly realised by this, or there is no making direct realisation of any action by oneself. "Dullness" means that the mental continuum, which would be pure, clean, and bright when this does not arise, is corrupted and dulled by this. "Folly" is the state of being foolish. "One is deluded" (muyhati) thus it is delusion (moha). A stronger delusion is bewilderment (pamoha). "One is deluded all around" - thus it is confusion (sammoha). Because of being the opposite of true knowledge, it is not true knowledge - thus it is ignorance (avijjā). The meaning of mental flood and mental bond has already been stated. It lies latent in the sense of having become firmly established - thus it is an underlying tendency (anusaya). "Prepossession" means it obsesses and overwhelms the mind. "Bar" means that, due to the absence of grasping what is beneficial, it is unable to go towards what is beneficial, but rather it simply limps - the meaning is that it hobbles. Or it is a bar in the sense of being difficult to unfasten. Just as a bar reckoned as a great cross-bar is difficult to unfasten, so too this is like a bar - thus it is a bar. The remainder is of clear meaning. The inclusion section and the emptiness section should also be understood in meaning according to the method stated below.

The Second Consciousness

399. In the second consciousness, the word "with prompting" is the distinguishing feature. That too has the same meaning as stated above. Although this consciousness arises in one who, having aroused greed accompanied by pleasure regarding the six objects, clings in the manner of "a being, a being" and so forth, nevertheless, because it is prompted, it arises with effort and with a means - when a young man of good family desires a maiden from a family holding wrong view. They do not give the maiden, saying "you are of a different view." Then other relatives persuade them to give her, saying "whatever you do, he too will do the same." He goes with them to approach the sectarian teachers. From the very beginning he is doubtful. As time goes on, thinking "their practices are agreeable," he comes to approve of the doctrine and adopts the view - it should be understood that this is obtained at such a time.

Now here, among the "or-whatever" states, sloth-and-torpor is additional. Therein, the state of being sluggish is "sloth." The state of being torpid is "torpor"; the meaning is: the state of being contracted through lack of energy, and the destruction of capacity. Sloth and torpor together are sloth and torpor. Therein, sloth has the characteristic of lack of energy, the function of dispelling vigour, and the manifestation of sinking. Torpor has the characteristic of unwieldiness, the function of smothering, and the manifestation of drooping, or the manifestation of nodding and sleep. Both have as their proximate cause unwise attention regarding discontent, weariness, yawning, and so on.

The Third Consciousness

400. The third arises in one who, having generated greed accompanied by pleasure regarding the six sense objects, does not cling by way of 'a being, a being' and so forth, while watching displays of Nārāyaṇa, theatrical performances, wrestling matches, dancing shows, festivals and the like, or while being engaged in hearing pleasant sounds and so forth. Here, together with conceit, there are five invariable factors. Therein, 'conceit' is so called because one conceives. It has the characteristic of haughtiness, the function of self-exaltation, the manifestation of desire for prominence, the proximate cause of greed dissociated from wrong view, and it should be regarded as being like madness.

The Fourth Consciousness

402. The fourth arises in the very same kinds of situations as described, such as when they spit phlegm on one's head or scatter foot-dust, and one looks here and there with eagerness for the purpose of avoiding that, or when royal performers have come out and while the crowd is being pushed back, one looks through this or that gap - it arises in such situations as these. Here, however, together with sloth and torpor, there are seven 'or-whatever' states. In both cases, wrong view is excluded. Setting that aside, the enumeration of mental states should be understood in terms of the remainder.

The Fifth Consciousness

403. The fifth arises in one who, with respect to the six objects, having generated greed through the medium of neutral feeling, grasps by way of 'a being, a being' and so forth. Here, however, in place of pleasant feeling there is equanimity feeling, and the factor of joy is absent. All the rest is exactly the same as the first consciousness.

The Sixth Consciousness and Others

409-412. The sixth, seventh, and eighth should also be understood in the same manner as stated for the second, third, and fourth, with the substitution of feeling and the omission of the joy factor. In these eight types of consciousness accompanied by greed, both predominances are obtained, namely, conascence-predominance and object-predominance.

The Ninth Consciousness

413. The ninth arises in one who is displeased regarding the six sense objects, generating aversion. In the section on determination of occasion for this, firstly, the mind is corrupted, or because of inferior feeling the mind is despicable, thus "displeased" (*dummano*); the state of being displeased is displeasure (*domanassa*). "Accompanied by that" means accompanied by displeasure (*domanassasahagata*). Through the state of not finding pleasure, it strikes against the object, thus "aversion" (*paṭigha*). "Associated with that" means associated with aversion (*paṭighasampayutta*).

In the enumeration of mental states, in all three instances, only the feeling of displeasure has been mentioned. Therein, the term "feeling" has already been explained. Likewise, regarding the terms "pain" and "displeasure," as to their characteristic and so forth: displeasure has the characteristic of experiencing an undesirable object, or the function of partaking of an undesirable mode in whatever manner, the manifestation of mental affliction, and the proximate cause exclusively of the heart-base.

Among the root courses of action, just as in the previous types of consciousness it was stated "there is greed, there is covetousness," so here it is said "there is hate, there is anger." Therein, others are corrupted by it, or it itself is corrupted, or it is merely corruption - thus it is "hate" (*dosa*). It has the characteristic of ferocity, like a provoked venomous serpent; the function of spreading, like the falling of poison; or the function of burning its own support, like a forest fire; the manifestation of hostility, like an enemy who has gained an opportunity; the proximate cause of a basis for resentment - it should be regarded as like putrid urine mixed with poison.

By it the mind is afflicted, reaches a state of corruption, or it destroys discipline, conduct, physical beauty, welfare, happiness and so forth - thus it is "anger" (*byāpāda*). In meaning, however, this is just hate itself. Here, in the sequence of terms, there are twenty-nine terms. By the inclusion of those not explicitly included, there are fourteen. By means of these, the division into groups with and without analysis should be understood.

Among the "or-whatever" states, desire, determination, attention and restlessness are fixed. But with any one among envy, avarice and worry, they arise as five and five. Thus these three mental states are called variable "or-whatever" states. Among

these, "it envies" thus it is "envy" (issā). It has the characteristic of being envious of others' success, the function of not delighting therein, the manifestation of turning away from it, and the proximate cause of others' success. It should be regarded as a fetter. The state of being miserly is "avarice" (macchariya). It has the characteristic of concealing one's own successes, whether obtained or to be obtained; the function of not tolerating sharing those with others; the manifestation of shrinking away, or the manifestation of bitterness; and the proximate cause of one's own success. It should be regarded as ugliness of mind. What is done despicably is badly done (kukata). The state of that is "worry" (kukkucca). It has the characteristic of subsequent remorse, the function of sorrowing over what was done and what was not done, the manifestation of regret, and the proximate cause of what was done and what was not done. It should be regarded as like slavery. This is the distinction in the section on enumeration for now.

415. In the exposition section, in the exposition of feeling, "discomfort" should be understood as the opposite of comfort.

418. In the exposition of hate, "it hates" means hate. "Hating" (dussanā) means the manner of being hostile. "The state of having hated" (dussitattaṃ) means the state of having become hostile. Being corrupted in the sense of abandoning one's natural state is corruption (byāpatti). "Being corrupted" (byāpajjanā) means the manner of being corrupted. "One opposes" (virujjhati) thus it is opposition (virodha). "One opposes again and again" thus it is hostility (paṭivirodha). Or this is said by way of the manner of opposing and the manner of counter-opposing. One who is fierce is called ferocious, a hardened person; the state of such a one is ferocity. By this there is no well-established speech; it is only badly spoken and incomplete - thus it is harshness (asuropa). For at the time of anger there is no such thing as complete speech. Even if someone has it, that is immeasurable. Others, however, say it is "harshness" because of not producing tears, in the sense of not generating tears. That is without reason, because joy also does not generate tears. "Displeasure" is the absence of pleasure, being the opposite of the pleasure stated above. But since that belongs only to the mind, not to a being, therefore "of the mind" is stated. The remainder here and in the compendium and voidness sections should be understood in the same manner as stated above.

The Tenth Consciousness

421. The tenth arises with prompting, either for one who has been encouraged by others, or for one who has been reminded of others' offences, or for one who, having himself recollected others' offences, becomes angry.

Here too, in the order of terms there are twenty-nine, and by the inclusion of what was not included, there are only fourteen terms. However, among the or-whatever-states, sloth and torpor are also obtained. Therefore, here, excluding envy, avarice, and worry, the four invariable factors and sloth and torpor - these six, together with any one among envy and the rest at the time of their arising, seven or-whatever-states arise at one moment. All the rest in all sections is just as in the ninth. However, in these two types of displeasure-consciousness, only conascence-predominance is obtained, not object-predominance. For one who is angry does not regard anything with esteem.

The Eleventh Consciousness

422. The eleventh arises at the time of the occurrence of doubt in one who is neutral by way of feeling regarding the six objects. In its determination of occasion, the term "associated with sceptical doubt" is new. Its meaning is - "associated with sceptical doubt" means associated with sceptical doubt. In the enumeration of mental states, only the term "there is sceptical doubt" is the distinction. Therein, "devoid of cure" is sceptical doubt (vicikicchā). Or, investigating intrinsic nature by means of it, one is troubled and wearied - thus sceptical doubt. It has the characteristic of doubt, the function of wavering, the manifestation of indecisiveness or the manifestation of not grasping with certainty, and has unwise attention as its proximate cause. It should be seen as creating an obstacle to practice.

Here, in the sequence of terms, there are twenty-three terms. By the inclusion of those not explicitly included, there are fourteen. By means of those, the determination of the groups with and without analysis should be understood. Attention and restlessness are the only two "or whatever" terms.

424. In the exposition of unified focus of mind in the descriptive section, since this weak consciousness here amounts to merely the stability of occurrence, therefore, without stating "composure" and so forth, only the single term "stability" of consciousness was stated. And for that very reason, in the summary section too, "faculty of concentration" and so forth was not stated.

