

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 2. Commentary on the Book of Analysis (2. Vibhaṅga-
aṭṭhakathā)
- 12. Analysis of Meditative Absorptions (Jhānas)
(12. Jhānavibhaṅgo)



PaliVerse

2. Commentary on the Book of Analysis

12. Analysis of Meditative Absorptions

1. The Suttanta Classification

Explanation of the Matrix

508. Now, in the analysis of meditative absorption that follows next, regarding the matrix that was first established for the entire Suttanta classification, therein the word "here" is an illumination of the teaching as the foundation for the person who is accomplished in the preliminary requisites and who is a producer of all types of meditative absorption, and a denial of such status to other teachings. For this was said: "Here only, monks, is an ascetic, etc. Empty of true ascetics are the other doctrines." "A monk" is an illumination of the person who produces those meditative absorptions. "Restrained by the restraint of the Pātimokkha" - this is the illustration of his state of being established in the Pātimokkha restraint. "Dwells" - this is the illustration of his being endowed with a dwelling conforming with that. "Accomplished in good conduct and lawful resort" is an illumination of the qualities that support the Pātimokkha restraint below and the pursuit of meditative absorption above. "Seeing danger in the slightest faults" - this is the illustration of his nature of not falling away from the Pātimokkha. "Having accepted" - this is the illustration of his undertaking of the training rules without remainder. "He trains" - this is the illustration of his being endowed with the training. "In the training rules" - this is the illustration of the qualities to be trained in.

"In the sense faculties" is an illumination of the domain for guarding the doors; Some also say it is an illumination of the occasions requiring protection. "With guarded doors" is an illumination of his having arranged protection at the six doors. "Knowing moderation in food" is an illumination of his qualities such as contentment. "In the first and last watches of the night devoted to the practice of wakefulness" is an illumination of his being one who practises for the purpose of meditative absorption. "With perseverance and discretion" is an illumination of his continuous practice through energy accompanied by wisdom. "Devoted to the pursuit of development of the qualities conducive to enlightenment" is an illumination of his practice being of the penetrative kind.

"He, when going forward... etc. acts with full awareness when remaining silent" is an illumination of his being endowed with mindfulness and full awareness in all situations. "He resorts to a secluded lodging" is an illumination of his taking up a suitable lodging. "A forest... etc. suitable for seclusion" is an illumination of the classification of lodgings, their freedom from defects, and their benefits. "He, having gone to the forest, or" is an illumination of his being engaged with a lodging of the kind described. "Sits down" is an illumination of the posture suitable for the practice. "Having established mindfulness in front of him" is an illumination of the commencement of the practice. "He, having abandoned covetousness in the world" and so forth is an illumination of the abandoning of the hindrances through the

pursuit of the meditation subject. "Quite secluded from sensual pleasures" and so forth, for that very one whose hindrances have been abandoned, is an illumination of the arising of the meditative absorptions in sequence.

Furthermore, "here a monk" means a monk who produces meditative absorption in this dispensation. Now, since a monk who produces meditative absorption must purify the four kinds of virtue, therefore by "restrained by the restraint of the Pātimokkha" he instructs the purification of the virtue of Pātimokkha restraint. By "accomplished in good conduct and lawful resort" etc., the virtue of purification of livelihood. By "having accepted the training rules he trains in them," the acceptance of those two kinds of virtue without remainder. By "with guarded doors in the sense faculties," the virtue of sense-faculty restraint. By "knowing moderation in food," the virtue dependent on requisites. By "in the first and last watches of the night" etc., the qualities that are beneficial for the development of meditative absorption for one established in virtue. By "he acts with full awareness when going forward" etc., the application of mindfulness and full awareness for the non-decline of those qualities and for the non-confusion of the meditation subject. By "he resorts to a secluded" etc., the selection of a lodging suitable for development. By "he, having gone to the forest" etc., the posture suitable for meditative absorption and the commencement of the development of meditative absorption for one who has gone to that lodging. By "he, having abandoned covetousness" etc., the abandoning of states opposed to meditative absorption through the commencement of the development of meditative absorption. By "he, having abandoned these five mental hindrances" etc., he instructs the order of arising of all meditative absorptions for one who has thus abandoned the states opposed to meditative absorption.

Explanation of the Matrix.

Explanation of the Exposition

509. Now, in order to show by analysing the matrix in succession as it was laid down, "here" means "in this view" and so on was begun. Therein, by the ten terms beginning with "in this view," the Dispensation of the Omniscient Buddha, reckoned as the threefold training, alone is spoken of. For since it was seen by the Buddha, the Blessed One, it is called "view." It is called "acceptance" by way of his approving it, "preference" by way of his favouring it, "undertaking" by way of his taking it up, "teaching" in the sense of its own nature, "discipline" in the sense of what is to be trained in, "Teaching and Discipline" by both of those together, "dispensation" by way of its being proclaimed, "holy life" in the sense of the supreme conduct, and "Teacher's instruction" by way of giving guidance. Therefore, among the terms beginning with "in this view," it means: in this view of the Buddha, in this acceptance of the Buddha, in this preference of the Buddha, in this undertaking of the Buddha, in this teaching of the Buddha, in this discipline of the Buddha.

"But whatever teachings you, Gotamī, would know - 'These teachings lead to passion, not to dispassion; lead to bondage, not to unbinding; lead to accumulation, not to diminution; lead to clinging, not to relinquishment; lead to great desires, not to fewness of wishes; lead to discontent, not to contentment; lead to sociability, not to seclusion; lead to laziness, not to arousal of energy; lead to being difficult to support, not to being easy to support' - you should definitely hold, Gotamī - 'This is not the

Teaching, this is not the monastic discipline, this is not the Teacher's instruction.' But whatever teachings you, Gotamī, would know - 'These teachings lead to dispassion, not to passion' etc. 'lead to being easy to support, not to being difficult to support.' You should definitely hold, Gotamī - 'This is the Teaching, this is the Discipline, this is the Teacher's instruction.'"

When it is said thus, the meaning should be understood as: in this Teaching and Discipline of the Buddha, in this dispensation of the Buddha, in this holy life of the Buddha, in this Teacher's instruction of the Buddha.

Furthermore, this entire teaching reckoned as the three trainings is called "view" because it was seen by the Blessed One, because it is a condition for right view, and because it is preceded by right view; it is called "acceptance" by way of the Blessed One's approving, "preference" by way of his favouring, and "undertaking" by way of his taking up. It is called "teaching" because it supports its practitioner, not letting him fall into the lower realms. It is called "discipline" because it itself removes the side of defilement. It is the Teaching and that is the discipline - thus it is the Teaching and discipline. Or, this is the removal of unwholesome mental states by wholesome mental states - thus it is the Teaching and discipline. For that very reason it was said - "Whatever teachings you, Gotamī, would know - 'These teachings lead to dispassion, not to passion' etc. you should definitely hold, Gotamī, 'This is the Teaching, this is the Discipline, this is the Teacher's instruction.'"

Or it is called "Teaching and Discipline" because the discipline is by means of the Dhamma, not by punishment and the like. And this has been said -

"Some tame with a stick, with goads and with whips;
Without stick, without sword, the elephant was tamed by the great sage."

Likewise -

"For those being led by the Dhamma, what envy can there be among the wise?"

Or, discipline for the sake of the Teaching - thus the Teaching and discipline. This discipline is for the purpose of blameless qualities, not for the purpose of existence, enjoyment, and material gain. Therefore the Blessed One said - "This holy life, monks, is not lived for the purpose of deceiving people" - in detail. The Elder Puṇṇa too said - "For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One." Or, it leads to the distinguished - thus discipline. Discipline from the Teaching - thus the Teaching and discipline. For this leads to the distinguished Nibbāna, away from the phenomena of the round of rebirths or from the phenomena beginning with sorrow. Or it is called "Teaching and Discipline" because it is the discipline of the Dhamma, not of sectarian teachers; for the Blessed One is the Dhamma itself, and it is his discipline alone. Or because the states to be directly known, fully understood, abandoned, developed, and realised are indeed states, therefore this is a discipline regarding states, not regarding beings, not regarding souls - thus it is called "Teaching and Discipline." It is called "proclamation" because it is the foremost utterance among the utterances of others, by virtue of its meaning, phrasing, and so forth; "proclamation" itself is "dispensation." It is called "holy life" because it is the supreme conduct among all conducts. It is called "Teacher's

instruction" because it is the instruction of the Blessed One who is the Teacher of devas and humans; or it is called "Teacher's instruction" because the instruction itself is the Teacher. For it has been said "That will be your Teacher after my passing away," meaning the Teaching and Discipline itself is the Teacher - thus the meaning of these terms should be understood.

However, since it is only in this teaching that a monk who produces all kinds of meditative absorption is seen, and not elsewhere, it should be understood that the specification "in this" and "in this" is made in each case. This is the meaning of the explanation of the matrix term "here".

510. In the exposition on "monk," "by convention" means by designation; the meaning is by common usage. For by convention alone a certain person is recognised as a monk. For thus, when monks are being counted for an invitation and so forth, even novices are included, and they say "a hundred monks, a thousand monks." "By acknowledgment" means by one's own declaration. For by acknowledgment too a certain person is recognised as a monk. The occurrence of this should be seen in such instances as "Who is there, friend?" "I, friend, am a monk." But this is a legitimate acknowledgment because it was spoken by the Elder Ānanda. However, at night-time, even those of bad conduct, coming along the opposite path, when asked "Who is there?" say by an illegitimate acknowledgment, for an untrue purpose, "We are monks."

"One who begs" means one who asks for alms. For whoever begs, seeks and searches for alms food, whether he obtains it or not, he is a monk because he begs. "One who is a beggar" - the word is augmented by the syllable; the meaning is that one is a monk by virtue of having the nature of begging. "One who has entered upon the practice of going for alms" means one is so called because of having entered upon the practice of going for alms that was entered upon by the Buddha and others. For whoever, having abandoned a small or great mass of wealth, has gone forth from the household life into homelessness, having given up making a livelihood by farming, cattle-herding and so forth, has entered upon the practice of going for alms merely by assuming the outward appearance - he is a monk. Or because his livelihood is dependent on others, even one eating gruel in the midst of a monastery has entered upon the practice of going for alms - he is a monk. Or because enthusiasm for the going forth arose on account of the eating of almsfood, one has entered upon the practice of going for alms - he is a monk.

"One who wears torn robes" means one who wears cloth that is broken by the breaking of its value, touch, and colour. Therein, the breaking of value should be understood as cutting with a blade. For even cloth worth a thousand, when cut into pieces by a blade, becomes broken in value and is not worth even half of its former value. The breaking of touch should be understood as the stitching together with thread. For even cloth that is pleasant to touch, when stitched together with threads, becomes broken in touch and reaches a state of rough touch. The breaking of colour should be understood as being due to needle-stains and the like. For even very pure cloth, starting from the needle-work, through needle-stains, through the dirt of hand-sweat and grime and so forth, and at the end through dyeing and making allowable, becomes broken in colour and loses its original colour. Thus, because of wearing cloth

broken in these three ways, he is called "one who wears torn robes" - thus he is a monk. Or merely by wearing ochre robes that are dissimilar to the clothing of householders, one who wears torn robes is a monk.

One who breaks evil unwholesome mental states is a monk. One who breaks five defilements by the path of stream-entry is a monk. One who breaks four by the path of once-returning, four by the path of non-returning, and eight defilements by the path of arahantship is a monk. Thus far, the four who stand on the path have been shown. But by "through the breaking," the four who stand on the fruit are shown. For the stream-enterer stands having broken five defilements by the path of stream-entry. The once-returner stands having broken four by the path of once-returning, the non-returner stands having broken four by the path of non-returning, and the arahant stands having broken eight defilements by the path of arahantship. Thus this fourfold one standing on the fruit is called a monk through the breaking of evil unwholesome mental states.

"Through the limited abandoning of mental defilements" - here there are two limits: the limit of the path and the limit of defilements. "Limit" means boundary, demarcation. Therein, a stream-enterer is a monk through the limited abandoning of mental defilements by the limit of the path. For his defilements have been abandoned by only one limit among the four paths, not by the complete tetrad of paths. The same method applies to the once-returner and the non-returner as well. And a stream-enterer is also a monk through the limited abandoning of mental defilements by the limit of defilements. For among the defilements to be abandoned, his defilements have been abandoned only within a limit, not entirely and completely. But an arahant is a monk through the unlimited abandoning of mental defilements. For his defilements have been abandoned by the tetrad of paths without any limit, not by a single path-boundary. And among the defilements to be abandoned, his defilements have been abandoned without limit. For not even a single boundary of defilements remains standing. Thus he is a monk through the unlimited abandoning of mental defilements in both ways.