425. In the exposition of sceptical doubt, uncertainty is so called by way of being uncertain. The act of being uncertain (kaṅkhāyaṇā) means the proceeding (āyaṇā) of uncertainty (kaṅkhā). For the preceding uncertainty brings about the subsequent uncertainty. Or this was said by way of manner. The mind endowed with uncertainty, because it is pervaded by uncertainty, is called "being uncertain." The state of that is "the state of being uncertain." Doubt (vimati) means it bends (namati). Sceptical doubt (vicikicchā) has its meaning as already explained. In the sense of trembling, it wavers in two ways - thus "uncertainty." By preventing practice, it is like a forked path - thus "crossroad." Wavering (saṃsayo) means it lies all around (samantato seti) due to the inability to settle upon one mode, through the occurrence of such thoughts as "Is this permanent or is this impermanent?" Due to the inability to grasp with certainty, it is not a definite grasping - thus "lack of definite grasping." Being unable to determine, it retreats from the object - thus "trembling." Being unable to plunge in, it crawls about from all sides - thus "crawling about." Non-penetration (apariyogāhanā) is due to the inability to fully penetrate. State of obstinacy (thambhitattaṃ) is due to the inability to proceed towards the object by way of determination; the meaning is the state of rigidity of consciousness. For sceptical doubt, having arisen, makes consciousness rigid. Since this, when arising, having taken the object, is as if scratching the mind, therefore it is called mental perplexity (manovilekho). The remainder is of manifest meaning everywhere.

The Twelfth Consciousness

427. In the determination of occasion for the twelfth, "associated with restlessness" means associated with restlessness. For this consciousness, having become neutral by way of feeling regarding the six objects, is restless. Here in the enumeration of mental states, in the place of 'doubt,' 'there is restlessness' has come. In the

sequence of terms, there are twenty-eight terms. By the inclusion of those not explicitly included, there are fourteen. According to those, the arrangement of groups with analysis and without analysis should be understood. Resolution and attention are the only two 'or-whatever' states.

429. In the description of restlessness in the descriptive section, "of consciousness" means not of a being, not of a person. "Restlessness" means the agitated mode. "Non-appeasement" means lack of tranquillity. "Distraction of the mind" means mental distraction. "Turmoil of consciousness" means the state of consciousness being agitated, like a runaway carriage or a runaway ox and so forth. By this, the writhing regarding a single object is spoken of. For restlessness agitates regarding a single object, whilst doubt agitates regarding diverse objects. The remainder in all sections should be understood in the same manner as stated above.

Now there is a miscellaneous determination regarding this pair of consciousnesses. "How many are the consciousnesses that roll on regarding an object?" If asked thus, it should be said "just these two." Therein, the consciousness accompanied by doubt rolls on invariably, whilst the consciousness accompanied by restlessness rolls on having gained a foothold, because it has obtained resolution. Just as when two gems, one round and one square, are set rolling on a slope and released, the round gem rolls on invariably, whilst the square one rolls on gaining a foothold at each point, so should this be understood in the same way. In all of them, the classification into inferior and so forth has not been extracted, because all of them are invariably inferior. The conascent predominance, even though obtainable, has not been extracted, because the method has been shown above. However, here there is no predominance of investigation, because of the absence of knowledge. In the last pair, there is no other predominance either. Why? Because they do not arise making any mental state predominant, and because it is rejected in the Paṭṭhāna.

However, when action is accumulated by these twelve unwholesome consciousnesses, setting aside the one accompanied by restlessness, the remaining eleven alone draw in rebirth-linking. If the consciousness accompanied by doubt, which is weak and has not obtained resolution, draws in rebirth-linking, why does the consciousness accompanied by restlessness, which has obtained resolution and is strong, not draw it in? Because of its not being abandonable by seeing. For if it were to draw in rebirth-linking, it would come under the category of "abandonable by seeing." Therefore, setting that aside, the remaining eleven draw it in. For among those, when action is accumulated by any one of them, rebirth-linking occurs in the four woeful states through that volition. Among the unwholesome resultants, it takes rebirth-linking through the rootless mind-consciousness-element accompanied by equanimity. The giving of rebirth-linking for the other one too would be right here. But since this does not exist, it does not come under the category of "abandonable by seeing."

The Exposition of the Term "Unwholesome States" is concluded.

Indeterminate Term

Rootless Wholesome Resultant

431. Now, in order to analyse and show the indeterminate term, the passage beginning with "What mental states are indeterminate?" has been commenced. Therein, the indeterminate is fourfold - resultant, functional, materiality, and nibbāna. Among these, the resultant-indeterminate. Even within the resultant-indeterminate, the wholesome resultant. Even within that, the limited resultant. Even within that, the rootless. Even within that, the fivefold consciousness. Even within that, eye-consciousness in the order of sense-doors. In order to illustrate even its arising by way of the uncommon kamma-condition alone, setting aside the common conditions such as sense-door and object, the passage beginning with "as a result of wholesome action of the sensual sphere having been done" has been stated. Therein, "having been done" means by reason of having been done. "Having been accumulated" means by reason of having been amassed, by reason of having been augmented. "Eye-consciousness" means consciousness of the eye which is its cause, or consciousness that occurs from the eye, or consciousness dependent upon the eye - thus it is eye-consciousness. The same method applies to ear-consciousness and the rest that follow.

Therein, eye-consciousness has the characteristic of cognising visible form while being dependent on the eye, its function is to take only visible form as object, its manifestation is as a state directed towards visible form, and its proximate cause is the departure of the functional mind-element that has visible form as object. Those that follow - ear-, nose-, tongue-, and body-consciousness - have the characteristics of cognising sound and so forth while being dependent on the ear and so forth, their functions are to take only sound and so forth as objects, their manifestations are as states directed towards sound and so forth, and their proximate causes are the departures of the functional mind-elements that have sound and so forth as objects.

Here, in the order of terms, there are ten terms. By the inclusion of what is not explicitly taken up, there are seven. Among these, five are undivided, and two are divided. Among these, consciousness is divided in two places - by way of the contact pentad and by way of the faculties; feeling is divided in just three - by way of the contact pentad, the factors of meditative absorption, and the faculties. The groups too are just these three. The "or-whatever" category is attention alone.

436. In the exposition section, eye-consciousness is called "pure" with reference to the physical base. For wholesome consciousness is called "pure" due to its own purity, unwholesome consciousness due to its flowing from the life-continuum, and resultant consciousness due to the purity of the physical base.

439. In the description of one-pointedness of mind, only a single term "steadiness of mind" is stated. For this too is a weak consciousness; only mere occurrence-steadiness is obtained here, it is unable to reach the state of "stability and firmness." In the summary section, the factors of meditative absorption and path factors are not extracted. Why? For a meditative absorption is so called when applied thought is the last factor, and a path is so called when a root-condition is the last factor. By nature, factors of meditative absorption are not obtained in a consciousness without applied thought, and path factors are not obtained in a rootless consciousness. Therefore, here neither of the two is extracted. The aggregate of mental activities here too is analysed as having only four factors. The emptiness section is just the ordinary one. The descriptions of ear-consciousness and so forth should also be understood in this

same manner.

For in the case of eye-consciousness and so forth, only "equanimity" is analysed, while in body-consciousness "pleasure" - this is the distinction here. And that distinction should be understood as being due to the impact. For in the four doors beginning with the eye-door, derived matter strikes against derived matter; when derived matter strikes against derived matter, the friction of counter-impact is not strong. It is as though, having placed four balls of cotton wool upon four anvils, one were struck only by the cotton balls - there is merely a touch. Feeling remains in a neutral position. But at the body-door, an external great-element object, having struck the internal body-sensitivity, rebounds against the great elements that are the support of the sensitivity. Just as when, having placed a ball of cotton wool on the top of an anvil, one striking with a hammer cuts through the cotton ball and the hammer strikes the anvil - the friction is strong - even so the friction of counter-impact is strong. When the object is desirable, body-consciousness accompanied by pleasure arises; when undesirable, accompanied by pain.

However, for these five types of consciousness, the base, door, and object are invariably fixed; there is no shifting of base and so forth here. For wholesome-resultant eye-consciousness, taking the eye-sensitivity as its base, accomplishing the function of seeing with regard to a desirable or moderately desirable visible object originating from the four causes, matures while standing at the eye-door. Ear-consciousness and so forth, taking ear-sensitivity and so forth as their bases, accomplishing the functions of hearing, smelling, tasting, and touching with regard to desirable and moderately desirable sounds and so forth, mature while standing at the ear-door and so forth. But sound here originates from only two causes.

455. In the exposition of mind-element, mind itself is an element - mind-element - in the sense of being void of intrinsic nature and without a being. It has the characteristic of cognising visible form and so on immediately after eye-consciousness and so on, the function of receiving visible form and so on, the manifestation as being in such a state, and the proximate cause of the departure of eye-consciousness and so on. Here, in the enumeration of mental states, there are twelve terms. By the inclusion of those not included, there are nine. Among these, seven are without analysis and two are with analysis. Resolution and attention are the two that are of the "or whatever" type. The exposition of applied thought is set down up to "fixing upon." But since this consciousness is neither wholesome nor unwholesome, therefore neither "right intention" nor "wrong intention" is stated. In the compendium section, although the factor of meditative absorption is obtainable, it has fallen into the stream of the five types of sense-consciousness and gone. But the path factor is simply not obtainable, therefore it is not extracted. The emptiness section is just the ordinary one. The physical base of this consciousness is fixed, being only the heart-base. The doors and objects are unfixed. Therein, although the doors and objects vary, the function is one. For this has only the function of receiving. For this, occurring at the five doors with respect to the five objects, matures as receiving. When the wholesome-resultant eye-consciousness and so on have ceased, immediately after them it receives the very same visible-form objects and so on that have reached that stage.

469. In the expositions of the mind-consciousness element, in the first mind-consciousness element the term 'joy' is additional. The feeling too is 'pleasant' feeling. For this occurs only with a desirable object. The second mind-consciousness element occurs with a desirable-neutral object. Therefore, therein the feeling is 'equanimity'. The terms are just similar to the exposition of the mind element. In both cases, the factors of meditative absorption are not extracted precisely because they have fallen into the stream of the five types of consciousness and gone along with it. The path factors are not obtained at all. The remainder should be understood by the method stated everywhere. As regards characteristic and so forth, however, this mind-consciousness element of both kinds should be understood as rootless resultant, having the characteristic of cognising six objects, having the function of investigating and so forth, manifesting as the state of being such, and having the heart-base as its proximate cause.