"A trainee" means the seven noble ones together with the virtuous worldling. They are trainees because they train in the three trainings. Among them, any trainee whatsoever should be understood as a monk. "One who does not train" is one beyond training. Having surpassed the states of a trainee and being established in the highest fruit, one whose taints are destroyed is called one beyond training because there is nothing further to be trained in. The remaining worldling monk who neither trains in the three trainings nor stands having completed training should be understood as neither a trainee nor one beyond training.

"The foremost in virtue, the foremost in concentration, the foremost in wisdom, the foremost in liberation" - because of having attained and being established in this foremost state, he is called the foremost monk. "Good" means not evil. For from the virtuous worldling up to the arahant, because of being endowed with good virtue, concentration, wisdom, liberation, and the knowledge and vision of liberation, they are reckoned as a good monk. "The clear monk" means the serene monk; the meaning is that, like the cream of ghee, he is untroubled and clear. "The substantial" should be understood as a substantial monk because of being endowed with those very essentials such as the essence of virtue, just as a cloth is blue because of being

endowed with blue colour. Or because of being free from the sapwood of defilements, only one whose taints are destroyed should be understood as substantial.

Therein, in these three instances - "one who breaks evil unwholesome mental states is a monk, through the limited abandoning of mental defilements one is a monk, a trainee is a monk" - the seven trainees are spoken of. In these five instances - "through the breaking of evil unwholesome mental states one is a monk, through the unlimited abandoning of mental defilements one is a monk, one beyond training is a monk, the foremost is a monk, the clear is a monk" - only one whose taints are destroyed is spoken of. In "neither a trainee nor one beyond training," only a worldling is spoken of. In the remaining instances, the virtuous worldling, the seven trainees, and one whose taints are destroyed - all of these are spoken of.

Having thus shown the monk by means of convention and so forth, now, in order to show by means of full ordination, he said "by a complete community" and so forth. Therein, "by a complete community" means by one that has reached the state of harmony in a single act, by the final determination that as many monks as are required for the act in an act requiring a group of five have arrived, that the consent of those entitled to give consent has been brought, and that those present have not objected. "By a motion followed by three proclamations" means by one that is to be performed with three proclamations and one motion. "By an act" means by a lawful act of the Vinaya. "Unshakable" means one that has reached the state of being unassailable and irrefutable through being complete in the qualifications of the basis, the motion, the proclamations, the boundary, and the assembly. "Worthy of standing" means worthy of reason, worthy of the Teacher's instruction.

"Fully ordained" means one who has attained the higher state; the meaning is "one who has reached it." For the state of being a monk is the higher state. And since he has attained that through the act as described, he is called "fully ordained." By this, there are eight kinds of full ordination that have been stated: the "Come, monk" ordination, the ordination by going for refuge, the ordination by acceptance of exhortation, the ordination by answering questions, the ordination by acceptance of the weighty principles, the ordination by messenger, the ordination with eight recitations, and the ordination by a legal act at which a motion is put and is followed by three proclamations. Of these, only these three are enduring: the ordination by a legal act at which a motion is put and is followed by three proclamations, the ordination by messenger, and the ordination with eight recitations. The rest existed only while the Buddha was still living. Among those ordinations, in this context, only the ordination by a legal act at which a motion is put and is followed by three proclamations is intended.

511. In the description of Pātimokkha restraint, "Pātimokkha" means the morality of the training rules. For whoever guards it, protects it, it liberates, it frees that person from suffering in the lower realms and so forth; therefore it is called "Pātimokkha." "Morality," "support," and so forth are synonyms of that very same thing. Therein, "morality" is indeed a synonym for the Pātimokkha that succeeds together with the conclusion of the formal act of the community; even so, in terms of the Dhamma, this morality should be understood as volition and other mental states of one who abstains from the destruction of life and so forth, or of one who fulfils the practice of duties. For this has been stated in the Paṭisambhidā: "What is morality?" Volition is

morality, the mental factor is morality, restraint is morality, non-transgression is morality."

Therein, volition as morality is the volition of one abstaining from killing living beings and so on, or of one fulfilling the duty practice. The mental factor as morality is the abstinence of one abstaining from killing living beings and so on. Furthermore, volition as morality is the seven course-of-action volitions of one who abandons the destruction of life and so forth. The mental factor as morality is the states of non-covetousness, non-ill-will, and right view stated in the Saṃyutta Mahāvagga by the method beginning with "having abandoned covetousness, one dwells with a mind free from covetousness." "Restraint is morality": here restraint should be known as fivefold - Pātimokkha restraint, mindfulness restraint, knowledge restraint, patience restraint, and energy restraint. The differentiation of these has been stated in the Visuddhimagga. "Non-transgression is morality" means the bodily and verbal non-transgression of one who has undertaken morality. Herein, restraint as morality and non-transgression as morality - this alone is morality in the direct sense; volition as morality and the mental factor as morality should be understood as morality in the indirect sense.

Since, however, a bhikkhu is established in the dispensation through the morality of Pātimokkha restraint, therefore it is called "support"; or a bhikkhu is established therein, or wholesome mental states alone are established therein - thus it is a support. This meaning -

"A wise man established in morality, developing the mind and wisdom;
An ardent and prudent monk, he can disentangle this tangle." And also:

And "Morality, great king, is the support of all wholesome mental states," and "For one established in morality, great king, all wholesome mental states do not decline" - should be understood by way of these and other suttas.

That same is the beginning in the meaning of arising first. And this too was said -

"Therefore, Uttiyo, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight."

Just as a city builder wishing to build a city first clears the site for the city, then subsequently, having divided it by demarcating streets, crossroads, junctions, and so forth, builds the city; even so, the practitioner first purifies morality, then subsequently realises calm, insight, path, fruition, and nibbāna. Or just as a dyer first washes a cloth with three alkaline solutions and then applies whatever dye he wishes to the purified cloth; or just as a skilled painter wishing to paint a picture first prepares the wall surface, then subsequently produces the picture; even so, the practitioner, having first purified morality, subsequently realises the states beginning with calm and insight. Therefore morality is said to be "the beginning."

That same is conduct by way of resemblance to feet. For "conduct" means feet. Just as for a man whose feet have been cut off, no volition to travel in any direction arises, but it arises only for one whose feet are complete; so too, for one whose morality is broken, defective, and incomplete, the progress of knowledge for the

journey to Nibbāna does not succeed. But for one whose morality is unbroken, undefective, and complete, the progress of knowledge for the journey to Nibbāna succeeds. Therefore morality is said to be "conduct."

That same [morality] is self-control (saṃyama) in the sense of controlling, and restraint (saṃvara) in the sense of restraining. By both terms, the self-control of morality and the restraint of morality are spoken of. The verbal meaning here is: it controls the struggling to transgress, or it controls the person, not allowing him to struggle by way of transgression - thus it is self-control (saṃyama). It closes and shuts the door of entry for transgression - thus it is restraint (saṃvara). "The chief" means the highest or that which has become the entrance. Just as the fourfold nutriment of beings, having entered through the mouth, pervades the various limbs, so too for one who practises meditation, the wholesome of the four planes, having entered through the entrance of morality, accomplishes the success of purpose. Therefore it is called "the chief" (mokkha). "Pātimokkha" means that which is excellent at the forefront; the meaning is: the forerunner, the best, the principal. "For the attainment of wholesome mental states" should be understood as the foremost, the forerunner, the best, the chief for the purpose of obtaining the wholesome of the four planes.

"Bodily non-transgression" means the threefold bodily good conduct. "Verbal" means the fourfold verbal good conduct. "Bodily and verbal" means both of those. By this, he shows [the matter] by encompassing the morality with right livelihood as the eighth. "Restrained" means closed; the meaning is: one with restrained faculties, one with closed faculties. Just as a house with closed doors is called "a closed house, a shut house," so here one with restrained faculties is called "restrained." "By the Pātimokkha restraint" means by the Pātimokkha and by the restraint, or by the restraint known as the Pātimokkha. "Endowed" etc. have already been explained in meaning.

512. By the seven terms beginning with "he moves" etc., the mode of deportment of a monk established in the Pātimokkha restraint virtue is described.

513. In the exposition on good conduct and lawful resort, although the Blessed One wished to speak about the recluse's conduct and the recluse's resort, he raised the passage "accomplished in good conduct and lawful resort - there is good conduct, there is inappropriate conduct." Just as a man skilled in roads, when pointing out the road, saying "leave the left, take the right," first points out the dangerous road, the wrong road that should be abandoned, and afterwards the safe road, the straight road that should be taken; just so the King of the Dhamma, who is like a man skilled in roads, having first pointed out the inappropriate conduct scorned by the Buddha that should be abandoned, wishing afterwards to point out good conduct, said beginning with "therein, what is inappropriate conduct?" For a road pointed out by an ordinary man may or may not lead to success, but a road pointed out by the Truth-finder is unerring; like a thunderbolt released by Indra, it is unfailing and reaches the city of nibbāna itself. Therefore it was said - "'A man skilled in roads' - this, Tissa, is a designation for the Truth-finder, the Arahant, the Perfectly Enlightened One."

Or because, just as the adornment with garlands, scents, ointments and the like for a man who has removed sweat, dirt and grime by bathing with a head-wash is of a complete nature, so too the association with wholesome qualities for one who has abandoned unwholesome qualities is of a complete nature; therefore, wishing to first point out the inappropriate conduct that should be abandoned, like sweat, dirt and grime, and afterwards to point out good conduct, like the adornment with garlands, scents, ointments and the like for one who has removed sweat, dirt and grime, he also said beginning with "therein, what is inappropriate conduct?" Therein, "bodily transgression" means the threefold bodily misconduct; "verbal transgression" means the fourfold verbal misconduct; "bodily and verbal transgression" means both of those. Thus he showed the transgression of the morality with right livelihood as the eighth factor itself.

But since one practises inappropriate conduct not merely by body and speech, but also practises it by mind, therefore to show that, it was said "all immorality is also inappropriate conduct." Therein, showing inappropriate conduct by analysing it in part, he said beginning with "here a certain one, by giving bamboo." Therein, "by giving bamboo" means by giving bamboo for the sake of requisites. For it is not proper to give to supporters bamboo that has grown in the monastery or been brought from the forest and kept guarded, thinking "thus they will give me requisites." For one who earns a living in this way lives by wrong livelihood through improper seeking. He incurs blame in this very life, and in the future he fills up the states of misery. One who gives one's own personal bamboo for the purpose of ingratiating families commits the offence of wrong-doing for corrupting families; one who gives another's personal property with a thieving mind should be dealt with according to the value of the goods. The same method applies even in the case of what belongs to the monastic community. But if one gives it by exercising authority, one commits the offence of disposing of a heavy article.

But which bamboo is a heavy article and which is not? As for self-grown bamboo that has sprung up on its own, it is a heavy article only in the area designated by the Community; beyond that it is not a heavy article; in a planted area, it is entirely a heavy article. When determined by measure, even one the size of an oil tube is a heavy article, but not below that. But if a monk has need of an oil tube or a walking stick, he should take it after performing a replacement service. The replacement service may be of equal value or more, but less is not proper. As for manual labour, merely fetching water or merely doing a small amount of clearing is not proper; it is proper to make it permanent. Therefore it is proper to take it after removing soil from a pond, or laying steps, or levelling an uneven place. What is taken without performing a replacement service should be used only while residing there; when departing, one should make it communal property, leave it, and go. If one has taken it through forgetfulness and gone, when one remembers where one has gone, it should be brought back from there. If there is danger on the way, one should leave it at the monastery one has reached and go.

People go to the monastery and ask for bamboo. The monks, thinking "it belongs to the Community," do not dare to give it. The people ask repeatedly or make threats. Then it is proper for the monks to say "Take it after doing labour in return." This is not called giving of bamboo. If they give axes, hatchets and the like, or edible and cooked

food for the purpose of the labour, it is not proper to accept them. But in the Vinaya Commentary it is said: "People whose houses have been burnt, taking and going, should not be prevented."

If bamboo pests arise in the Community's bamboo groves, and the bamboo will be destroyed if they do not have it beaten out, what should be done? It should be announced to the people during the alms round. If they do not wish to beat them out, they should be told "You will receive an equal share." If they still do not wish, they should be told "You will receive two portions." If they still do not wish even so, they should be told "There is no use in what is lost; when you have the opportunity, you will do the labour, beat them out and take them." This is not called giving of bamboo. The same method applies even when fire has arisen in the bamboo grove, and also for bamboo being carried away by water. The same line of discussion applies to trees as well. However, a tree of the size of a needle-handle is a heavy article. Having had Community trees cut, it is permissible to make a Community dwelling even without asking the Community. But for the purpose of cutting off grounds for complaint, it should be done only after asking.

Is it permissible to make a personal one, or is it not permissible? It is not permissible. However, by way of manual labour, in one building one obtains just the space for a bed; in three buildings one obtains one building. If the building materials are personal but the land belongs to the Community, having built one building, one obtains an equal share; in two buildings one obtains one building. When Community trees obstruct a Community dwelling, is it proper to remove them without asking the Community, or is it not proper? It is proper. But for the purpose of cutting off grounds for complaint, they should be removed only after asking. If there is great gain for the Community on account of the tree, it should not be removed. When personal trees obstruct a Community dwelling, the owner of the tree should be informed. If he does not wish to remove it, it should be removed after having it cut down. To one who demands "Give me the tree," the tree should be valued and the price should be given. The same method applies when Community trees obstruct a personal dwelling, and also when personal trees obstruct a personal dwelling. The same line of discussion applies to creepers as well. However, a creeper is a heavy article where it is sold and is rare. And that is from the size of half a cubit upwards. Below that, a piece of creeper is not a heavy article.

Regarding the giving of leaves and so forth, "by giving leaves" means by giving leaves for the sake of requisites - all this should be understood in the same manner as stated for the giving of bamboo. However, here is the determination regarding heavy goods. For leaves too, where they are sold, perfumers and others take them for the purpose of wrapping perfumes and the like - only in such a place where they are scarce are they heavy goods. This, then, is the judgment regarding kiṃsuka leaves, ear-ornaments, palm leaves, and so on.

Palm leaves too should be discussed in this very place. For palm leaves too, in a naturally grown palm grove, they are heavy goods only in a place designated by the Community, not beyond that. In the case of planted palms, all are heavy goods. Their measure is an empty book even of eight finger-breadths at the lower end. Grass too should be included right here and discussed. However, where there is no grass, they cover with muñja grass, straw, coconut leaves, and the like. Therefore those too are

included under grass. Thus, among muñja grass, straw, and the like, any grass of a fistful measure, and among coconut leaves and the like, even a single leaf - whether given to the Community, or grown there, or grass grown on the Community's grass land outside the monastery - when guarded and protected, is heavy goods. But that, when the work of the Community and the work of the shrine have been done, the surplus may be given for individual work. The same method applies to the bamboo mentioned above.

Regarding the giving of flowers, flowers are heavy goods only in a place where it has been designated thus: "Having disposed of the flowers from these trees, let them bring gruel, rice, and cloth; from these trees let them bring for the repair of lodgings." On the far bank, novices pick flowers and make a heap; a flower distributor endowed with five qualities, having counted the community of monks, makes portions; he is permitted to distribute to the assembly present without asking the Community. However, one who is not appointed should distribute only after asking. But to whom is a monk permitted to give flowers, and to whom is he not permitted? He is permitted to give to his parents, whether by taking them to their house or by having them summoned from the house, saying "Make an offering of material things," but he is not permitted to give for the purpose of adornment. However, to other relatives, one should not give by taking them there, but having summoned them, one should give saying "Make an offering." To other people, one should give without expecting anything in return to those who have arrived at a place of offering. This is not called giving of flowers. Many flowers bloom at the monastery. A monk going on alms round, having seen people, should say "There are many flowers at the monastery, make an offering." There is no fault in merely saying the words. However, one should not say it with the thought "People will come bringing food hard and soft." If he says it, the solid and soft food should not be consumed. People, of their own accord, having asked "Are there flowers at the monastery?" say "We shall come to the monastery on such and such a day; do not allow the novices to pick the flowers." The monks forgot to tell the novices. The flowers were picked and stored by the novices. The people, having approached the monks, said: "Venerable sirs, we informed you on that very day - 'Do not allow the novices to pick the flowers.' Why did you not prevent them?" One should say: "My mindfulness lapsed; the flowers have merely been picked, but no offering has yet been made." One should not say: "Take them and make an offering." If he says it, the material gains should not be consumed.

Another monk tells the novices: "The residents of such-and-such village said 'Do not pick the flowers.'" The people, having brought material gifts and given a donation, say: "Our people are not many; command the novices to pick flowers together with us." "The novices have obtained alms-food; those who do not go on the alms-round, they will know for themselves, lay followers" - thus it should be said. Having obtained this much of a method, there is no fault in having the novices pick flowers by treating them as sons or brothers; This is not called giving of flowers.

Regarding the giving of fruit, fruit too, just like flowers, is heavy goods only when defined. When there is abundant fruit in the monastery, troublesome people come and ask for it. The monks, thinking "it belongs to the Community," do not dare to give it. The people, being remorseful, abuse and revile them. What should be done in that case? An agreement should be made, specifying either by fruits or by trees: "Those

taking so many fruits from such-and-such trees, or those taking fruits from so many trees, should not be prevented." But thieves or rulers taking by force should not be prevented; angered, they might destroy the entire monastery. However, the danger should be pointed out.

Regarding the giving of bathing powder, bathing powders that have been pounded are not heavy articles. Only the unpounded bark of the tree is a heavy article. However, for one who is not ill, powder prepared for dyeing is allowable. For one who is ill, any powder whatsoever is allowable. Clay too should be included and discussed here. Clay too is a heavy article only where it is scarce. Its minimum measure is the size of a ball of thirty pala-weights; below that it is not a heavy article.

Regarding the giving of wooden toothbrushes, a wooden toothbrush is heavy goods only when uncut. Those novices for whom the turn for wooden toothbrushes comes from the Community, they are not permitted to give separately to their own teachers and preceptors. But those who have taken their turn having determined "so many tooth-sticks are to be brought," they are permitted to give the surplus to their teachers and preceptors. Many wooden toothbrushes should not be taken by a single monk from the toothbrush enclosure; only one each should be taken daily. Even one living separately should, having counted the community of monks, take only as many as fall to his share and go; when visitors arrive in the meantime, or when departing for another region, they should be brought back and placed in the very place from which they were taken.

In the terms beginning with "by flattery" (cāṭukamyatāya), flattery is said to be speech of praise out of desire to be liked, placing oneself in a lowly position like a servant and smoothing over even the faulty words of another. "By bean-soup-like behaviour" (muggasūpyatāya) is a designation for earning one's living by a mixture of truth and falsehood, comparable to bean soup. For just as when bean soup is being cooked, many beans become cooked while a few do not, so too in a person who earns his living by a mixture of truth and falsehood, there is much that is false and little that is true. Or just as there is no place where bean soup cannot enter, so too for a person whose conduct is a mixture of truth and falsehood, there is no speech that he has not entered into; like a crossroads, it stands firm in whatever direction is desired. Therefore that false speech of his is called "bean-soup-like behaviour." "Acting as a servant" (pāribhaṭayatā) means the state of performing the work of a servant. For the work of a servant is servile work (pāribhaṭaya), and the state of that is acting as a servant (pāribhaṭayatā); this is a designation for amusing children by making ornaments and the like.

"Running errands on foot" (jaṅghapesanika) means carrying messages and replies for various householders to other villages, other regions, and so forth. For this running errands on foot is permissible by way of going somewhere carrying a message for one's own parents, and for those who support one's parents. It is also proper to carry a message even to carpenters who are doing work for a shrine, or for the monastic community, or for oneself. People say: "We will give a gift, we will make an offering, please inform the community of monks." They give almsfood, or medicine, or robes, saying: "Please give these to such-and-such an elder." They hand over garlands, perfumes, ointments and the like, or flags, banners and the like, saying: "Please make an offering at the monastery." It is permissible to carry all of this; it is not called

running errands on foot. For one who takes and goes with a message for others, there is an offence at every step.

"By some other" (aññataraññatarena) means by any one of these, such as giving bamboo and so forth, or by any one of such activities of earning a living by wrong livelihood, such as practising medicine, acting as a storekeeper, the practice of giving gift for gift, and administering the property of the Community and the property of shrines. "Scorned by the Buddha" (buddhapaṭikuṭṭhena) means censured and prohibited by the Buddhas. "This is called" means all of this is spoken of as inappropriate conduct. The exposition of good conduct should be understood by the method of the opposite of what has been stated.

514. In the Exposition of Resort as well, the reason for stating improper resort first should be understood in the same manner as stated above. Therein, "resort" means a suitable place to approach for the purpose of almsfood and so forth is proper resort; an unsuitable place is improper resort. "One whose resort is prostitutes" means one who frequents prostitutes; the meaning is a place approached by way of friendly intimacy. Therein, prostitutes are women who make a living by their beauty; one who approaches any of them by way of easily accessible intimacy, friendly association, and affection is called one who frequents prostitutes. Therefore it is not proper to approach thus. Why? Because of failure in safeguarding. For one who approaches in such a manner, even the ascetic practice that has been long guarded and protected is destroyed within just a few days; even if it is not destroyed, one receives blame. However, one who approaches for the purpose of offering gifts should approach having established mindfulness. "Widows" are called those whose husbands have died or those whose husbands have departed. "Unmarried grown-up women" means elderly unmarried women. "Eunuchs" means those who are abundant in talk based upon worldly material gains, excessive in defilements, with unallayed fever of passion, sexless persons. The danger in approaching all of them should be understood in the manner already stated. In the case of nuns too, the same method applies. Moreover, monks are those in whom the holy life is abundant, and likewise nuns. They, through intimacy with one another, destroy in just a few days the ascetic practice that has been guarded and protected. However, it is proper to go as one inquiring after the sick. It is proper indeed for a monk, having obtained flowers, to go for the purpose of veneration and also for the purpose of giving exhortation.

"Tavern" means a house for drinking liquor. That is not free from drunkards who create obstacles to the holy life. It is not proper to approach there together with them as a fellow drunkard; there is danger to the holy life. In "he dwells in company with kings" and so forth, "kings" means those who govern the kingdom, whether consecrated or unconsecrated. "Royal ministers" means those endowed with a great measure of supremacy similar to the supremacy of kings. "Sectarians" means outsider wandering ascetics of distorted vision. "Disciples of sectarians" means those who provide them with requisites by way of devotion. The meaning is that one becomes intimate with these.

"With not becoming association" means: not becoming association is association that is contrary to the three trainings, adverse association, by which one reaches obstruction to the holy life, transgression of the rules, and decline in austerity, that is to say - sharing in sorrow together with kings and royal ministers, sharing in joy

together, sharing in happiness and suffering alike, personally undertaking involvement when tasks and duties arise, having the same desires, preferences, and conduct as sectarians and disciples of sectarians, or affectionate and respectful intimacy that brings about the state of having the same desires, preferences, and conduct. Therein, association with kings and royal ministers creates obstruction to the holy life. With the others, the disciples of sectarians, there is the taking up of their views. However, it is proper for one who is able to break their doctrine and cause them to take up one's own view to approach them.

Now, to show improper resort by yet another method, the passage beginning with "or whatever families" has been commenced. Therein, "faithless" means devoid of faith in the Buddha and so forth; they do not believe that the Buddha is omniscient, the Dhamma leads to liberation, and the Community is well practised. "Without confidence" means they are unable to make the mind confident and undisturbed. "Abusive and insulting" means both abusive and insulting; they abuse with the ten grounds of abuse thus: 'You are a thief, you are a fool, you are deluded, you are a camel, you are an ox, you are a donkey, you are bound for the lower realms, you are bound for hell, you are bound for the animal realm, there is no good destination for you, only a bad destination is to be expected.' They insult by showing fear thus: 'So be it, now we shall strike you, bind you, kill you' - this is the meaning. "Wishing harm" means they do not wish welfare; they wish only harm. "Wishing ill" means they wish only what is harmful; they do not wish welfare. "Wishing discomfort" means they do not wish for comfort, they wish only for discomfort. "Wishing insecurity" means they do not wish security and fearlessness from the four mental bonds; they wish only what is fearful. In "of monks," here novices too are included. "For nuns" - here female probationers and female novices are also included. For indeed, for all those who have gone forth with reference to the Blessed One and those who have gone for refuge, for all four assemblies, those families wish only harm. "Such families" means such families as warrior-caste families and so on. "Frequents" means lives in dependence on. "Associates with" means approaches. "Attends upon" means approaches again and again. "This is called" means: this improper resort should be understood as threefold - that relating to prostitutes and so forth for one who resorts to prostitutes and so forth, that relating to kings and so forth for one who is intimate with kings and so forth, and that relating to faithless families and so forth for one who frequents faithless families and so forth - all three kinds of unsuitable resort are improper resort.

His state of having improper resort should be understood by this method. That relating to prostitutes and so forth should first be understood as improper resort because of its dependence on the five strands of sensual pleasure, as it is said - "And what, monks, is a monk's improper resort, another's domain? That is, the five strands of sensual pleasure." That relating to kings and so forth is improper resort because it is not a supporting condition for the practice of meditative absorption, because it produces gain, honour, and fame, and because it is a cause of wrong view; that relating to faithless families and so forth is improper resort because it brings about decline of faith and agitation of mind.

In the exposition of proper resort, "does not frequent prostitutes" and so forth should be understood as the opposite of what has been stated. Among "like a watering place" and so forth, "like a watering place" means like a well; like a lotus pond dug at a crossroads, accessible at pleasure for the community of monks, similar to the house of the minister Citta. In his house, it is said, a meal-pillar was always set up. For monks who arrived at the door of the house, there was never any deficiency of requisites. In a single day, sixty kahāpaṇas were spent on medicine alone.