Therein, the first ripens in two situations. For at the five sense-doors, immediately after wholesome-resultant eye-consciousness and so forth, when the resultant mind element has received that object and ceased, it ripens standing at the five doors while accomplishing the function of investigating with regard to that very object. But at the six doors, when the object is strong, it ripens as registration-consciousness. How? Just as in a swift current, when a boat is going across, the water, having been cut through, follows the boat for a short distance and then goes along with the current as before, even so at the six doors, when a strong object is enticing and has come into range, javana runs its course. When that javana has run its course, it is the turn of the life-continuum. But this consciousness, without giving way to the life-continuum, takes the object apprehended by javana and, having occurred for one or two mind-moments, descends into the life-continuum itself. The simile should be elaborated in the same way for a herd of cattle crossing a river. Thus this, because it takes the very object apprehended by javana, ripens as what is called registration-consciousness.

The second, however, ripens in five situations. How? In the human world, firstly, it ripens as relinking at the time of taking up relinking for those blind from birth, deaf from birth, dumb from birth, mad from birth, hermaphrodites, and eunuchs. When relinking has passed, it ripens as life-continuum for as long as life lasts. It ripens in these five situations: as investigating in the cognitive process of five sense-objects with a desirable-neutral object, as registration-consciousness at the six doors when the object is strong, and as death-consciousness at the time of death.

The Pair of Mind-Consciousness-Elements is concluded.

Description of the Eight Great Resultant Consciousnesses

498. Now, to show the eight great resultant consciousness, "Again, what mental states are indeterminate?" etc. has been begun. Therein, in the canonical text, having shown only the method, all the sections have been abbreviated. Their meaning should be understood in the same way as stated below. However, what is distinctive here, to show that, "non-greed is an indeterminate root" etc. has been stated. What has not been stated should be understood thus - the classification of action-doors, courses of action, and bases of meritorious activity that was stated in the sensual-sphere wholesome states does not exist here. Why? Because they do not generate

intimation, because they are not of the nature of resultant states, and because they do not occur in that way. Also, the compassion and sympathetic joy that were stated among the "as the case may be" states do not exist among the resultant states, because they have beings as their object. For sensual-sphere resultant states have exclusively limited objects. And not only compassion and sympathetic joy, but the abstinences also do not exist here. For it has been said: "The five training rules are wholesome only."

And the arrangement of unprompted and prompted here should be understood from the wholesome and from the distinction of conditions. For the resultant of unprompted wholesome is only unprompted, and of prompted, prompted. And that arisen through strong conditions is unprompted, through the other conditions, the other. Even regarding the classification into inferior etc., these are not called inferior, middling, or superior, because they are not produced by desire etc. that are inferior, middling, or superior. However, the resultant of inferior wholesome is inferior, of middling is middling, and of superior is superior. And the predominant factors do not exist here. Why? Because they should not be produced by making desire etc. take the lead. Everything else is the same as stated in the eight wholesome states.

Now the place of ripening of these eight great resultant consciousness should be understood. For these ripen in four places - at rebirth-linking, in the life-continuum, at death, and as registration. How? First, among human beings and sensual-sphere deities, for those with merit who have two roots or three roots, they ripen by becoming rebirth-linking at the time of taking rebirth-linking. When the rebirth-linking has passed, in the course of existence, for sixty or eighty years or an incalculable lifespan, by becoming life-continuum; when a strong object comes into the range of the six doors, by becoming registration; and at the time of death, by becoming death-consciousness. Thus they ripen in four places.

Therein, all omniscient bodhisattas, at the taking of their final rebirth-linking, take rebirth-linking with the first great resultant consciousness accompanied by pleasure, with three roots, unprompted. That, however, is the resultant of the consciousness that has friendliness as its preliminary part. Through the rebirth-linking given by that, the lifespan is incalculable. But it changes according to the era. But the Elder Mahāsīva said - "That accompanied by equanimity is stronger than that accompanied by pleasure. They take rebirth-linking with that. For those whose rebirth-linking is taken with that have great aspirations. They are not elated even regarding divine objects, like the Elder Tipiṭaka Cūḷanāga and others." But in the commentary - having rejected this as "this is the Elder's wish," saying "there is no such thing," it is said: "The practice of benevolence of omniscient bodhisattas is strong, therefore they take rebirth-linking with the consciousness that is the resultant of sensual-sphere wholesome having friendliness as its preliminary part, accompanied by pleasure, with three roots, unprompted."

Discussion of the Analysis of Resultants

Now the matrix for the discussion on the extraction of resultants should be established - The Elder Tipiṭaka Cūḷanāga first said - From a single wholesome volition, sixteen resultant consciousness arise. Herein itself there is also the twelvefold course and the rootless octad. The Elder Mahādatta, resident of Moravāpi,

however said - From a single wholesome volition, twelve resultant consciousness arise. Herein itself there is also the tenfold course and the rootless octad. The Elder Tipiṭaka Mahādharmarakkhita said - From a single wholesome volition, ten resultant consciousness arise; herein itself there is the rootless octad.

At this point they took up what is called the Sāketa question. It is said that in Sāketa, lay followers, having sat down in a hall, raised a question: "When action has been accumulated by a single volition, is there one rebirth-linking or many?" Having raised the question and being unable to decide it, they approached the elders who were specialists in Abhidhamma and asked them. The elders made them understand: "Just as from a single mango seed only one sprout emerges, so there is only one rebirth-linking." Then one day, "When action has been accumulated by diverse volitions, are the rebirth-linkings many or one?" Having raised the question and being unable to decide it, they asked the elders. The elders made them understand: "Just as when many mango seeds are planted, many sprouts emerge, so there are indeed many rebirth-linkings."

Furthermore, at this point what is called the description of predominance was taken up. For in these beings, greed too is predominant, hate too, and delusion too; non-greed too, non-hate too, and non-delusion too. Who determines their state of predominance? The prior cause determines it. The diversity occurs at the very moment of accumulating action. How? "For one in whom, at the moment of accumulating action, greed is strong and non-greed is weak, non-hate and non-delusion are strong and hate and delusion are weak - his weak non-greed is unable to overcome greed, but non-hate and non-delusion, being strong, are able to overcome hate and delusion. Therefore, he, having been reborn through the rebirth-linking given by that action, is greedy, of pleasant disposition, non-angry, yet wise with knowledge like a diamond."

"For one in whom, at the moment of accumulating action, greed and hate are strong, non-greed and non-hate are weak, non-delusion is strong and delusion is weak - he, by the same method, is both greedy and hateful, yet wise with knowledge like a diamond, like the Elder Dattābhaya.

"For one in whom, at the moment of accumulating action, greed, non-hate, and delusion are strong, and the others are weak - he, by the same method, is both greedy and dull, yet of pleasant disposition and non-angry.

"Likewise, for one in whom, at the moment of accumulating action, all three - greed, hate, and delusion - are strong, and non-greed and the rest are weak - he, by the same method, is greedy, hateful, and deluded.

"For one in whom, at the moment of accumulating action, non-greed, hate, and delusion are strong, and the others are weak - he, by the same method, has few defilements, is unmoved even upon seeing a divine object, yet is hateful and of slow wisdom.

"For one in whom, at the moment of accumulating action, non-greed, non-hate, and delusion are strong, and the others are weak - he, by the same method, is both non-greedy and of pleasant disposition, yet is dull.

"Likewise, for one in whom non-greed, non-hate and non-delusion are strong at the

moment of accumulating action, and the others are weak, by the same method as before, he is both ungreedy and wise, but he is corrupt and wrathful.

"For one in whom all three - non-greed and the rest - are strong at the moment of accumulating action, and greed and the rest are weak, he is ungreedy, uncorrupt and wise, like the Elder Mahāsaṅgharakkhita."

Furthermore, at this point, what is called the description of roots was taken up. For three-rooted action gives three-rooted, two-rooted and rootless resultant. Two-rooted action does not give three-rooted resultant, but gives the other. Through three-rooted action, rebirth-linking is either three-rooted or two-rooted. It is not rootless. Through two-rooted, it is either two-rooted or rootless. It is not three-rooted. Unprompted wholesome gives both unprompted and prompted resultant. Prompted gives both prompted and unprompted resultant. Feeling should be changed according to the object. Registration should be determined by the javana.

Now the sixteen-fold course and so forth should be understood in the doctrine of each elder. For one whose rebirth-linking was taken by the first great resultant consciousness similar to the first sensual-sphere wholesome, who, having emerged from the womb, has reached the state of being capable of establishing restraint and non-restraint, when a desirable object comes into range at the eye-door, if the life-continuum is not adverted by the functional mind-element, there is no limit to the objects that pass by. Why does this happen? Because of the weakness of the object. This, for now, is one fruitless course.

But if it adverts the life-continuum, when the life-continuum has been adverted by the functional mind-element, it is not possible that it would stop midway without reaching determining, having halted at eye-consciousness, or at receiving, or at investigating. But having stood in the mode of determining, one or two consciousnesses occur. Then, having gained repetition, having stood at the javana stage, it sinks back into the life-continuum. This too happens only because of the weakness of the object. This course is obtained at the time of saying such things as "It is as if I have seen, it is as if I have heard." This too is the second fruitless course.

In another case, when the life-continuum has been adverted by the functional mind-element, process consciousnesses arise and javana runs its course. But at the end of the javana, it is the turn of registration. Without that having arisen, it sinks into the life-continuum. Herein this is the simile - Just as when a dam is built in a river and water is directed towards a great canal, the water goes and fills the fields on both banks, and the excess, escaping through crab-channels and the like, flows back into the river itself - so should this be seen. Herein, the time of the flow of water in the river is like the time of the life-continuum process flow. The time of building the dam is like the time of the adverting of the life-continuum by the functional mind-element. The time of the flow of water in the great canal is like the occurrence of process consciousnesses. The filling of the fields on both banks is like the javana. The water escaping through crab-channels and the like and flowing back into the river is like the sinking back into the life-continuum after the javana has run its course without registration having arisen. Thus there is no limit to the number of consciousnesses that sink into the life-continuum. This too happens only because of the weakness of the object. This is the third fruitless course.