"Illuminated by the orange robe" means resplendent with the radiance of the orange robes worn and draped by monks and nuns, similar to the family of the merchant Bhūtapāla. "Favourable to sages" means fanned by the counter-breezes - the breeze of the robes and the bodily breeze generated by the bending and stretching of the sages, namely monks and nuns, entering and leaving the house - or with defilements shaken off.

515. In the exposition of "seeing danger in the slightest faults," "slightest" means of minute measure. "Faults" means defects. "Whatever faults" means whatever are faults in the sense of being blameworthy. "Trifling" means of small measure, of minor extent. "Insignificant" means insignificant because of being of even lesser measure than small. "Light" means lightweight. "Considered light" means considered as light. "To be dealt with by self-control" means remedies to be accomplished through self-control. "To be dealt with by restraint" means to be accomplished through restraint, remedies to be accomplished through restraint. "To be dealt with by arising of consciousness" means remedies to be accomplished by the mere arising of consciousness. "Bound to attention" means remedies to be accomplished merely by adverting with the mind. But what are those? The Elder Sumatthera, a dweller in the day-residence, first said: "They are those not leading to an offence, mere arisings of consciousness, which are purified merely by adverting with the mind thus: 'I shall not do such a thing again.' This is called the remedy of determination." But his pupil, the Elder Tipiṭaka Cūḷanāga, said: "This is to be analysed only in terms of the virtue of Pātimokkha restraint. Therefore, the lightest wrong-doing and wrong speech should be understood here as faults. This is called the remedy of rehabilitation." "Thus in these" means in these of such a kind. "One who sees the fault" means one who habitually sees them as faults, as defects. "One who sees the danger" means one who habitually sees them as danger, because they are the cause of the fourfold fear. "One who sees the disadvantage" means one who habitually sees the disadvantage in various ways: because they bring blame here, because they result in suffering in the future, because they obstruct the attainment of higher qualities, and because they generate remorse.

"One who sees the escape" means one who habitually sees whatever escape there is therein. But what is the escape herein? According to the doctrine of the teacher elder, it is said: "When there is the state of not leading to an offence, the remedy of determination is the escape." According to the doctrine of the pupil elder, it is said: "When there is the state of leading to an offence, the remedy of rehabilitation is the escape."

Therein, such a monk is said to see the slightest faults as faults and as danger. To illustrate this, the following method is stated: There is what is called a paramāṇu, what is called an aṇu, what is called a tājāri, what is called a rathareṇu, what is

called a likkhā, what is called an ūkā, what is called a dhaññamāsa, what is called an aṅgula, what is called a vidatthi, what is called a ratana, what is called a yaṭṭhi, what is called an usabha, what is called a gāvuta, and what is called a yojana. Therein, a "paramāṇu" is a portion of space that does not come within the range of the fleshly eye, but comes only within the range of the divine eye. An "aṇu" is perceived as spinning round and round in the sunbeams that enter through cracks in walls and openings in palm-leaf screens. A "tajjārī" is what breaks off on cattle-paths, human-paths, and cart-paths and rises up and settles on both sides. A "rathareṇu" is what clings right there in those very places. Likkhā and the rest are well known. Among these, thirty-six paramāṇus are the measure of one aṇu. Thirty-six aṇus are the measure of one tajjārī. Thirty-six tajjārīs are one rathareṇu. Thirty-six rathareṇus are one likkhā. Seven likkhās are one ūkā. Seven ūkās are one dhaññamāsa. The measure of seven dhaññamāsas is one aṅgula. By that aṅgula, twelve aṅgulas are a vidatthi. Two vidatthis are a ratana. Seven ratanas are a yaṭṭhi. By that yaṭṭhi, twenty yaṭṭhis are an usabha. Eighty usabhas are a gāvuta. Four gāvutas are a yojana. By that yojana, the king of mountains, Sineru, is one hundred and sixty-eight thousand yojanas in height. Whatever monk is able to see a slightest fault as though it were like Mount Sineru, one hundred and sixty-eight thousand yojanas in height - this monk is said to see the slightest faults as danger. Whatever monk is able to see even the lightest wrong-doing or wrong speech as though it were like the first pārājika offence - this monk should be understood as one who sees the slightest faults as faults and as danger.

516. In the explanation of the phrase "having accepted the training rules he trains in them," "monks' training" means the training to be trained in by monks. Whether shared with nuns or not shared, it is still called monks' training. "Nuns' training" means the training to be trained in by nuns. Whether shared with monks or not shared, it too is still called nuns' training. The training of novice monks, female probationers, and novice nuns is also included herein. "Male lay followers' training" means the training to be trained in by male lay followers. That operates by way of the five precepts and the ten precepts. "Female lay followers' training" means the training to be trained in by female lay followers. That too operates by way of the five precepts and the ten precepts. Therein, the training of monks and nuns operates up to the path of arahantship. The training of male and female lay followers operates up to the path of non-returning. Here, this monk trains only in the training rules to be trained in by himself. The remaining trainings, however, are stated for the purpose of showing the meaning of the training rule by way of extracting the meaning. "Thus in these trainings" means in these trainings of such a kind. "Entirely in every way" means all training by the complete undertaking of training. "In every manner" means all training by every mode in which it is to be trained. "Without remainder, without exception" - "without remainder" because of the absence of any remainder; "without exception" because of restoring to its original state even a training rule that has been broken through lapse of mindfulness. "Having accepted one proceeds" means having undertaken and taken up, one proceeds. "Therefore it is said" means for the reason that one undertakes and trains in and fulfils all these training rules by every mode in which they are to be trained, therefore it is said "having accepted the training rules he trains in them."

517-518. In the exposition of the pair of terms "one with guarded doors in the sense

faculties" and "one who knows moderation in eating," the purpose of the first statement of the dark side should be understood in the same way as stated in the exposition of conduct. However, whatever is to be said regarding the passages beginning with "Therein, what is not guarding the doors of the sense faculties" - all of that has already been stated in the commentary on the classification chapter.

519. In the exposition on the practice of wakefulness, regarding "in the first and last watches of the night" - here, "the first watch" refers to before the night reckoned as midnight; by this, it includes both the first watch and the period after the meal. "The last watch" refers to after the night; by this, it includes both the last watch and the period before the meal. The middle watch, however, is not included, as it is the occasion for the monk to dispel the weariness of sleep. "The practice of wakefulness" means the practice of wakefulness, the state of not sleeping. "Is devoted to" means one is devoted to, engaged in, that practice which is reckoned as cultivation and development. In the exposition, however, "here a monk during the day" - the three portions of the day are also included, namely the forenoon, midday, and afternoon. "By walking and sitting" means dwelling throughout the entire day in just these two postures. "Of obstructive mental states" - because they obstruct the mind, by obstructive mental states, by the five hindrances or by all unwholesome mental states, one purifies the mind. One cleanses and liberates it from those mental states. Although standing is not taken here, it should indeed be taken by making it connected with walking and sitting. "The first watch" means during the entire first watch. "The middle watch" means during the middle watch, reckoned as the sixth portion of the day and night.

"Lion's posture" - here there are four sleeping places: the sleeping place of one who enjoys sensual pleasures, the sleeping place of ghosts, the lion's sleeping place, and the Truth-finder's sleeping place. Therein, "Mostly, monks, one who enjoys sensual pleasures sleeps on the left side" - this is the sleeping place of one who enjoys sensual pleasures. For among them, mostly there are none who sleep on their right side. "Monks, the departed mostly lie face upward" - this is the posture of the departed; for due to having little flesh and blood, being entangled with a skeleton of bones, they are unable to lie on one side, and they lie only face upward. "Monks, the lion, king of beasts, lies down on the right side" etc. "is pleased" - this is the lion's posture; for the lion, king of beasts, due to the predominance of energy, having placed the two front paws in one place and the two hind paws in one place, having inserted the tail between the thighs, having noted the position of the front paws, hind paws, and tail, and having placed the head on top of the two front paws, lies down; even having slept during the day, when awakening it does not awaken startled, but raising its head, it observes the position of the front paws and so forth; if any limb has shifted from its position, thinking 'this is not befitting your birth nor your valour,' becoming displeased, it lies down right there again and does not set out for foraging; but when they have not shifted from position, thinking 'this is befitting your birth and your valour,' delighted and pleased, it rises, stretches with a lion's stretch, shakes its mane, roars the lion's roar three times, and sets out for foraging. The sleeping place of the fourth meditative absorption is called the Truth-finder's sleeping place. Among those, here the lion's sleeping place has come. For this is called the highest sleeping place because it is a posture abundant in energy.

"Foot upon foot" means the left foot upon the right foot. "Overlapping" means placing one slightly beyond the other; for when ankle rubs against ankle or knee against knee, feeling frequently arises, the mind does not become unified, and the lying posture becomes uncomfortable; but when placed so that they do not rub against each other, thus placed beyond, feeling does not arise, the mind becomes unified, and the lying posture becomes comfortable. Therefore it is said "overlapping foot upon foot." "Mindful and fully aware" means having become endowed with mindfulness and with the wisdom of full awareness. By this, mindfulness and full awareness that thoroughly comprehends is spoken of. "Having attended to the perception of rising" means having established in the mind the perception of rising that determines the time of rising, thus: 'I shall rise at such and such a time.' For one who lies down having done thus is able to rise at the very time determined.

520-521. "Perseverance, prudence": The meaning is that, because it is to be continuously exercised, energy designated as perseverance, and because it has reached maturity, wisdom designated as prudence - being engaged and devoted, while exercising these very things, one dwells devoted to the practice of wakefulness. Here, energy is spoken of as a mixture of mundane and supramundane, and wisdom too follows the course of energy; the meaning is that when energy is mundane, it is mundane, and when supramundane, it is supramundane.

522. "Of the qualities conducive to enlightenment" means of the qualities that are on the side of path-knowledge, which is reckoned as the enlightenment of the four truths. By this much, having taken all thirty-seven qualities conducive to enlightenment collectively, showing only the factors of enlightenment as being capable of occurring together on a single object even in mundane development, he said "seven factors of enlightenment" etc. It should be understood that they are spoken of as a mixture of mundane and supramundane. The remainder here is clear in meaning, since the method has been stated below.

523. In the exposition beginning with "when going forward," here first, in "when going forward and returning," "going forward" is said to mean going forwards. "Returning" means turning back. Both of these are found in the four postures. In going, first, one who brings the body forward in front is called going forward; one who turns back is called stepping back. Even in standing, while remaining standing, one who bends the body forward in front is called going forward; one who bends it back behind is called stepping back. In sitting too, while seated, one who moves towards the front limbs facing what is near is said to go forward, and one who moves back towards the rear part of the body is said to return. In lying down too, the same method applies.

"Acts with full awareness" means one who does all tasks with full awareness, or one who practises full awareness itself. For he indeed produces full awareness in going forward and so on; he is nowhere devoid of full awareness. But since that full awareness is always associated with mindfulness, therefore in the exposition it is said: "He goes forward mindfully and fully aware, he returns mindfully and fully aware."

For this one, whether going forward or returning, is not one who has lost mindfulness and lacks full awareness; rather, endowed with mindfulness and fully aware through wisdom, he both goes forward and returns; in all activities beginning with going forward, he applies the fourfold full awareness. For full awareness is fourfold - full awareness of purpose, full awareness of suitability, full awareness of the domain, and full awareness of non-delusion. Therein, when the thought of going forward has arisen, without going merely on account of that thought, having discerned what is purposeful and what is not, thinking "Is there any purpose for me in going there, or not?" - the discernment of purpose is "full awareness of purpose." Therein, "purpose" means growth in the Dhamma by way of seeing a shrine, seeing a Bodhi tree, seeing the Community, seeing elders, seeing the foul, and so on. For having seen a shrine or a Bodhi tree, one generates rapture with the Buddha as object; by seeing the Community, one generates rapture with the Community as object; and contemplating that very rapture in terms of destruction and fall, one attains arahantship. Having seen the elder monks and having established oneself in their exhortation, having seen foulness and having produced the first meditative absorption therein, meditating on that very thing in terms of elimination and passing away, one attains arahantship. Therefore, seeing these is purposeful. Some, however, say: "Growth even in material things is indeed a purpose; because one has set out to support the holy life depending on that."

But having discerned what is suitable and unsuitable in that going, the discernment of suitability is "full awareness of suitability," that is to say - seeing a shrine, first, is purposeful. But if for a great offering at a shrine, assemblies gather within a radius of ten to twelve yojanas, and both women and men, adorned and bedecked according to their wealth, move about like painted figures, and there, in him, greed arises towards a pleasant object, aversion towards an unpleasant one, delusion towards what is regarded with indifference, or he commits an offence involving physical contact, or there is an obstruction to his life or holy life. Thus that place is unsuitable. In the absence of obstacles of the aforesaid kind, it is suitable. In seeing the Bodhi tree too, the same method applies. Seeing the Community too is purposeful. But if, having had a great pavilion built within the village, while people are listening to the Dhamma all night, there is a gathering of people and an obstruction in the manner already described. Thus that place is unsuitable; in the absence of obstruction, it is suitable. In seeing elder monks attended by a great assembly too, the same method applies.