But if a strong object has come into range, when the life-continuum has been adverted by the functional mind-element, eye-consciousness and so forth arise. At the impulsion stage, however, the first sensual-sphere wholesome consciousness, having become impulsion, impels for six or seven occasions and gives the turn to the registration. When the registration establishes itself, a similar great resultant consciousness establishes itself. This receives two names - because of being similar to the rebirth-linking consciousness, it is called "root life-continuum," and because it has taken the object that was taken by the impulsion, it is called "registration." In this case, eye-consciousness, receiving, investigating, and registration - these four resultant consciousnesses are included in the reckoning.

But when the second wholesome consciousness becomes impulsion, then a similar second resultant consciousness, having become registration, establishes itself. And this receives two names. Because of being dissimilar to the rebirth-linking consciousness, it is called "visiting life-continuum," and by the same method as before, "registration." Together with this, the previous four become five.

But when the third wholesome consciousness becomes impulsion, then a similar third resultant consciousness, having become registration, establishes itself. This too, by the same method as stated, receives two names: "visiting life-continuum" and "registration." Together with this, the previous five become six.

But when the fourth wholesome consciousness becomes impulsion, then a similar fourth resultant consciousness, having become registration, establishes itself. This too, by the same method as stated, receives two names: "visiting life-continuum" and "registration." Together with this, the previous six become seven.

But when a "moderately desirable object" comes into range at that door, there too, by the same method as stated, three fruitless courses are obtained. But since feeling changes according to the object, therefore there the investigating is accompanied by equanimity. And at the conclusion of the four great wholesome impulsions accompanied by equanimity, four great resultant consciousnesses accompanied by equanimity alone establish themselves as registration. These too, by the same method as stated, receive two names: "visiting life-continuum" and "registration." They are also called "subsequent life-continuums." Thus these five, together with the previous seven, become twelve. Thus there are twelve at the eye-door, and twelve each at the ear-door and so forth, making exactly sixty. Thus, when action has been accumulated by a single volition, exactly sixty resultant consciousnesses arise. But by inclusive reckoning, there are twelve at the eye-door, and four for ear-, nose-, tongue-, and body-consciousnesses, making sixteen.

At this point they took up the simile of the mango -A certain man, it is said, having covered himself including his head, lay down and slept at the foot of a fruiting mango tree. Then a ripe mango, having loosened from its stalk, as if brushing his earlobe, fell to the ground with a thud. He, having been awakened by that sound, opened his eyes and looked. Then, having stretched out his hand, he took the fruit, squeezed it, smelt it, and ate it.

Therein, the time of that man sleeping at the foot of the mango tree is like the time of being endowed with the life-continuum. The time of the ripe mango falling from the stalk, as if brushing past his ear, is like the time of the object striking the sense

faculty. The time of being awakened by that sound is like the time of the life-continuum being turned by the functional mind-element. The time of opening the eyes and looking is like the time of eye-consciousness accomplishing the function of seeing. The time of stretching out the hand and grasping is like the time of the object being received by the resultant mind-element. The time of grasping and squeezing is like the time of the object being investigated by the resultant mind-consciousness element. The time of smelling is like the time of the object being determined by the functional mind-consciousness element. The time of enjoying is like the time of javana experiencing the flavour of the object. What does this simile illustrate? The function of the object is merely to strike the sense faculty. When the sense faculty is struck by that, the function of the functional mind-element is merely the turning of the life-continuum, of eye-consciousness merely seeing, of the resultant mind-element merely the receiving of the object, of the resultant mind-consciousness element merely the investigating of the object, of the functional mind-consciousness element merely the determining of the object. But it illustrates that it is exclusively javana that experiences the flavour of the object.

And here there is no agent or instigator whatsoever who says "You be the life-continuum, you be the adverting, you be the seeing, you be the receiving, you be the investigating, you be the determining, you be the javana."

At this point, however, they took up what is called the fivefold natural order -the natural order of seeds, the natural order of seasons, the natural order of action, the natural order of phenomena, and the natural order of mind. Therein, the upward growth of the horse-gram plant, the winding of the southern creeper around a tree from the south, the facing towards the sun of sunflower blossoms, the growing of the māluva creeper towards trees, and the existence of a hole at the top of a coconut - the giving of corresponding fruit by each respective seed is called the natural order of seeds. At each respective season, the simultaneous bearing of flowers, fruits, and sprouts by those respective trees is called the natural order of seasons. Three-rooted action gives three-rooted, two-rooted, and rootless resultant. Two-rooted action gives two-rooted and rootless resultant, but does not give three-rooted - thus the giving of corresponding resultant by each respective action is called the natural order of action.

There is also a natural order of action by way of resultant resembling the action. To illustrate this, they relate this story - In the time of the Perfectly Enlightened One, a village at the gate of Sāvattthī caught fire. From there, a blazing bundle of grass rose up and fastened upon the neck of a crow going through the sky. It fell to the ground crying out and died. In the great ocean too, a ship stood still without moving. Not seeing anything below that was obstructing it, they cast lots with the black-luck stick. It fell into the hand of the sailor's own female lay follower. Then they said: "For the sake of one person, let not all perish; let us throw her into the water." The sailor said: "I shall not be able to see her floating in the water," and having had a pot of sand tied to her neck, had her thrown in. At that very moment, the ship sped forth like a released arrow. A certain monk was dwelling in a cave. A great mountain peak fell and blocked the entrance. On the seventh day it moved away of its own accord. While the Perfectly Enlightened One was sitting in Jeta's Grove and teaching the Dhamma,

they reported these three incidents all at once. The Teacher, bringing up the past and showing that "This was not done by others; it was action done by them themselves," said -

The crow, in a previous existence, having been a human being and being unable to tame a vicious bull, tied a straw rope around its neck and set it on fire. The bull died from that very act. Now that action did not allow him to escape even while going through the sky. That woman too, in a previous existence, was just a woman. A dog, having become familiar with her, would go with her when she went to the forest, and would come back with her. People mocked her saying "Our dog-hunter has gone out now." She, being distressed by that, unable to keep the dog away, tied a pot of sand around its neck and threw it into the water. That action did not allow her to escape in the middle of the ocean. That monk too, in a previous existence, having been a cowherd, blocked the entrance of a hole into which a monitor lizard had entered with a handful of broken branches. Then on the seventh day, he came himself and opened it. The monitor lizard came out trembling. Out of compassion, he did not kill it. That action did not allow him to escape when he had entered and sat within the mountain cave. Combining these three stories, he spoke this verse:

"Not in the sky, not in the middle of the ocean,
Not by entering a mountain cleft;
There is found no place in the world,
Where standing one could be freed from evil deeds."

This too is indeed called the fixed order of action. Other stories of such a kind should also be told.

However, the trembling of the ten thousand world-systems at the taking of rebirth-linking by Bodhisattas, at the emergence from the mother's womb, at the full enlightenment, at the Truth-finder's turning of the Wheel of the Dhamma, at the relinquishing of the life-formation, and at the final passing away - this is called the fixed order of phenomena.

However, when the sense faculty is struck by an object, "you be adverting, etc. you be impulsion" - there is no doer or instigator whatsoever, but by their own very nature, from the time the sense faculty is struck by the object, the functional mind-element consciousness turns the life-continuum, eye-consciousness accomplishes the function of seeing, resultant mind-element accomplishes the function of receiving, resultant mind-consciousness element accomplishes the function of investigating, functional mind-consciousness element accomplishes the function of determining, and impulsion experiences the flavour of the object - this is called the fixed order of consciousness. This is what is intended here.

Even when action has been accumulated by prompted three-rooted wholesome consciousness, or by unprompted and prompted wholesome consciousnesses accompanied by equanimity, the same method applies with rebirth-linking taken by corresponding resultant consciousnesses. In the case of the pair accompanied by equanimity, however, the occurrence should first be shown by way of a moderately desirable object, and afterwards shown by way of a desirable object.

Thus too, in each door there are twelve each, making sixty in all. By inclusive reckoning, sixteen resultant consciousnesses arise.

At this point they took up the simile of the five sugarcane mills. At the time of sugarcane crushing, it is said, eleven mill-workers set out from a village and, seeing a sugarcane field and knowing its ripeness, approached the sugarcane owner and announced "We are mill-workers." He said "I was looking for just you" and, taking them, went to the sugarcane shed. They set up the crushing mill there and said "We are eleven people; it is fitting to get one more; hire one for wages." The sugarcane owner said "I myself shall be the helper" and, having the shed filled with sugarcane, became their helper. They performed their respective tasks, and when the treacle-boiler had cooked the sugarcane juice, the jaggery-maker had moulded it, and the sugarcane owner had weighed and given the shares, they each took their own share, returned the sugarcane shed to the owner, and having worked in the same way in the other four sheds as well, they departed.

Therein, the five sugar-cane mills should be seen as like the five sense faculties. The five sugar-cane fields are like the five sense objects. The eleven travelling mill-workers are like the eleven resultant consciousness. The five owners of the sugarcane mills are like the five sense-consciousnesses. Just as in the first mill, the time when the twelve persons, together with the owner, having come together as one, received their shares of the work done - so is the time when the eleven resultant consciousnesses, together with eye-consciousness, having come together as one, each perform their respective functions regarding the visible object at the eye-door. Just as the owner's receiving back of the mill is like eye-consciousness not transferring to another door. Just as in the second, third, fourth, and fifth mills, the time when the twelve persons, having come together as one, received their shares of the work done - so is the time when the eleven resultant consciousnesses, together with body-consciousness, having come together as one, each perform their respective functions regarding the tangible object at the body-door. Just as the owner's receiving back of the mill is like body-consciousness not transferring to another door - this should be understood. Thus far, the section on how rebirth-linking with three root-causes occurs through action with three root-causes has been explained. But the rebirth-linking with two root-causes that occurs through that has remained concealed.