Seeing foulness too is beneficial. And for the purpose of illustrating that meaning, this is the story - It is said that a certain young monk, having taken a novice, went for the purpose of a wooden toothbrush. The novice, having turned aside from the road, going ahead, having seen a foul corpse, having produced the first meditative absorption, having made that itself the foundation, meditating on activities, having realised three fruitions, having taken up the meditation subject for the purpose of the higher path, stood there. The young monk, not seeing him, called out "Novice!" He thought 'From the day of my going forth, I have never spoken two words with a monk,' and on another day 'I shall produce the higher distinction,' and gave the reply "What is it, venerable sir?" And when told "Come," he came with just that one word and said "Venerable sir, please go by this path and stand for a moment facing east at the place where I was standing, and look." He, having done so, attained the very same distinction as that one had attained. Thus one foul corpse arose for the benefit

of two persons. Yet even though it is thus beneficial, for a man the foul of a woman is unsuitable, and for a woman the foul of a man; only the same kind is suitable. Thus the discerning of the suitable is called clear comprehension of the suitable.

For one who has thus discerned the beneficial and the suitable, having taken up from among the thirty-eight meditation subjects the domain called the meditation subject that suits one's own mental disposition, going while holding onto that in the domain of the alms-round is called clear comprehension of the domain. For the elucidation of that, this set of four should be known -

Here a certain monk carries forth but does not carry back, a certain one does not carry forth but carries back, a certain one neither carries forth nor carries back, and a certain one both carries forth and carries back. Therein, the monk who during the day purifies the mind of obstructive states by walking meditation and sitting, and likewise during the night, having lain down in the first watch and the middle watch, and having spent the last watch too with sitting and walking meditation, and having already performed the duties of the shrine terrace and the Bodhi tree terrace, having sprinkled water on the Bodhi tree, having prepared drinking water and washing water, having undertaken and carried out all the duties of the chapters including the duties to the teacher and preceptor - he, having attended to bodily needs, having entered the dwelling, having practised the meditation subject while warming up for two or three cross-legged sittings, having risen at the time for the alms-round, having taken bowl and robe with the meditation subject at the fore and departed from the dwelling, attending to the meditation subject he goes to the shrine terrace; if it is the recollection of the Buddha meditation subject, he enters the shrine terrace without relinquishing it; if it is another meditation subject, standing at the foot of the steps, as if setting down an object held in the hand, he sets that aside, takes up rapture with the Buddha as object, and ascends to the shrine terrace; if it is a large shrine, having circumambulated it three times, it should be venerated at four places; if it is a small one, having likewise circumambulated it, it should be venerated at eight places. Having venerated the shrine, at the Bodhi-tree courtyard, even with the bowl, having shown the act of prostration as if in the presence of the Buddha, the Blessed One, the Bodhi tree should be venerated.

He, having thus venerated both the shrine and the Bodhi tree, going to the place where it was set aside, as if taking up with the hand the object that was set aside, having taken up the meditation subject that was laid down, near the village, with the meditation subject at the fore, having donned the robe, he enters the village for alms. Then people, seeing him, thinking 'Our master has come,' go out to meet him, take his bowl, seat him in the rest hall or in a house, give him gruel, and until the meal is ready, having washed his feet and anointed them with oil, sitting before him, they either ask questions or wish to hear the Dhamma. Even if they do not invite him to speak, the commentarial teachers say "A talk on the Teaching should indeed be given for the sake of benefiting the people." For there is no talk on the Teaching that is free from the meditation subject. Therefore, having partaken of food with the meditation subject at the fore, having given the thanksgiving, accompanied by the people even as they are returning, having departed from the village, having turned them back there, he sets out on the path.

Then novices and young monks who had departed earlier and completed their meal

duty outside the village, having seen him, having gone out to meet him, take his bowl and robes. The monks of old, it is said, did not perform their duties by looking at the face thinking 'This is our preceptor, this is our teacher,' but performed them simply by recognising whoever had arrived. They ask him "Venerable sir, what are these people to you? Are they relatives from the mother's side or from the father's side?" "What have you seen that you ask?" "They have affection and great respect for you." "Friends, what is difficult even for a mother and father to do, these people do for us. Even our bowl and robe belong to them; through their power we know neither fear in times of danger nor famine in times of famine. There are none who are such benefactors to us." Thus he goes along speaking of their virtues. This is called 'he carries forth but does not carry back.'

But for one in whom the fire element born of kamma blazes up even while carrying out the practice of duties in the manner described earlier, releasing what is not clung to and seizing what is clung to, sweat pours from the body, and the meditation subject does not enter the cognitive process - he takes his bowl and robes early and with haste pays homage at the shrine, and enters the village for gruel and alms-food at the very time the cattle go out, and having obtained gruel, goes to the sitting hall and drinks it. Then, merely after swallowing two or three times, the fire element born of kamma releases what is clung to and seizes what is not clung to, and as if bathed with a hundred pots of water, having reached the quenching of the heat of the fire element, he partakes of the gruel with the meditation subject as the foremost concern, washes his bowl and mouth, attends to the meditation subject between meals, walks for alms in the remaining places, partakes of food with the meditation subject as the foremost concern, and from then on returns carrying the meditation subject which presents itself step by step. This is called 'he does not carry it forth but carries it back.' And monks such as these, having drunk rice gruel and having undertaken insight, who have attained arahantship in the Buddha's Dispensation, have passed beyond the path of counting. In the island of Sīhala itself, in those various villages, there is no seat in the sitting hall where there are no monks who attained arahantship after drinking gruel.

One who dwells in heedlessness, who has abandoned his duty, who has broken all observances, who dwells with his mind bound by the five kinds of mental barrenness and the five hindrances, who does not even form the perception that 'there is such a thing as a meditation subject,' who enters the village for alms, who associates with improper association with householders, and having wandered about and eaten, departs empty - this is called 'he neither carries it forth nor carries it back.'

But the one who is said to 'carry it forth and carry it back' should be understood by way of the practice of going and returning - for sons of good family who desire their own welfare, having gone forth in the dispensation, dwelling together ten, twenty, thirty, forty, fifty, or even a hundred, make an agreement and abide by it - "Friends, you have not gone forth because of debt, not because of fear, not because of loss of livelihood; but you have gone forth here wishing to be freed from suffering. Therefore, a defilement arisen while walking, suppress it right there while walking. A defilement arisen while standing, sitting, or lying down, suppress it right there while lying down."

Having made such an agreement, when going on the alms round, at intervals of half an usabha, an usabha, half a gāvuta, or a gāvuta there are stones, and by that sign

they go while attending to the meditation subject. If a mental defilement arises in anyone while going, he restrains it right there. Being unable to do so thus, he stands still. Then the one coming from behind also stands still. He, having reproved himself thus: 'This monk knows the thought that has arisen in you; this is unbecoming of you,' develops insight and enters upon the noble plane. Being unable to do so thus, he sits down. Then the one coming behind him also sits down - the same method applies. Even being unable to enter upon the noble plane, having suppressed that defilement, he goes while attending to the meditation subject, and does not lift a foot with a mind dissociated from the meditation subject; if he does lift it, he turns back and goes to the very same former spot, like the Elder Mahāphussadeva who dwelt at Ālindaka. He, it is said, dwelt fulfilling the going-and-returning duty for nineteen years. People too, ploughing, sowing, threshing, and doing their work along the road, seeing the elder going in that manner, talked amongst themselves: "This elder keeps turning back again and again as he goes; is he perhaps confused about the path or has he forgotten something?" He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. And on the day he attained arahantship, the deity dwelling at the end of his walking path stood there lighting a lamp with her fingers. The four great kings, Sakka the lord of the devas, and Brahmā Sahampati came to attend upon him. And having seen that radiance, the Elder Mahātissa, the forest-dweller, asked him on the second day - "During the night there was a radiance near the venerable one. What was that radiance?" The elder, making a diversion, said such things as "Radiance is indeed the radiance of a lamp, or the radiance of a gem." Then, being pressed with "Do not conceal it," he acknowledged "Yes" and disclosed it.

And like the Elder Mahānāga, the dweller at the Kāḷavalli Pavilion. He too, it is said, while fulfilling the going-and-returning practice, resolved upon only standing and walking for seven years, thinking "First I shall honour the Blessed One's great striving." Then, having fulfilled the going-and-returning practice for a further sixteen years, he attained arahantship. He, lifting his foot only with a mind yoked to the meditation subject, and turning back when the foot was lifted with a mind disengaged from it, would go to the village boundary, stand at a place where one might be uncertain whether it was a cow or a renunciant, put on his robe, wash his bowl with water from the armpit-fold of his robe, and take a mouthful of water. Why? "Lest there be disturbance to my meditation subject even by the mere words 'May you be long-lived' to people who come to give alms or to pay respects." When asked about the day, or the number of monks, or any question, he would swallow the water and then inform them. If there were no questioners about the day and so forth, at the time of departure he would simply spit at the village gate and go.

And like the fifty monks who entered the rains retreat at the Kalambatittha monastery. They, it is said, made an agreement on the full moon day of Āsāḷha - "Without attaining arahantship, we shall not converse with one another." And when entering the village for alms, they entered having taken a mouthful of water, and when asked about the day and so forth, they acted in the manner described. There the people, having seen the spitting place, knew - "Today one has come, today two." And they thought thus - "Why is it that these do not converse with us, or even with one another? If they do not converse even with one another, surely they must have fallen into dispute. Come, let us make them ask forgiveness of one another." They all

went to the monastery and among the fifty monks they did not see even two monks in one place. Then the one among them who was a man of vision said -"No, sirs, the dwelling place of those who make quarrels is not like this. The shrine terrace and the Bodhi tree terrace are well swept, the brooms are well placed, the drinking water and washing water are well prepared." They turned back from that very place. Those monks too, within the three months of the rains, having attained arahantship, at the great Pavāraṇā ceremony, invited with the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavalli Pavilion, and like the monks who entered the rains retreat at the Kalambatiṭṭha monastery, lifting the foot only with a mind yoked to the meditation subject, having gone near the village, having taken a mouthful of water, having observed the streets, he enters the street where there are no drunkards, gamblers, and other quarrelsome people, or fierce elephants, horses, and the like. There, while walking for alms, he does not go hastily as if in a rush, for there is no such ascetic practice as the swift-alms-round ascetic practice; rather, like a water-cart that has reached uneven ground, he goes steadily; and having entered house by house, waiting an appropriate time to discern whether they wish to give or not, having received alms, having come either within the village, or outside the village, or to the monastery itself, having sat down in a comfortable and suitable place, attending to the meditation subject, establishing the perception of repulsiveness in food, reflecting by way of the simile of ointment for the eyes, salve for a wound, and the flesh of one's own child, he partakes of food endowed with eight factors - not for amusement, not for intoxication, not for beautification, not for adornment, etc. and for comfortable dwelling. And having eaten, having attended to the water duties, having rested a moment to relieve the weariness from the meal, just as before the meal, so after the meal, during the first watch and the last watch, he attends only to the meditation subject. This is called "he carries and brings back."

But one who fulfils this going-and-returning practice, known as carrying and bringing back, if he is endowed with supporting conditions, attains arahantship in the first stage of life; if he does not attain it in the first stage of life, then in the middle stage of life; if he does not attain it in the middle stage of life, then in the last stage of life; if he does not attain it in the last stage of life, then at the time of death; if he does not attain it at the time of death, then having become a young deity; if he does not attain it having become a young deity, then being reborn when no Buddha has arisen, he realises the enlightenment of a Paccekabuddha; if he does not realise the enlightenment of a Paccekabuddha, then in the presence of Buddhas he becomes either one of swift direct knowledge - just as the Elder Bāhiya Dārucīriya, or one of great wisdom - just as the Elder Sāriputta, or one of great supernormal power - just as the Elder Mahāmoggallāna, or a bearer of the ascetic practices - just as the Elder Mahākassapa, or one with the divine eye - just as the Elder Anuruddha, or a bearer of the Vinaya - just as the Elder Upāli, or a speaker of the Teaching - just as the Elder Puṇṇa Mantāṇiputta, or a forest dweller - just as the Elder Revata, or one of great learning - just as the Elder Ānanda, or one desirous of training - just as the Elder Rāhula, the son of the Buddha. Thus, in this group of four, the one who carries and brings back, his pasture-domain full awareness has reached its peak.