Now the section on how rebirth-linking with two root-causes occurs through action with two root-causes should be explained. For when action has been accumulated by a consciousness with two root-causes, accompanied by pleasure, without prompting, for one whose rebirth-linking has been taken by a similar resultant consciousness with two root-causes, in the manner already stated, when a "desirable object" comes into range at the eye-door, there are three fruitless courses. At the end of the impulsion of the two-rooted, pleasure-accompanied, unprompted type, the registration is similar to it, being called the root life-continuum. At the end of the prompted impulsion, the registration is similar to it, being called the visiting life-continuum. When there is a "moderately desirable object," at the end of the two equanimity-accompanied impulsions, two similar registrations arise. Here, making eight in each door, there are exactly forty consciousnesses. But by inclusive reckoning, there are eight at the eye-door, and four being ear-, nose-, tongue-, and

body-consciousnesses - thus there are twelve. Thus, when action has been accumulated by a single volition, twelve resultant consciousnesses arise. The discussion of the mango simile and the five orders of natural law is straightforward. The same method applies also for one whose rebirth-linking has been taken by a resultant similar to the remaining three two-rooted consciousnesses. But in the simile of the mill-workers here, there are seven mill-workers. The application should be understood according to the method already stated, with them having set up the mill there, making the mill-owner the eighth. Thus far, the section on how rebirth-linking with two root-causes occurs through action with two root-causes has been explained.

Now comes the discussion of rootless rebirth-linking -for when action has been accumulated by any one of the four two-rooted wholesome consciousnesses, the rebirth-linking of one whose rebirth-linking has been taken by a wholesome-resultant, equanimity-accompanied, rootless mind-consciousness-element consciousness cannot be said to be similar to the action. For the action has two root-causes, but the rebirth-linking is rootless. When that one has reached maturity, when a "moderately desirable object" comes into range at the eye-door, the three fruitless courses should be understood in the same manner as before. But at the end of the impulsion of any one of the four two-rooted wholesome consciousnesses, a rootless consciousness becomes established as registration. That receives two names: "root life-continuum" and "registration." Thus here, eye-consciousness, receiving, equanimity-accompanied investigating, and registration too is accompanied by equanimity only - so taking one among them, those that come into the reckoning are just three.

When there is a desirable object, however, both the investigating and the registration are accompanied by pleasure only. Taking one of these, the previous three become four. Thus, making four in each of the five sense-doors, it should be understood that when action has been accumulated by a single volition, twenty resultant consciousness-moments arise. By inclusive reckoning, however, there are four at the eye-door and four ear-, nose-, tongue-, and body-consciousnesses, making eight. This is called the "rootless octad." This is taken with reference to the human world.

However, it is obtained in occurrence in the four lower realms. For when the Elder Mahāmoggallāna created a lotus in hell and, seated on the lotus calyx, gave a talk on the Teaching to the hell-beings, then for those who were seeing the Elder, wholesome-resultant eye-consciousness arose. For those hearing the sound, ear-consciousness; for one who had sat for the day's abiding in a sandalwood grove, at the time of smelling the fragrance of the robe, nose-consciousness; at the time of giving drinking water after causing a deity to rain in order to extinguish the fire of hell, tongue-consciousness; at the time of producing a gentle, gentle breeze, body-consciousness - thus there are five beginning with eye-consciousness, one receiving, and two investigating - so the rootless octad is obtained. For nāgas, supaṇṇas, and mansion-dwelling petas too, rebirth-linking occurs through unwholesome action. In occurrence, wholesome action ripens. Likewise for the wheel-turning monarch's auspicious elephants, horses, and so forth. This, then, is the method of discussion in terms of wholesome javana with regard to desirable and moderately desirable objects.

When there is a desirable object, however, when any of the four unwholesome consciousness-moments accompanied by pleasure have run their course as javana,

the wholesome-resultant rootless consciousness accompanied by pleasure becomes the registration. When there is a moderately desirable object, when any of the four greed-associated consciousness-moments accompanied by equanimity have run their course as javana, the wholesome-resultant rootless consciousness accompanied by equanimity becomes the registration. But what was stated as "registration should be determined by the javana" should be understood as stated with reference to wholesome action. When registration arises immediately after javana accompanied by displeasure, what arises? The unwholesome-resultant rootless mind-consciousness-element consciousness arises.

But who determines whether this javana is for the purpose of wholesome or unwholesome? Adverting and determining. For when there is wise adverting by the adverting and wise determining by the determining, it is impossible that the javana will be unwholesome. And when there is unwise adverting by the adverting and unwise determining by the determining, it is also impossible that the javana will be wholesome. But when both wisely advert and determine, the javana is wholesome; when unwisely, it is unwholesome - this should be understood.

When there is a desirable object, however, what is the registration for one who doubts or is restless? Whether one doubts or not regarding a desirable object, whether one is restless or not, only the wholesome-resultant rootless consciousness accompanied by pleasure becomes the registration; regarding a moderately desirable object, "the wholesome-resultant rootless consciousness accompanied by equanimity" - this, in brief, is the meaning-illuminating doctrine of the Elder Mahādharmarakkhita. For when javana accompanied by pleasure has run its course, five registrations should be sought. When javana accompanied by equanimity has run its course, six should be sought.

Now, when one whose rebirth-linking is accompanied by pleasure has, in the course of existence, produced meditative absorption, and through negligence has lost the meditative absorption, and reflecting "my sublime state is lost," displeasure arises through remorse - what then arises? For "displeasure immediately after pleasure, and pleasure immediately after displeasure" is prohibited in the Paṭṭhāna. When javana has run its course with reference to a sublime state, is registration also prohibited therein? Either wholesome-resultant or unwholesome-resultant rootless mind-consciousness-element accompanied by equanimity arises. What is its adverting? "Like life-continuum and adverting, it has no adverting function." "Let those arise through their own inclination, habituation, and frequent occurrence, but how does this one arise?" "Just as the base of neither-perception-nor-non-perception is the proximate condition for cessation, and the fruition-attainment consciousness for one emerging from cessation, and the noble path consciousness, and the fruition consciousness-moments immediately after the path - so even without adverting, it arises through the state of inclination, habituation, and frequent occurrence. For consciousness arises without adverting, but it does not arise without an object." "Then what is its object?" "One among the limited states such as visible form and so forth. For whichever among these has come into range at that time, it is with reference to that that this consciousness arises" - this should be understood.

Now, for the purpose of making clear all these types of consciousness, this miscellaneous method has been stated -

The thread, the doorkeeper, the village boy, the mango, with the sugar-cane presser;

The one blind from birth, the cripple, the grasping of sense-objects, and the proximate cause and meaning.

Therein, "thread" means: a certain road-spider, having spread threads in five directions and made a web, lies down in the middle. When the thread spread in the first direction is struck by an insect, a moth, or a fly, it moves from its resting place, comes out, goes along the thread, drinks its juice, comes back again, and lies down in that very place. When the threads in the second direction and so on are struck, it does exactly the same.

Therein, the five sense-faculties are like the threads spread in the five directions. Consciousness is like the spider lying in the middle. The time when the sense-faculty is struck by an object is like the time when the thread is struck by insects and so on. The time when the functional mind-element turns the life-continuum, having taken the object that struck the sense-faculty, is like the movement of the spider lying in the middle. The occurrence of the cognitive process consciousness is like the time of going along the thread. The time of the impulsion running upon the object is like piercing the head and drinking the juice. The occurrence of consciousness dependent solely upon the heart-base is like coming back again and lying down in the middle.

What does this simile illustrate? It illustrates that when the sense-faculty is struck by an object, consciousness based on the heart-base-materiality arises prior to consciousness based on the sense-faculty-materiality. It also illustrates that each single object comes into range in two doors at a time.

"Doorkeeper" means: a certain king, having gone to bed, sleeps. His attendant sat massaging his feet. A deaf doorkeeper stood at the door. Three courtiers stood in a row. Then a man from the border region, having brought a gift, came and knocked at the door. The deaf doorkeeper does not hear the sound. The foot-massager gave a signal. By that signal, he opened the door and looked. The first courtier took the gift and gave it to the second, the second to the third, the third to the king. The king enjoyed it.

Therein, the impulsion should be seen as like that king. Adverting is like the foot-massager. Eye-consciousness is like the deaf doorkeeper. The three process-consciousnesses beginning with receiving are like the three courtiers. The striking of the sense-faculty by the object is like the man from the border region bringing a gift and knocking at the door. The time when the functional mind-element turns the life-continuum is like the time when the foot-massager gave the signal. The time when eye-consciousness accomplishes the function of seeing with respect to the object is like the time when the deaf doorkeeper opened the door upon the signal given by him. The time when the object is received by the resultant mind-element is like the time when the first courtier took the gift. The time when the object is investigated by the resultant mind-consciousness-element is like the time when the first gave it to the second. The time when the object is determined by the functional mind-consciousness-element is like the time when the second gave it to the third. The time

when the impulsion is directed by the determining is like the time when the third gave it to the king. The time when the impulsion experiences the flavour of the object is like the time of the king's enjoyment.

What does this simile illustrate? The function of the object is merely to strike the sense faculty; of the functional mind-element, merely to advert the life-continuum; of eye-consciousness and so forth, merely the functions of seeing, receiving, investigating, and determining. But it illustrates that exclusively it is only the javana that experiences the flavour of the object.

"The village lad" - several village boys were playing in the dust in a side street. There, a coin struck the hand of one of them. He said: "Something has struck my hand; what indeed is this?" Then one said: "This is something white." Another firmly grasped it together with the dust. Another said: "This is something broad and square." Another said: "This is a coin." Then, having brought it, he gave it to his mother. She put it to use.

Therein, the time when the several boys were sitting playing in the side street should be seen as like the occurrence of life-continuum consciousness. The time when the coin struck the hand is like the time when the object strikes the sense faculty. The time when it was said "What indeed is this?" is like the time when, having taken that object, the functional mind-element adverts the life-continuum. The time when it was said "This is something white" is like the time when the function of seeing is accomplished by eye-consciousness. The time when it was firmly grasped together with the dust is like the time when the object is received by the resultant mind-element. The time when it was said "This is something broad and square" is like the time when the object is investigated by the resultant mind-consciousness element. The time when it was said "This is a coin" is like the time when the object is determined by the functional mind-consciousness element. The time when it was brought to the mother and put to use should be understood as like the javana's experiencing the flavour of the object.