But not being confused in going forward and so on is the full awareness without confusion. That should be understood thus - Here, a monk when going forward or returning, unlike blind foolish worldlings who are confused regarding going forward and so on, thinking 'a self goes forward, going forward is produced by a self' or 'I go forward, going forward is produced by me' - not being thus confused, when the thought 'I shall go forward' arises, together with that very thought, the wind element born of mind, generating bodily intimation, arises. Thus, through the activity of mind and the diffusion of the wind element, this assemblage of bones designated as 'body' goes forward. When he thus goes forward, at the lifting of each foot, the solid element and the liquid element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the carrying forward and the swinging across. In the placing down, the fire element and the wind element - these two elements are deficient and weak, while the other two are excessive and strong; likewise in the setting down and the pressing. Therein, the material and immaterial states occurring in the lifting do not reach the carrying forward; likewise, those occurring in the carrying forward do not reach the swinging across, those occurring in the swinging across do not reach the placing down, those occurring in the placing down do not reach the setting down, those occurring in the setting down do not reach the pressing; in each and every case, section by section, joint by joint, portion by portion, they break up crackling like sesame seeds thrown onto a hot plate. Therein, who is the one that goes forward? Or whose is the going forward? For in the ultimate sense, it is only the elements that walk, the elements that stand, the elements that sit, the elements that lie down; and in each section, together with material phenomena -

One consciousness arises, another consciousness ceases;

Without interval, continuously connected, it goes on like a river's stream.

Thus, non-confusion regarding going forward and so on is called awareness without confusion.

The meaning of the phrase 'acts with full awareness when going forward and returning' is concluded.

Regarding "when looking ahead and looking aside," here, looking ahead means looking in front, looking aside means looking in the intermediate directions. There are also others called looking down, looking up, and looking behind, by way of looking below, above, and behind. These are not taken up here. But only these two are included as being appropriate. Or by this heading all of those too are indeed taken up.

Therein, when the thought 'I shall look' has arisen, not looking merely on account of the thought but discerning the purpose is 'full awareness of purpose'. This should be understood by making the Venerable Nanda a bodily witness. For this was said by the Blessed One -

"If, monks, Nanda has to look towards the eastern direction, having fully gathered his whole mind, Nanda looks towards the eastern direction, thinking: 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is one who acts with full awareness of purpose. "If, monks, Nanda has to look towards the western direction, the northern

direction, the southern direction, above, below, or the intermediate directions, having fully gathered his whole mind, Nanda looks towards the intermediate directions, thinking: 'Thus, as I look towards the intermediate directions' etc. He is fully aware."

Furthermore, here too, the purposefulness and suitability should be understood by way of seeing shrines and so on as previously stated.

The non-abandoning of the meditation subject itself is "full awareness of the domain." Therefore, for those whose meditation subject is aggregates, elements, and sense bases, looking ahead and looking aside should be done by means of one's own meditation subject itself; or for those whose meditation subject is *kaṣiṇas* and so on, it should be done under the heading of the meditation subject itself.

Within, there is no self who looks ahead or looks aside. But when the thought "I shall look ahead" arises, together with that very thought, the wind element born of consciousness arises, generating intimation. Thus, through the activity of consciousness and the diffusion of the wind element, the lower eyelid sinks downward and the upper one rises upward. There is no one opening them with a mechanism. Then eye-consciousness arises accomplishing the function of seeing - such understanding here is called "full awareness of non-delusion."

Furthermore, here full awareness of non-delusion should be understood by way of root-comprehension, the state of being a visitor, and the state of being temporary. By way of root full understanding, firstly -

Life-continuum and advertizing, seeing and receiving;
Investigation, determining, and impulsion is the seventh.

Therein, the life-continuum occurs accomplishing the function of being a factor of rebirth-existence; having turned that, the functional mind-element accomplishes the function of advertizing; upon the cessation of that, eye-consciousness accomplishes the function of seeing; upon the cessation of that, the resultant mind-element accomplishes the function of receiving; upon the cessation of that, the resultant mind-consciousness-element accomplishes the function of investigating; upon the cessation of that, the functional mind-consciousness-element accomplishes the function of determining; upon the cessation of that, impulsion runs seven times. Even at the first impulsion, looking ahead and looking aside by way of being attracted, being repelled and being deluded, thinking "this is a woman, this is a man," does not occur; even at the second impulsion, etc. Even at the seventh impulsion. But when these, like warriors on a battlefield, have broken up and fallen in succession from below to above, looking ahead and looking aside by way of attraction and so forth, thinking "this is a woman, this is a man," occurs. Thus, here full awareness of non-delusion should be understood "by way of root-comprehension."

But when a visible form comes into range at the eye-door, after the vibration of the life-continuum, when the advertizing and so forth have arisen and ceased, each accomplishing its own respective function, impulsion arises at the end. That is like a visiting man at the eye-door which is the home of the previously arisen advertizing and so on. Just as it is not proper for a visiting stranger who has entered another's house to beg for something to give orders while even the householders are sitting in silence, so too, at the eye-door which is the home of the advertizing and so forth, when the

adverting and so forth are not attracted, not repelled and not deluded, it is not proper for there to be attraction, repulsion and delusion. Thus, full awareness of non-delusion should be understood "by way of the state of being a visitor."

But those consciousnesses that arise at the eye-door ending with determining, together with their associated mental states, break up right there in each respective place, not seeing one another - they are fleeting and temporary. Therein, just as when in a single house all the family members have died, it is not fitting for the remaining one alone, who is himself subject to death at that very moment, to delight in dancing, singing and the like, even so, when at a single door the adverting and so forth together with their associated states have died right there in each respective place, it is not fitting for the remaining impulsion, which is itself subject to death at that very moment, to delight by way of attraction, repulsion and delusion. Thus, full awareness of non-delusion should be understood "by way of the state of being temporary."

Furthermore, this should be known also by way of reviewing the aggregates, sense bases, elements and conditions. Here, the eye and visible forms are the aggregate of matter, seeing is the aggregate of consciousness, feeling associated with it is the aggregate of feeling, perception is the aggregate of perception, and contact and so forth are the aggregate of mental activities. Thus, in the combination of these five aggregates, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead? Who looks aside?

Likewise, the eye is the eye base, visible form is the form base, seeing is the mind base, and feeling and so forth - the states associated with it - are the mental-object base. Thus, in the combination of these four sense bases, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead? Who looks aside?

Likewise, the eye is the eye-element; visible form is the material element; seeing is the eye-consciousness element; feeling and so on, the mental states associated with that, are the element of phenomena. Thus, in the combination of these four elements, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead? Who looks aside?

Likewise, the eye is the support condition, visible form is the object condition, adverting is the proximity, contiguity, immediate contiguity, decisive support, absence and disappearance condition, light is the strong dependence condition, and feeling and so forth are the conascence and other conditions. Thus, in the combination of these conditions, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead? Who looks aside? Thus, here the awareness free from confusion should be understood by way of reviewing the aggregates, sense bases, elements and conditions as well.

"When bending and stretching" means in the bending and stretching of the joints. Therein, without bending and stretching merely by the mind's volition, having discerned the benefit and lack of benefit as the reason for bending and stretching the hands and feet, the discernment of benefit therein is "awareness of purpose." Therein, for one who remains with the hands and feet bent or stretched for too long, painful feelings arise moment by moment, the mind does not attain one-pointedness, the meditation subject deteriorates, and one does not attain distinction. But for one who bends at the right time and stretches at the right time, those feelings do not

arise, the mind becomes one-pointed, the meditation subject flourishes, and one attains distinction. Thus, "the discernment of benefit and lack of benefit" should be understood.

Even when there is benefit, having discerned the suitable and unsuitable, the discernment of the suitable is "awareness of suitability."

Herein this is the method - It is said that at the great shrine courtyard, young monks were taking up recitation. Behind them young nuns were listening to the Teaching. There one young monk, stretching out his hand, having come into physical contact, by that very reason became a layman. Another monk, stretching out his foot, stretched it into a fire. The foot burned, striking against the bone. Another monk stretched it out into an anthill. He was bitten by a venomous snake. Another monk stretched it out onto the pole of a robe hut. A jewel snake bit him. Therefore, having withdrawn from such unsuitable things, one should stretch out towards what is suitable. This is here the full awareness of what is suitable.

'Domain awareness' (gocarasampajaññaṃ), however, should be illustrated by the account of the Great Elder - It is said that the great elder, seated at his daytime resting place, while conversing with his pupils, suddenly bent his hand, then placed it back in its original position and slowly bent it. His pupils asked him - "Why, Bhante, did you suddenly bend your hand, then place it back in its original position and slowly bend it again?" "From the time I began to attend to my meditation subject, friends, I have never previously bent my hand having let go of my meditation subject. But just now, while conversing with you, I bent it having let go of my meditation subject. Therefore I placed it back in its original position and bent it again." "Excellent, Bhante, this is how a monk should be." Thus here too, the very non-abandonment of the meditation subject should be understood as 'domain awareness' (gocarasampajaññaṃ).

'Internally there is no self whatsoever that bends or stretches. But through the diffusion of the wind element originated by mental activity in the manner already described, bending and stretching occur, just as the movement of the hands and feet of a wooden puppet through the pulling of strings' - this comprehension here should be understood as 'awareness free from delusion' (asammohasampajaññaṃ).

Regarding 'wearing the double robe, bowl and robes' (saṅghāṭṭipattacīvaradhāraṇe): herein, the use of the double robe and robes by way of dressing and draping, and of the bowl by way of receiving almsfood and so forth, is called 'wearing' (dhāraṇaṃ). Therein, regarding the wearing of the double robe and robes, the very purpose stated by the Blessed One in the manner beginning with "the gain of material requisites is for warding off cold" - having dressed and draped them and going for almsfood - is what is called 'purpose'. By virtue of that, 'purposeful awareness' (sāttahasampajaññaṃ) should be understood.

For one of a hot constitution and for one who is weak, a fine robe is suitable; for one who feels cold, a thick double-layered one; the opposite is unsuitable. For anyone whatsoever, a worn-out one is indeed unsuitable. For by giving patches and so on, that becomes a source of impediment for him. Likewise, a robe of silk, fine muslin and the like, being of various kinds, is a robe desirable to thieves. For such a robe, for one living alone in the forest, creates an obstacle to dwelling and even an obstacle to life.

Without qualification, however, whatever has arisen through wrong livelihood such as making signs and so forth, and whatever, when used by him, causes unwholesome states to increase and wholesome states to decline, that is unsuitable; the opposite is suitable. By virtue of that, 'suitability awareness' (sappāyasampajaññaṃ) should be understood here, and by virtue of non-abandonment of the meditation subject, 'domain awareness' (gocarasampajaññaṃ) should be understood.

Inside there is no self whatsoever putting on a robe. But the wrapping of a robe occurs solely through the diffusion of the wind element originated by mental activity in the manner already described. Therein, the robe too is without consciousness, and the body too is without consciousness. The robe does not know - 'The body has been wrapped by me,' and the body too does not know - 'I have been wrapped by a robe.' Elements merely cover a collection of elements, just as covering a stuffed figure with a piece of cloth. Therefore, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure. For at serpent mounds, shrines, trees and the like, some make offerings with garlands, scents, incense, cloth and the like, while some show disrespect with excrement, urine, mud, blows with sticks and weapons and the like. The serpent shrines, ant-hill trees and so on do not produce pleasure or displeasure on account of those. Just so, neither should one produce joy upon receiving a fine robe, nor displeasure upon receiving an inferior one. Thus, by way of reviewing what has occurred, 'awareness free from delusion' (asammohasampajaññaṃ) should be understood here.

Regarding the wearing of the bowl too, without seizing the bowl hastily, the clear comprehension of purpose should be understood by way of the benefit to be obtained through the condition of taking the bowl, thus: "Having taken this, while going on alms round, I shall obtain almsfood." However, for one with a thin and weak body, a heavy bowl is unsuitable. For anyone, a bowl dented with four or five knocks, which is difficult to clean, is indeed unsuitable. For a poorly washed bowl is not proper; the very washing of it becomes an obstruction for him. A jewel-coloured bowl, however, being desirable, is unsuitable in the same way as stated regarding the robe. But one obtained by means of sign-making and other forms of wrong livelihood, and one which, when used by him, unwholesome states increase and wholesome states decline - this is absolutely unsuitable; the opposite is suitable. By virtue of that, the clear comprehension of suitability should be understood here, and the clear comprehension of the domain should be understood by way of not abandoning the meditation subject.

There is no self whatsoever inside taking a bowl. Rather, the taking of the bowl occurs solely through the diffusion of the wind element arisen from mental activity in the manner already described. Therein, the bowl too is without consciousness, and the hands too are without consciousness. The bowl does not know - "I am taken by the hands." The hands too do not know - "The bowl is taken by us." Elements merely grasp a group of elements, just as in the grasping of a leaf with tongs from a fire. Thus, by way of reviewing what has occurred, 'awareness free from delusion' (asammohasampajaññaṃ) should be understood here.

Furthermore, just as compassionate men, having seen destitute people in a poorhouse - with hands and feet cut off, with pus, blood and worms oozing from wound openings, swarming with blue flies - offer them bandage cloths for binding wounds and medicines in bowls and the like. Therein, some receive fine cloths and some receive coarse ones. Some receive well-shaped medicine bowls and some receive ill-shaped ones. They are neither pleased nor displeased about that. For their need is merely for the cloth to cover the wound, and merely for the bowl to hold the medicine. In just the same way, a monk who regards the robe as a wound-bandage cloth, the bowl as a medicine bowl, and the almsfood received in the bowl as medicine in the bowl - he should be understood as one who acts with the highest full awareness through the clear comprehension of non-delusion in the wearing of the double robe, bowl and robes.

Among "eaten" and so forth, "eaten" means the eating of almsfood and the like. "Drinking" means in the drinking of rice gruel and so on. "Chewing" means in the chewing of flour-cakes and other hard food. "Tasting" means in the tasting of honey, molasses and so on. Therein, the eightfold purpose stated by the method beginning with "neither for amusement" is called the "purpose." By virtue of that, 'purposeful awareness' (sāttthakasampajaññaṃ) should be understood.

But among coarse, superior, bitter, sweet and so on, whatever food is not comfortable for whomever, that is unsuitable for him. But whatever is obtained by means of sign-making and other such practices, and whatever food, when he eats it, unwholesome states increase and wholesome states decline, that is absolutely unsuitable. the opposite is suitable. By virtue of that, 'suitability awareness' (sappāyasampajaññaṃ) should be understood here, and by virtue of non-abandonment of the meditation subject, 'domain awareness' (gocarasampajaññaṃ) should be understood.

Internally, there is no self whatsoever as an eater. Rather, it is solely through the diffusion of the wind element arisen from the activity of consciousness in the aforesaid manner that the receiving of the bowl occurs. It is solely through the diffusion of the wind element arisen from the activity of consciousness that the lowering of the hand into the bowl occurs. It is solely through the diffusion of the wind element arisen from the activity of consciousness that the making of a morsel, the lifting up of a morsel, and the opening of the mouth occur. No one opens the jawbone with a key or with a mechanism. It is solely through the diffusion of the wind element arisen from the activity of consciousness that the placing of the morsel in the mouth, the upper teeth performing the function of a pestle, the lower teeth performing the function of a mortar, and the tongue performing the function of a hand occur. Thus, therein, thin saliva from the tip of the tongue and thick saliva from the root of the tongue smear it. That food, turned over by the hand of the tongue in the mortar of the lower teeth, moistened by the water of saliva, ground by the pestle of the upper teeth - there is no one who pushes it inside with a ladle or a spoon. It enters solely by means of the wind element. What has entered, what has entered - there is no one who, having spread out a layer of straw, holds it in place. It remains solely by means of the wind element. What remains, what remains - there is no one who, having built a hearth and lit a fire, cooks it. It is cooked solely by the fire element. What is cooked, what is cooked - there is no one who carries it out with a stick or a staff. It is carried out solely by the wind element. Thus the wind element conveys, carries across,

supports, turns over, grinds, dries up, and carries out. The earth element supports, turns over, grinds, dries up, and carries out. The liquid element moistens and maintains the wetness. The heat element ripens what has entered within. The space element serves as the passage. The consciousness element, following the right effort here and there, attends to it. Thus, by way of reviewing what has occurred, 'awareness free from delusion' (asammohasampajaññaṃ) should be understood here.

Furthermore, by means of reflecting on the tenfold repulsiveness - in terms of going, seeking, using, the receptacle, the deposit, the undigested, the digested, the fruit, the outflow, and the smearing - 'full awareness of non-delusion' should also be understood here. But the detailed discussion here should be taken from the description of the perception of repulsiveness of food in the Visuddhimagga.

"In the act of defecating and urinating" means in the performing of defecation and urination. Therein, when one does not defecate and urinate at the proper time, sweat issues from the entire body, the eyes become dizzy, the mind does not become concentrated, and other diseases arise. But for one who does so, none of that occurs - this is the meaning here. By virtue of that, 'purposeful awareness' (sāttahasampajaññaṃ) should be understood.

However, for one who defecates and urinates in an improper place, there is an offence, disrepute increases, and there is danger to life; for one who does so in a suitable place, none of that occurs - this is what is suitable here. By virtue of that, 'full awareness of what is suitable' should be understood, and by virtue of not abandoning the meditation subject, 'full awareness of the domain' should be understood.

Internally, there is no self whatsoever performing the act of defecating and urinating. Rather, the act of defecating and urinating occurs solely through the diffusion of the wind element produced by the activity of consciousness. Just as when a boil is ripe, through the bursting of the boil, pus and blood come out without one's wish, and just as from an overfilled water vessel, water comes out without one's wish, thus excrement and urine accumulated in the mature intestines and the bladder, pressed by the force of wind, come out even without one's wish. Moreover, the faeces and urine thus coming out belong neither to that monk himself nor to another; rather, they are merely an outflow of the body. Like what? Just as when one discards old water from a water pot, that water belongs neither to oneself nor to others, but is merely an act of maintenance - so it is. Thus, by way of reviewing what has occurred, 'awareness free from delusion' (asammohasampajaññaṃ) should be understood here.

Among "walking" and so on, "walking" means in the act of going. "Standing" means in the act of standing. "Seated" means in the act of sitting. "Sleeping" means in the act of lying down. Therein, acting with full awareness should be understood in the same manner as stated regarding going forward and so forth.

But here there is also another method: one monk, while walking, walks thinking of one thing and pondering another. Another walks without abandoning the meditation subject. Likewise, one monk, while standing, sitting, or lying down, lies down thinking of one thing and pondering another. Another lies down without abandoning the meditation subject.

But since this much is not clear, they illustrated it by means of walking meditation. A monk who enters upon the walking path and stands at the end of the walking path discerns thus: 'Material and immaterial states that occurred at the eastern end of the walking path ceased right there without reaching the western end of the walking path; those that occurred at the western end of the walking path also ceased right there without reaching the eastern end; those that occurred in the middle of the walking path ceased right there without reaching either end; material and immaterial states that occurred during walking ceased right there without reaching standing; those that occurred during standing, those that occurred during sitting, ceased right there without reaching lying down' - thus discerning, while discerning itself, he descends into the life-continuum; when rising, he rises having taken up the meditation subject - this monk is called one who acts with full awareness in walking and so forth.

But in this way, during sleeping the meditation subject becomes unclear. The meditation subject should not be allowed to become unclear. Therefore, whatever monk, having walked, stood, and sat as long as he is able, while lying down discerns thus and lies down: 'The body is without consciousness, the bed is without consciousness. The body does not know: I am lying on the bed. The bed too does not know: The body is lying on me. The unconscious body lies on the unconscious bed.' Thus discerning, while discerning itself, the mind descends into the life-continuum; when awakening, he awakens having taken up the meditation subject. This one is called one who acts with full awareness during sleeping.

"Waking" means in the act of being awake. Therein, when there is non-occurrence of what occurs through functional activity, there is no waking; a monk who comprehends thus: "When the process of what occurs through functional activity is occurring, there is waking" - is one who acts with full awareness in waking. Furthermore, having divided the day and night into six portions, even one who stays awake during five portions is one who acts with full awareness in waking.

"Speaking" means in the act of talking. Therein, when there is non-occurrence of the sound base which is derived matter, there is no speaking; a monk who comprehends thus: "When it is occurring, there is speaking" - is one who acts with full awareness in speaking. Even one teaching the Dhamma under the heading of the bases of liberation, or even one speaking talk based on the ten topics of discussion having abandoned the thirty-two kinds of pointless talk, is one who acts with full awareness in speaking.

"Remaining silent" means in the act of not talking. Therein, when there is occurrence of the sound base which is derived matter, there is no remaining silent; a monk who comprehends thus: "When there is non-occurrence, there is remaining silent" - is one who acts with full awareness in remaining silent. Even one who, having taken up a meditation subject agreeable to one's mind among the thirty-eight objects, is seated, or even one who has attained the second meditative absorption, is indeed one who acts with full awareness in remaining silent.

And here, one posture has come in two places. It should be understood that below, in the passage "when going forward and returning," it is spoken of in terms of journeying to and from the village for the alms round. In the passage "when walking,

standing, sitting," it should be understood as spoken of in terms of the posture of step-by-step movement within the monastery.

524. "Therein, what is mindfulness?" and so on - all this is of clear meaning itself.

526. "He, to a secluded" - what does this show? It shows this monk's place of practice, the path of endeavour, and the suitable lodging. For one who has such qualities within, forest dwelling is befitting. But for one who does not have these, it is unbefitting. For such a person, forest dwelling is like the dwelling in the wilderness of black monkeys, bears, leopards, deer, and the like. Why? Because he has entered it based on desire. For him, there is no purpose rooted in forest dwelling; he corrupts both the forest dwelling and the forest dwellers; he generates lack of confidence in the dispensation. But for one who has such qualities within, it alone is befitting for him. For he, depending on forest dwelling, having established insight, having attained arahantship, attains final nibbāna, adorns the entire forest dwelling, washes the head of the forest dwellers, and extends the entire dispensation. Therefore, the Teacher, showing such a monk's place of practice, the path of endeavour, and the suitable lodging, spoke beginning with "he resorts to a secluded lodging." Therein, "secluded" means empty, without noise, without sound. For it is to show this very meaning that "and it is not crowded" and so forth was stated. Therein, "not crowded" means not mixed together, not congested. Therein, a lodging around which, for even a league-quarter or half a league, there is a mountain thicket, a forest thicket, or a river thicket, and no one is able to approach at an improper time - this is called "not crowded" even though it is nearby. But that which is half a league or a league away - this is called "not crowded" by reason of its distance alone.

527. "One sleeps and also sits here" - thus "lodging" (senāsana). To show its classification, "a bed, a chair" and so forth is stated. Therein, "a bed" means there are four kinds of beds - a bed with jewelled legs, a bed with cord-bound legs, a bed with curved legs, and a bed with removable legs. Likewise for a chair. "A mattress" means there are five kinds of mattresses - a wool mattress, a cloth mattress, a bark mattress, a grass mattress, and a leaf mattress. "A pillow" means a head-rest is stated. In width, a span and four finger-breadths is allowable; in length, the measure of the width of the bed. "A dwelling-place" means a lodging made by showing the night quarters and day quarters within a surrounding maintenance path on all sides. "Lean-to" means a house with a roof shaped like a supaṇṇa's wing. "A mansion" means a long mansion built with two pinnacles. "Raised structure" means a special type of shelter with thick walls made of bricks, having four or five storeys, for the purpose of warding off rival kings and the like. "A pavilion" means a circular pavilion similar to a dining hall; however, in the Vinaya Commentary it is stated to be a square mansion included under the single-peaked category. "A rock cell" means a lodging made either by excavating a mountain or by raising a wall where a cliff overhang is insufficient. "A cave" means a fissure in the ground where it is suitable to obtain a lamp day and night, or a mountain cave or an underground cave. "A tree-root" means beneath a tree, whether enclosed or unenclosed. "A bamboo thicket" means a bamboo bush. "Or wherever monks withdraw to" means apart from these beds and so forth, wherever monks assemble, whatever place is suitable for their assembly, all that is a lodging.

528. "He resorts to" means he approaches. "He associates with" means, being free

from discontent through delight therein, he thoroughly approaches. "He practises" means he practises by way of dwelling; "he indulges in" means, being free from discontent, having settled down, he practises. "He attends" means, fulfilling the duties regarding the lodging, he properly practises.

529. Now, to show the classification of what was stated as "secluded," the passage beginning with "forest, the root of a tree" etc. was commenced. Therein, "forest" - firstly, according to the Vinaya method, it has come thus: "Setting aside the village and the village precincts, the remainder is forest." According to the Suttanta method, with reference to a forest-dwelling monk, it has come thus: "A forest lodging is one that is at least five hundred bow-lengths distant." However, both the Vinaya and the Suttanta are called indirect teaching. The Abhidhamma is direct teaching - thus, to show "forest" according to the Abhidhamma method, it is stated "having gone out beyond the gate"; the meaning is: having gone out beyond the gate-post.

530. Because tree-roots and so forth are easily understood by their own nature, it is said "a tree-root is just a tree-root" and so on. Furthermore, here "tree-root" means any secluded tree-root with cool shade. "Mountain" means a rock. For there, having done the water-function at the natural rock-tanks, for one seated in the cool shade of a tree, with the various directions visible, being fanned by a cool breeze, the mind becomes fully focused. "Grotto" - "kaṇ" is said to mean water; a mountain region split by that, cleft by water; which they also call "nitumba" and also "nadīkuñja." For there the sand is like a silver plate, at the top the forest thicket is like a canopy of jewels, and water flows like a mass of gems. Having descended into such a grotto, having drunk water, having cooled one's limbs, having swept aside the sand, having spread out a rag-robe, the mind of one seated practising the ascetic's duty becomes unified. "Mountain cave" means between two mountains, or in just one, a great opening like a tunnel. The characteristic of a cemetery has been stated in the Visuddhimagga.