What does this simile illustrate? The functional mind-element adverts the life-continuum without having seen; the resultant mind-element receives without having seen; the resultant mind-consciousness element investigates without having seen; the functional mind-consciousness element determines without having seen; the javana experiences the flavour of the object without having seen. But it illustrates that exclusively it is only eye-consciousness that accomplishes the function of seeing.

"The mango and the sugar-cane press" - this is said with reference to the mango simile and the sugar-cane mill owner simile stated above.

"The one blind from birth and the cripple" - both of them, it is said, sat in a hall at the city gate. There the cripple said: "My good blind fellow, why do you wander about here wasting away? Such and such a place is prosperous with abundant food and drink. Would it not be fitting to go there and live happily?" "So far you have told me this, but why does it not suit you to go there and live happily?" "I have no feet to go." "I too have no eyes to see." "If so, let yours be the feet and mine the eyes." Both agreed saying "Very well," and the one blind from birth lifted the cripple onto his shoulders. He, having sat on his shoulders, encircling his head with his left hand, directed and indicated the path with his right hand, saying: "In this place a root

stands blocking the way, in this place there is a stone; release the left and take the right, release the right and take the left." Thus, the feet being those of the one blind from birth and the eyes those of the cripple, both of them, through their partnership, went to the desired place and lived happily.

Therein, the material body is like the one blind from birth, and the immaterial body is like the one who crawls on a stool. Just as the time when the volition for going to travel to a direction could not be produced for the one blind from birth without the one who crawls on a stool, so is the inability of materiality to accomplish seizing, grasping, and moving without immateriality. Just as the non-occurrence of the volition for going to travel to a direction for the one who crawls on a stool without the one blind from birth, so in the five-constituent existence, without materiality there is no occurrence of immateriality. Just as the time when both of them, through their association, went to the desired place and lived happily, so is the possibility of the occurrence of material and immaterial states in all functions through their mutual conjunction. This question is discussed in terms of the five-constituent existence.

As for "apprehension of sense-objects," the eye apprehends the visible-object domain. The ear and so forth apprehend the domains of sounds and so forth.

As for "by way of proximate dependence and by way of meaning," this means "by way of proximate dependence" and "by way of meaning." Therein, due to the unimpairedness of the eye, due to visible forms having come into range, dependent on light, having attention as cause - eye-consciousness arises through these four conditions, together with its associated states. Therein, even the eye of a dead person is impaired. Even of a living person, that which has ceased, or that which is obstructed by bile, phlegm, or blood, being unable to serve as a condition for eye-consciousness, is called "impaired." That which is able to serve as a condition is called "unimpaired." In the ear and so on too, the same method applies. However, even when the eye is unimpaired, if the external visible object has not come into range, eye-consciousness does not arise. But even when that has come into range, if the dependence on light is absent, it does not arise. Even when that is present, if the life-continuum has not been adverted by the functional mind-element, it does not arise. It arises only when it has been adverted. Thus arising, it arises only together with its associated states. Thus, having obtained these four conditions, eye-consciousness arises.

Due to the unimpairedness of the ear, due to sounds having come into range, dependent on space, having attention as cause - ear-consciousness arises through these four conditions, together with its associated states. Therein, "dependent on space" means it arises only having obtained the dependence on space, not without it. For ear-consciousness does not occur for one whose ear-hole is blocked. The remainder should be understood by the former method. And as here, so also in those that follow. However, we shall state only the differences.

Due to the unimpairedness of the nose, due to odours having come into range, dependent on the wind element, having attention as cause - nose-consciousness arises through these four conditions, together with its associated states. Therein, "dependent on the wind element" means it arises only when air enters the nasal cavity; when that is absent, it does not arise - this is the meaning.

Due to the unimpairedness of the tongue, due to flavours having come into range, dependent on the water element, having attention as cause - tongue-consciousness arises through these four conditions, together with its associated states. Therein, "dependent on the water element" means it arises only having obtained the moisture of the tongue as the water element, not without it. For indeed, when dry food is placed on the tongue of those with dry tongues, tongue-consciousness simply does not arise.

Body-consciousness arises, together with its associated mental states, through four conditions: due to the unimpairedness of the body, due to tangible objects having come into range, dependent on earth, and having attention as its cause. Therein, 'dependent on earth' means it arises only having obtained the body-sensitivity as condition and the support of earth, not without it. For at the body-door, an external great-element object, having struck the internal body-sensitivity, impinges upon the great elements that are the conditions of sensitivity.

Mind-consciousness arises, together with its associated mental states, through four conditions: due to the unimpairedness of mind, due to mental objects having come into range, dependent on the physical base, and having attention as its cause. Therein, 'mind' means the life-continuum consciousness. That, even when it has ceased, or even when it is occurring but has reached a weak state unable to serve as a condition for the advertent consciousness, is called 'impaired.' But that which is capable of serving as a condition for advertent is called 'unimpaired.' 'Due to mental objects having come into range' means when a mental object has come into range. 'Dependent on the physical base' means it arises only having obtained the support of the heart-base, not without it. This question too is stated with reference to the five-constituent existence. 'Having attention as its cause' means it arises only when the life-continuum has been turned by the functional mind-consciousness element - this is the meaning. This, for now, is the explanation of the supporting condition in the passage 'by way of supporting condition and by way of purpose.'

'By way of purpose,' however: the eye is for the purpose of seeing, the ear for the purpose of hearing, the nose for the purpose of smelling, the tongue for the purpose of tasting, the body for the purpose of touching, and the mind for the purpose of cognising. Therein, seeing is its purpose. For that is to be accomplished by it - thus it is 'for the purpose of seeing.' The same method applies in the remaining ones too. Herewith the sixteen-fold course in the doctrine of the Elder Tipiṭaka Cūḷanāga is concluded, together with the twelve-fold course and the rootless octad.

Now there is the discussion of the twelve-fold course in the doctrine of the Elder Mahādatta, the resident of Moravāpī. Therein, the Sāketa question, the description of predominance, and the description of roots are just as already explained. But this elder, having seen a fault in the unprompted and prompted, said: 'The unprompted gives only unprompted resultant, not prompted; the prompted too gives only prompted, not unprompted.' And he does not state the determination of consciousness by javana. But he states the determination of feeling by the object. Therefore, in his extraction of resultants, the twelve-fold course arose. The ten-fold course too, and the rootless octad too, are included herein.

Herein this is the method - When action has been accumulated by a consciousness accompanied by pleasure, with three roots, unprompted, for one whose rebirth-linking was taken by just such a resultant consciousness, who has reached maturity, when a 'desirable object' has come into range at the eye-door, there are three fruitless courses in the manner stated above. At the conclusion of the running of any one of these thirteen consciousnesses - four accompanied by pleasure from the wholesome, four from the unwholesome, and five from the functional - the registration that establishes itself establishes as either a three-rooted consciousness accompanied by pleasure and unprompted, or as a two-rooted consciousness. Thus, at the eye-door, there are five consciousnesses that enter into the reckoning: three beginning with eye-consciousness, and two registrations.

But when feeling is changed by the object, at the conclusion of the running of any one of twelve consciousnesses accompanied by equanimity - four from the wholesome, four from the unwholesome, and four from the functional - both three-rooted unprompted resultant accompanied by equanimity and two-rooted unprompted resultant arise as registration. Thus, at the eye-door, there are three consciousnesses that enter into the reckoning: the investigation accompanied by equanimity, and these two registrations. Those, together with the previous five, make eight. At the ear-door and the rest too, eight each - thus, when action has been accumulated by a single volition, forty consciousnesses arise. But by way of inclusive reckoning, at the eye-door eight, and the four beginning with ear-consciousness, make twelve. Therein, the 'root life-continuum status,' the 'visiting life-continuum status,' and the 'mango simile and determination discussion' should be understood in the manner already stated.

The same method applies also when action has been accumulated by a pleasure-accompanied three-rooted with-prompting wholesome consciousness, and also when action has been accumulated by equanimity-accompanied three-rooted without-prompting and with-prompting consciousnesses. Therein, the sugar-mill simile is also well known here. Thus far, the section on how three-rooted rebirth-linking occurs through three-rooted action has been discussed. The section on how two-rooted rebirth-linking occurs through three-rooted action, however, has passed by concealed.

Now there is the discussion of two-rooted rebirth-linking through two-rooted action. For when action has been accumulated by a pleasure-accompanied two-rooted without-prompting consciousness, for one whose rebirth-linking has been taken by a similar resultant consciousness and who has reached maturity, when a desirable object comes into range at the eye-door, there are three fruitless courses in the manner stated above. However, for one with two roots there is no functional impulsion. Therefore, at the conclusion of impulsion by any one of these eight - four pleasure-accompanied from the wholesome side and four from the unwholesome side - only a two-rooted pleasure-accompanied without-prompting registration occurs. Thus for him, eye-consciousness and the rest being three, and this registration, there are four consciousnesses that enter into the reckoning. But in the case of a moderately desirable object, at the conclusion of impulsion by any one of eight - four equanimity-accompanied from the wholesome side and four from the unwholesome side - only a two-rooted equanimity-accompanied without-prompting registration

occurs. Thus for him, equanimity-accompanied investigating and this registration, there are two consciousnesses that enter into the reckoning. Those together with the previous four make six. In the ear-door and the rest also six each, so when action has been accumulated by one volition, thirty consciousnesses arise. But by inclusive reckoning, six at the eye-door and four being ear-consciousness and the rest, there are ten. The discussion of the mango simile and the order of natural law is well known. It is said that the sugar-mill simile is not obtainable here.

The same method applies also when action has been accumulated by a pleasure-accompanied two-rooted with-prompting wholesome consciousness, and also when action has been accumulated by equanimity-accompanied two-rooted without-prompting and with-prompting consciousnesses. Thus far, the section on how rebirth-linking with two root-causes occurs through action with two root-causes has been explained.

The section on how rootless rebirth-linking occurs should be understood thus -When action has been accumulated by any of the four dissociated-from-knowledge wholesome consciousnesses, and rebirth-linking has been taken by the wholesome-resultant rootless mind-consciousness element accompanied by equanimity, it cannot be said that the rebirth-linking is similar to the action. From this point onwards, having discussed in the manner stated above, the occurrence of consciousness should be understood in both the desirable and the moderately desirable cases. For in this elder's doctrine, collective impulsion runs its course. The remaining discussions, such as "But who determines whether this impulsion is for the purpose of wholesome or unwholesome?" and so forth, should all be understood in the manner stated above. Thus far, in the doctrine of the Elder Mahādatta, resident of Moravāpī, the twelvefold course is concluded, together with the tenfold course and the rootless set of eight.

Now there is the discussion of the tenfold course in the doctrine of the Elder Mahādhammarakkhita. Therein, the Sāketā question and the description of predominance are well known. But in the description of roots, there is this distinction. Three-rooted action gives three-rooted resultant, two-rooted resultant, and also rootless resultant. Two-rooted action does not give three-rooted resultant, but gives the others. Through three-rooted action, rebirth-linking is only three-rooted. It is not two-rooted or rootless. Through two-rooted action, it is two-rooted or rootless, but not three-rooted. Without-prompting action gives only without-prompting resultant, not with-prompting. With-prompting also gives only with-prompting, not without-prompting. Feeling should be changed according to the object. Impulsion runs its course only as collective impulsion. The consciousnesses should be discussed from the beginning.

Herein, this is the discussion: One person accumulates kamma with the first wholesome consciousness and takes rebirth-linking with the first resultant consciousness itself. This is a rebirth-linking similar to the kamma. When that person has reached maturity, at the eye-door, when a 'desirable object' has come into range, there are three fruitless courses in the manner already stated. Then, at the conclusion of the impulsion of any one of the thirteen pleasure-accompanied impulsions stated below, the first resultant consciousness itself becomes the registration. That receives two names: 'root life-continuum' and 'registration'. Thus for him, eye-consciousness and the rest being three, and this registration, there are four consciousnesses that

enter into the reckoning. In the case of a 'moderately desirable object', at the conclusion of the impulsion of any one of the twelve equanimity-accompanied impulsions stated below, an equanimity-accompanied three-rooted unprompted consciousness occurs as registration. That receives two names: 'adventitious life-continuum' and 'registration'. Thus, for this person, equanimity-accompanied investigating and this registration are two consciousnesses that enter into the reckoning. Those together with the former four become six. Thus, when kamma has been accumulated by a single volition, thirty consciousnesses arise in the five doors. But by inclusive reckoning, six at the eye-door and four being ear-consciousness and the rest, there are ten. The discussion of the mango simile and the natural order is straightforward.

Even when kamma has been accumulated by the second, third, and fourth wholesome consciousnesses, just that many resultant consciousnesses arise. Even when accumulated by the four equanimity-accompanied consciousnesses, the same method applies. Here, however, the moderately desirable object should be shown first. Afterwards, the feeling should be changed by means of the desirable object. The discussion of the mango simile and the order of natural law is well known. The sugar-cane mill simile is not applicable. From the point 'when kamma has been accumulated by any one of the four dissociated from knowledge among the wholesome', everything should be explained in detail and the rootless octad should be discussed. Thus far, the tenfold course in the doctrine of the Elder Mahādharmarakkhita is concluded, together with the rootless octad.

But which of these three elders' doctrine should be accepted? Not any one's categorically. But what is fitting in all their doctrines should be accepted. For in the first doctrine, the arrangement of prompted and unprompted is intended from the standpoint of the difference in conditions. Therefore here, having taken the prompted resultant arisen through weak conditions of unprompted wholesome, and the unprompted resultant arisen through strong conditions of prompted wholesome, having set aside the functional impulsions even though obtainable, having determined the registration by the wholesome impulsion and the feeling by the object, the sixteenfold course was taught in terms of trainees and ordinary persons. But what was shown here as only rootless resultant registration at the conclusion of unwholesome impulsion was not shown in the others at all. Therefore, what was stated there in those as with-root resultant, all of that is obtainable here too. Herein this is the method - For when unwholesome impulsion runs intermittently among wholesome impulsions, at the conclusion of wholesome, registration similar to what is habitual is fitting, and at the conclusion of unwholesome, with-root registration is fitting. When there is only continuous unwholesome, then rootless. Thus, in the first doctrine, what is fitting should be accepted.

In the second doctrine, however, the arrangement of unprompted and prompted is intended from the wholesome side. Therefore, herein, taking only unprompted resultant for unprompted wholesome and only prompted resultant for prompted wholesome, without determining the registration by the javana, the twelvefold course was expounded by way of combined javana for the arising of all - learners, non-learners, and ordinary persons alike. However, herein, at the conclusion of a three-rooted javana, a three-rooted registration is fitting. But it was not stated by

distinguishing that at the conclusion of a two-rooted javana it is two-rooted, and at the conclusion of a rootless javana it is rootless. Thus, what is fitting should be accepted in the second doctrine.

In the third doctrine too, the arrangement of unprompted and prompted is intended from the wholesome side only. However, from the statement that "three-rooted action gives three-rooted resultant, two-rooted resultant, and rootless resultant," for one whose rebirth-linking is unprompted three-rooted, there should also be an unprompted two-rooted registration. Without showing that, only registration similar to the root was shown. That does not accord with the earlier doctrine of root-description. It was stated merely for the purpose of elucidating the tenfold course. But the other is also obtainable. Thus, what is fitting should be accepted in the third doctrine too. And all this discussion of registration is with reference to the resultant of the very action that generates rebirth-linking. However, from the statement that "rooted life-continuum is a condition for rootless life-continuum by way of proximity condition," by a different action, even for one whose rebirth-linking is rootless, a rooted resultant registration arises. The mode of its arising will become evident in the Great Treatise.

The Discussion on Sense-Sphere Wholesome Resultant States is concluded.

Discussion of Fine-Material and Immaterial Resultants

499. Now, in order to show the resultant of the fine-material sphere and so forth, the passage beginning with "What mental states are indeterminate?" is commenced. Therein, because sense-sphere resultant is sometimes similar to its own wholesome and sometimes dissimilar, it was not analysed by following the wholesome. However, the resultant of the fine-material sphere and the immaterial sphere, just as the shadows of elephants, horses, mountains and so forth are similar to the elephants and so forth, so too it is only similar to its own wholesome, and therefore it was analysed by following the wholesome. Furthermore, sense-sphere action gives its result only at some time or other, but the fine-material sphere and immaterial sphere give their result without obstruction, in the very next existence, and therefore too it was analysed by following the wholesome. The remainder should be understood in the same manner as stated under the wholesome. But this is the distinction - the classification of the mode of progress and so forth, and the state of being inferior, superior, or middling, should be understood in these by way of the meditative absorption from which they come. However, because these cannot be produced by making any one among desire and so forth as the predominant factor, they are without predominance.

The Discussion on Fine-Material-Sphere and Immaterial-Sphere Resultant States is concluded.

Discussion of Supramundane Resultants

505. The supramundane resultant too, because of its similarity to the wholesome, has been analysed by treating it as following the wholesome. Since, however, the three-plane wholesome accumulates and increases the round of existence by way of death and rebirth-linking, therefore in that case it is said "having been done, having been accumulated." But the supramundane diminishes even what has been

accumulated by that, and itself does not accumulate by way of death and rebirth-linking; therefore here, instead of saying "having been done, having been accumulated," it is said "having been done, having been developed."

Regarding "empty" and so forth, "the path obtains its name for three reasons: by way of approach, by way of its own qualities, and by way of its object" - this was explained in detail above in the section on the wholesome. Therein, according to the Suttanta method, it receives its name both by its own quality and by its object. For that is a figurative teaching. But the Abhidhamma exposition is a non-figurative teaching. Therefore, here it does not receive its name by its own quality or by its object, but only by approach. For approach alone is the principal factor. That is twofold - the approach of insight and the approach of the path.

Therein, at the place where the path has arrived, the approach through insight is the principal factor; at the place where the fruition has arrived, the approach through the path is the principal factor - this too was stated above. Among these, this is the place where the fruition has arrived; therefore here it should be understood that the approach through the path is the principal factor. Now this path, having obtained the name "empty" by way of approach, is also called "signless" and "undirected" by way of its own qualities and by way of its object. Therefore, standing in its own approachable position, it gives three names to its own fruition. How? For this "empty path," which obtained its name purely by way of approach, standing in its own approachable position and giving a name to its own fruition, gave the name "empty." The "empty-signless path," standing in its own approachable position and giving a name to its own fruition, gave the name "signless." The "empty-undirected path," standing in its own approachable position and giving a name to its own fruition, gave the name "undirected." These three names, however, are obtained in this manner only in the fruition consciousness immediately following the path, not in the fruition attainment that functions at a later stage. At a later stage, however, one is able to contemplate with insight by means of the three insights beginning with impermanence and so forth. Then, by way of insight upon each emergence, three fruitions designated as signless, undirected, and empty arise for that person. Their objects are those very activities. The knowledges beginning with contemplation of impermanence and so forth are called conformity knowledges.

And the method that was stated regarding the empty path -the same method applies to the undirected path as well. For this too, the "undirected path," which obtained its name purely by way of approach, standing in its own approachable position and giving a name to its own fruition, gave the name "undirected." The "undirected-signless path," standing in its own approachable position and giving a name to its own fruition, gave the name "signless." The "undirected-empty path," standing in its own approachable position and giving a name to its own fruition, gave the name "empty." These three names too are obtained in this manner only in the fruition consciousness immediately following the path, not in the fruition attainment that functions at a later stage. Thus, in this description of resultants, the resultant consciousnesses should be understood as threefold compared to the wholesome consciousnesses.

However, just as three-plane wholesome states are unable to cause their own resultant to obtain predominance, it is not so with supramundane wholesome states.

Why? For in the case of three-plane wholesome states, the time of accumulation is one thing and the time of ripening is another. Therefore, they are unable to cause their own resultant to obtain predominance. But supramundane states, with that very faith, that very energy, that very mindfulness, that very concentration, and that very wisdom not yet subsided, certainly and unfailingly obtain their resultant immediately after the path; therefore, they are able to cause their own resultant to obtain predominance.

Just as when a small fire has gone to a place and the fire has merely been extinguished, the heat subsides and nothing remains, but when a great blazing mass of fire is extinguished, even when reduced to a heap of cow dung, the heat remains unsubsidized - even so, in the case of three-plane wholesome states, the moment of action is one thing and the moment of resultant is another, which is like the time when the heat is extinguished at the place of a small fire. Therefore, it is unable to cause its own resultant to obtain predominance. But in the case of supramundane states, with that very faith, etc. with that very wisdom not yet subsided, the fruit arises immediately after the path; therefore, it should be understood that it causes its own resultant to obtain predominance. Therefore the ancients said: "There is no predominance in resultant, except for the supramundane."

555. In the description of the fourth fruit, "the faculty of one who has final knowledge" means the faculty of one who has final knowledge, whose task of knowledge regarding the four truths has been completed; or it is the faculty among the mental states of those who have final knowledge, whose task regarding the four truths has been completed, who have known and penetrated the four truths and remain established, by fulfilling the function of predominance. In the descriptive passage too, "of those who have final knowledge" means of those who remain having fully known. "Of mental states" means among the associated mental states. "Final knowledge" means the act of fully knowing; "wisdom," "understanding," etc. are terms whose meanings have already been explained. "Path factor, included in the path" means a factor of the fruition path, and included in the fruition path - this is the meaning.

Moreover, here is this miscellaneous section - One faculty goes to one position, one goes to six positions, and one goes to one position. For one, the "faculty of one who has not yet finally known" goes to one position, namely the path of stream-entry. One, the "faculty of final knowledge," goes to six positions: the three lower fruits and the three higher paths. One, the "faculty of one who has final knowledge," goes to one position, namely the fruit of arahantship. In all the paths and fruits, there are in meaning eight faculties each, thus sixty-four supramundane faculties have been spoken of. But according to the text, making nine each, there are seventy-two. In the path, it is stated as "path factor." In the fruit too, it is a path factor. In the path, it is stated as "enlightenment factor"; in the fruit too, it is an enlightenment factor. At the moment of the path, it is stated as "abstinence" and "refraining"; at the moment of the fruit too, it is abstinence and refraining. Therein, the path is a path by virtue of being a path itself, but the fruit is called a path based on the path; It would also be fitting to say "a fruit factor, included in the fruit." In the path, it is an enlightenment factor because it is a factor of one who is awakening; in the fruit, it is an

enlightenment factor because it is a factor of one who has awakened. In the path, abstinence and refraining are by way of turning away from and ceasing from the object. But in the fruit, they are by way of abstinence and refraining.

The Discussion on Supramundane Resultant States is concluded.

Discussion of Unwholesome Resultants

556. The unwholesome resultants that follow from here - the five eye-, ear-, nose-, tongue- and body-consciousnesses, one mind-element, and one mind-consciousness-element - these seven types of consciousness - are similar both in text and in meaning to the wholesome resultant consciousnesses stated above of the same kind.

For those are conditioned by wholesome action, while these are conditioned by unwholesome action. And those occur with regard to desirable and neutral objects, while these occur with regard to undesirable and neutral objects. And there, body-consciousness is accompanied by pleasure, here it is accompanied by pain. And there, the mind-consciousness-element accompanied by equanimity ripens in five situations, beginning with the rebirth-linking of those born blind and so forth among human beings. Here, however, when action has been accumulated by any of the eleven kinds of unwholesome consciousness, taking as object any one among the action, the sign of action, or the sign of destination, it ripens as rebirth-linking in the four woeful states; from the second occurrence onwards becoming life-continuum for the duration of the lifespan, becoming investigation in the five-consciousness process with undesirable and neutral objects, becoming registration at the six doors when the object is strong, and becoming death-consciousness at the time of death - thus it ripens in just five situations.

The Discussion on Unwholesome Resultant States is concluded.

Description of Functional Indeterminate

The Mind-Element Consciousness

566. Now, in order to analyse and show the functional indeterminate, "What mental states are indeterminate?" etc. is begun again. Therein, "functional" means merely an act of doing. For among all functional consciousnesses, that which has not reached the state of javana is like a wind-blown flower. That which has reached the state of javana is fruitless like a flower of a tree whose root has been cut; but since it occurs by way of accomplishing its respective function, it is merely an act of doing. Therefore it is said "functional." Among "neither wholesome nor unwholesome" etc., it is "not wholesome" due to the absence of a wholesome root-cause reckoned as a wholesome root; it is "not unwholesome" due to the absence of an unwholesome root-cause reckoned as an unwholesome root; it is "neither wholesome nor unwholesome" due to the absence of conditions for the wholesome and unwholesome reckoned as wise attention and unwise attention. It is not a result of action due to the absence of a productive cause reckoned as wholesome and unwholesome.

Here too, in the description of unified focus of mind, only the mere occurrence and persistence is obtained. In these seventeen consciousnesses - the two sets of fivefold sense-consciousness, the three mind-elements, the three mind-consciousness-elements, and that accompanied by doubt - due to their weakness, stability,

steadiness and so forth are not obtained. All the rest should be understood in the same manner as stated in the description of the resultant mind-element, except for the place of arising. For that consciousness arises immediately after the fivefold sense-consciousness. But this one arises before all others at the time of the occurrence of the process of adverting at the five doors. How? At the eye-door, firstly, when any one of the sensitive matter is struck by visual objects that are desirable, desirable-neutral, undesirable, or undesirable-neutral, it arises taking that object, acting as a forerunner by way of adverting, turning the life-continuum. The same method applies at the ear-door and the rest as well.

The Functional Mind-Element Consciousness is concluded.

The Functional Mind-Consciousness-Element Consciousnesses

568. "Mind-consciousness element has arisen, etc. accompanied by pleasure" - this consciousness is not shared in common with others. It is exclusive to one who has destroyed the taints alone. It is found at the six doors. For at the eye-door, having seen a place suitable for striving, one who has destroyed the taints is pleased with this consciousness. At the ear-door, having reached a place where goods are to be distributed, when a loud noise is made and the greedy ones are grabbing greedily, he is pleased with this consciousness thinking 'such greedy craving has indeed been abandoned by me.' At the nose-door, while making offerings to a shrine with scents or flowers, he is pleased with this consciousness. At the tongue-door, having received almsfood rich in flavour, having shared it and partaking of it, he is pleased with this consciousness thinking 'the quality of being worthy of remembrance has indeed been fulfilled by me.' At the body-door, while performing the duties of proper conduct, he is pleased with this consciousness thinking 'my duty at the body-door has been fulfilled.' Thus, for the present, it is found at the five doors.

But at the mind-door, it arises with reference to the past and the future. For having adverted to the deed done during the time of the young brahmin Jotipāla, King Maghadeva, and the ascetic Kaṇha, the Truth-finder produced a smile. That, however, is the function of the knowledge of recollection of past lives and the knowledge of omniscience. But at the end of the exercise of those two knowledges, this consciousness arises producing a smile. Regarding the future, he produced a smile thinking 'Tantissara and Muddīgassara will become Paccekabuddhas.' That too is the function of the knowledge of the future and the knowledge of omniscience. But at the end of the exercise of those two knowledges, this consciousness arises producing a smile.

In the exposition section, however, because of its being stronger than the remaining rootless consciousnesses, unified focus of mind has been placed after bringing it to the status of the power of concentration. Energy too after bringing it to the status of the power of energy. But in the summary section, because 'the power of concentration exists, the power of energy exists' has not yet come, with the complete sense of power, this pair is not called power. But because it is 'neither wholesome nor unwholesome,' it has been placed after calling it power. And because it is not power in the absolute sense, therefore even in the inclusion section, 'there are two powers'

has not been stated. All the rest should be understood in the same manner as stated in the exposition of the mind-consciousness element without root-cause accompanied by pleasure.

574. "Accompanied by equanimity": this consciousness is common to all sentient beings in the three realms of existence; there is no sentient being for whom it does not arise. When arising, however, at the five sense doors it is determining, and at the mind door it is advertizing. The six uncommon knowledges also take the very same object that has been taken by this consciousness. This consciousness is called "the great elephant"; there is nothing that cannot be an object for it. When asked "Which is the non-omniscient knowledge that has the reach of omniscient knowledge?", "this one" should be stated. The remainder here should be understood in the same manner as stated for the preceding consciousness. For there, because of being accompanied by joy, the aggregate of mental activities was analysed as having nine factors. Here, because of being without joy, it has eight factors.

Now, since the eight great consciousnesses that arose as functional for the one whose taints are destroyed correspond to the wholesome ones, they should be understood in the same manner as stated in the exposition of the wholesome.

Standing here, the smile-producing consciousnesses should be brought together. But how many are there? It is said: thirteen. For ordinary persons laugh with eight consciousnesses - four wholesome ones accompanied by joy and four unwholesome ones. Trainees laugh with six consciousnesses - four wholesome ones accompanied by joy and two unwholesome ones accompanied by joy that are dissociated from wrong views. Those whose taints are destroyed laugh with five functional ones accompanied by joy.

Fine-Material and Immaterial Functional

577. In the expositions of fine-material-sphere and immaterial-sphere functional states, "for pleasant abiding in the present life" means merely pleasant abiding in the present life, in this very existence. Therein, an attainment produced during the time when one with taints destroyed was still a worldling remains wholesome so long as one does not enter it; at the time of attainment it becomes functional. But an attainment produced during the time of one with taints destroyed is solely functional. All the rest should be understood in the same manner as stated in the exposition of the wholesome, owing to its similarity therewith.

Of the Atthasālinī, the Commentary on the Dhammasaṅgaṇī

The discussion of the section on the arising of consciousness is finished.

But the indeterminate category is not yet finished.

The commentary on the section on the arising of consciousness is finished.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 1. Commentary on the Compendium of Mental States. 1. The Section on the Arising of Consciousness Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org