531. "Deep forest" means having gone beyond the village boundary, a place not frequented by people, where they neither plough nor sow. Therefore, in its exposition, it is stated beginning with "'Deep forest' is a designation for distant lodgings." Since, among the root of a tree and so forth, this alone has been shown by way of analysis, it should be understood that its exposition was not made in the order of the setting forth, but the exposition was made at the very end of all. "Open space" means uncovered. But if one wishes, one makes a robe-hut here and dwells. "Heap of straw" means a pile of straw. For they pull out straw from a large heap of straw and make shelters resembling overhanging rock caves, and even over bushes and shrubs they place straw and, seated underneath, practise the ascetic's duty. this was stated with reference to that. In the exposition of "deep forest," "causing hair to stand on end" means where horripilation arises in one who has entered; of such dreadful lodgings. "At the border" means situated at the border by reason of being far away. "Not in the vicinity of human beings" means situated beyond the edge of the forest that is frequented by people for the purpose of ploughing and sowing. "Difficult to endure" means those in which one who has not attained seclusion and the like would be unable to dwell by overcoming them.

532. In the explanation of "with little sound" and so forth, "with little sound" means with little sound by way of vocal sound.

533. "With little disturbance" means: with little disturbance from the sound of the city's clamour. Since, however, both of these are one in the sense of sound, therefore in its exposition it is stated: "That which has little sound, that is with little disturbance." "With an atmosphere of solitude" means: free from the bodily breeze of people passing about. "Vijanavādan" is also a reading; the meaning is devoid of the talk of people within. Since, however, that which has little disturbance is itself devoid of the passing to and fro of people and of the talk of people, therefore in its exposition it is stated: "That which has little disturbance, that is with an atmosphere of solitude." "Remote from people" means: a place suitable for people's private activities. Since, however, that is devoid of the passing to and fro of people, therefore in its exposition it is stated: "That which has an atmosphere of solitude, that is remote from people." "Suitable for seclusion" means: befitting solitude. Since, however, that is necessarily remote from people, therefore in its exposition it is stated: "That which is remote from people, that is suitable for seclusion."

534. In the exposition of "having gone to the forest" and so forth, "forest" has already been explained. Likewise "the root of a tree." However, all remaining dwelling places are included under "empty house."

535. "Folding his legs crosswise" means having bound a seat with the thighs bound all around. "Setting the body erect" means having placed the upper body upright, having aligned the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend. Then whatever feelings would arise for him moment by moment on account of the bending of those, those do not arise. When those do not arise, the mind becomes unified, the meditation subject does not decline, and it reaches growth and increase.

536. "The body is upright, stable, directed" - this too was said with reference to this very same meaning.

537. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject, or the meaning is having made it near the face. For this very reason it was said: "This mindfulness is established, well established at the tip of the nose or at the upper lip." "Upper lip" here should be understood as the middle area of the upper lip, where the nasal breath strikes; Or alternatively, "pari" has the sense of comprehension, "mukhaṃ" has the sense of outlet, and "sati" has the sense of establishment; therefore it is said "parimukhaṃ sati" - thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Herein this is the summary: "having made mindfulness that possesses deliverance."

538. The exposition of covetousness is clear in meaning. Here, however, is the brief explanation - "Having abandoned covetousness in the world": the five aggregates of clinging are the world in the sense of being destroyed and broken up. Therefore, having abandoned lust regarding the five aggregates of clinging, having suppressed sensual desire - this is the meaning here.

539. "With a mind free from covetousness" means free from covetousness because of having been abandoned by way of suppression, not like eye-consciousness - this is the meaning.

541. "He purifies the mind of covetousness" means he thoroughly purifies the mind from covetousness; the meaning is that he acts in such a way that it both releases it and, having released it, does not seize it again. Regarding the terms in the exposition, the meaning should be understood thus: by cultivating, he cleans; by developing, he purifies; by practising frequently, he thoroughly purifies. The same method applies to "releases" and so forth as well.

542-543. The meaning of "having abandoned anger and malice" and so forth should also be understood by this same method. "Anger" (byāpādo) is so called because by this the mind becomes corrupted (byāpajjati), abandoning its natural state like spoiled porridge and the like. "Malice" (padosa): it becomes corrupted through the attainment of alteration, or it corrupts and destroys another. Both of these are indeed designations for wrath. Therefore it is said: "Whatever is anger, that is malice; whatever is malice, that is anger." And since this is set forth in an all-inclusive manner, therefore, without saying "having compassion for the welfare of all living beings," only this much was said: "with a mind free from ill-will."

546. Sloth is illness of consciousness, torpor is illness of the mental factors; sloth and torpor together constitute sloth-and-torpor. "Are peaceful" means these two states are peaceful by the peacefulness of cessation. With reference to this, a variation of expression was made here.

549. "Perceiving light" means endowed with perception that is free from hindrances and purified, capable of perceiving visible light both by night and by day.

550. "Mindful and fully aware" means endowed with mindfulness and knowledge. Both of these are stated because of being supportive of the perception of light.

553. However, in the descriptive terms of the perception of light regarding the state of being free from sloth and torpor, "because of being given up" and so forth are merely synonyms of one another. Therein, "because of being given up" means for the reason of being given up. The same method applies to the remaining terms as well. Now here, "because of being given up" is stated in the sense of relinquishing one's own nature. "Because of being vomited out" is stated in the sense of showing the state of non-attachment. "Because of being released" is stated in the sense of freeing from the continuity. "Because of being abandoned" is stated in the sense of there being no place for it to remain even after being released. "Because of being relinquished" is stated in the sense of showing the giving up of what was formerly taken up. Or the meaning is: because of being let go of that which was clinging, because of being let go of by overcoming through the power of development. "Because of being abandoned and relinquished" means: just as the abandoning is by way of suppression, so it is relinquished in such a way that it does not again and again ascend into the continuity. "There is light" means there is radiance. "Open" in the sense of being without obstruction. "Pure" in the sense of being free from defilements. "Bright" in the sense of being luminous.

556. Regarding "restlessness and remorse": herein, the state of being agitated is restlessness; remorse is the disturbance concerning one's actions due to uncertainty about the object. Here too, the variation in wording as "being present" should be understood in the same manner as before.

558. "One who has crossed over doubt" means one who stands having crossed over and passed beyond sceptical doubt. In the Niddesa, "crossed over" is stated by way of showing the state of not being submerged in sceptical doubt. "Gone out of" is by way of showing the surpassing of it. "Passed over" is by way of showing the state of having crossed over dangers by overcoming them through the power of development. "Gone beyond" means gone to the far shore of sceptical doubt, which is reckoned as the state of being free from sceptical doubt. "Reached the far shore" means having reached that very far shore through devotion to development. Thus he shows the fruitfulness of one's practice.

559. "Free from doubt" means free from doubt that has arisen as "how is this, how is this." "Regarding wholesome mental states" means regarding blameless mental states. "Is not uncertain" means he does not give rise to uncertainty thinking "are these indeed wholesome?" "Does not doubt sceptically" means he does not find it difficult, does not struggle, to determine those mental states according to their own nature. "He is free from doubt" means he is devoid of doubt thinking "how indeed are these wholesome?" "Without doubt, one who has abandoned doubt" is a synonym for that same thing. The meaning of the word here is: one who has emerged from doubt is "without doubt" (nikkathamkatho). "Bewilderment has gone for him" - thus "one who has gone beyond uncertainty."

562. "Impurities" means those that have become impurities. For they, having approached the mind, defile it. Therefore they are called "impurities."

563. "That weaken wisdom": because these hindrances, when arising, do not allow unarisen mundane and supramundane wisdom to arise, and even when arisen, they cut off and bring down the eight attainments or the five higher knowledges, therefore they are called "that weaken wisdom." "Unarisen wisdom does not arise, and arisen wisdom ceases" - this too was stated with reference to this very meaning. The remainder here is entirely clear in meaning, as it has been explained in various places above.

564. Whatever should be said in the expositions beginning with "quite secluded from sensual pleasures" and so forth, that has already been stated below in the exposition on fine-material sphere in the section on the arising of consciousness, and here too in various places. For indeed, in the expositions of the second, third, and fourth absorptions as well, whereas those absorptions were stated below as "the absorption has three factors, the absorption has two factors," without stating it in that way, by reason of the expression beginning with "internal tranquillisation," by way of method, taking those factors together with tranquillisation and so forth, each respective absorption is expounded according to the method beginning with "absorption means tranquillisation, rapture-and-pleasure, one-pointedness of mind" - this is the distinction herein.

588. In the explanation of the phrase "that which the noble ones declare," although "they tell, teach" and so on are all synonyms of one another, even so, the meaning should be understood thus: by way of the summary beginning with "one who is equanimous, mindful, dwelling in happiness," they tell; by way of the detailed exposition, they teach; by way of the re-exposition, they make known; having established the meaning in this and that manner, they establish; showing the reason

for this and that meaning, they open up; showing the analysis of the expressions, they analyse; or, by removing the state of being concealed and the state of being profound, generating a foundation for the knowledge of the listeners, they make clear; by dispelling the darkness of ignorance in the listeners through all these modes, they illuminate.

In the exposition of surpassing too, the meaning should be understood thus: surpassing, because of having emerged from those various states in each case; transcended, by attaining the higher plane; completely surpassed, by the state of non-decline therefrom.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

623. In the Abhidhamma Classification, the structure has been established according to the method that came below in the section on the arising of consciousness. Therefore, the meaning of all the meditative absorptions set forth therein in terms of wholesome, resultant, and functional should be understood according to the method stated there. The entire classification into the pure ninefold and so forth is also similar to what was stated there.

Commentary on the Abhidhamma Classification.

3. Commentary on the Questions Section

638. In the section on the questions, the wholesome and other nature of the meditative absorptions should be understood according to the sequence of the canonical text. However, in the object triads, it should be understood that the three meditative absorptions, because they have a sign as object, cannot be stated as having a limited object and so forth. But the supramundane ones herein, at the time of the path or at the time of fruition, may have an immeasurable object. Regarding "the fourth meditative absorption may have a limited object," here, from the wholesome side, there are thirteen fourth meditative absorptions: the fourth that is the basis for all, the fourth of psychic power, the fourth of the divine ear knowledge, the fourth of the knowledge of others' minds, the fourth of the knowledge of past lives, the fourth of the divine eye knowledge, the fourth of the knowledge of the destination according to one's actions, the fourth of the knowledge of the future, the fourth beginning with the base of infinite space, and the fourth that is supramundane.

Therein, the fourth that is the basis for all has only an indeterminate object.

The fourth of psychic power: when one transforms the body by the power of mind, in performing a miracle with an invisible body, it has a limited object because it has the body as object; when one transforms the mind by the power of body, having performed a miracle with a visible body and going to the Brahmā world, it has an exalted object because it has the attainment consciousness as object.

The fourth of the divine ear knowledge has a limited object because it has sound as object.

The fourth of the knowledge of others' minds has a limited object when knowing sense-sphere consciousness, an exalted object when knowing fine-material and immaterial sphere consciousness, and an immeasurable object when knowing supramundane consciousness. However, a worldling who has obtained the knowledge of others' minds knows only the minds of worldlings, not of noble ones. A stream-enterer knows the minds of a stream-enterer and of a worldling; a once-returner knows the minds of a once-returner and of the two lower ones; a non-returner knows the minds of a non-returner and of the three lower ones; one with taints destroyed knows the minds of all.

The fourth of the knowledge of past lives has a limited object when recollecting sense-sphere aggregates, an exalted object when recollecting fine-material and immaterial sphere aggregates, an immeasurable object when recollecting thus: "In the past, Buddhas, Paccekabuddhas, and those with taints destroyed developed the path and realised the fruition," and an indeterminate object when recollecting names and lineages.

The fourth of the divine eye knowledge has a limited object because it has colour as object.

The fourth of the knowledge of the destination according to one's actions has a limited object when recollecting sense-sphere kamma, and an exalted object when recollecting fine-material and immaterial sphere kamma.

The fourth of the knowledge of the future has a limited object when knowing rebirth in the sense realm in the future, an exalted object when knowing rebirth in the fine-material and immaterial realms of existence, an immeasurable object when knowing thus: "In the future, Buddhas, Paccekabuddhas, and those with taints destroyed will develop the path and will realise the fruition," and an indeterminate object when recollecting names and lineages in the manner beginning with "In the future there will be a king named Saṅkha."

The fourth of the base of infinite space and the base of nothingness has an indeterminate object. The fourth of the base of infinite consciousness and the base of neither-perception-nor-non-perception has an exalted object.

The fourth that is supramundane has an immeasurable object.

From the functional side too, this same classification of objects applies to those twelve meditative absorptions. Regarding "the three meditative absorptions do not have the path as object," reviewing knowledge or the knowledge of others' minds and so forth might take the path as object; the three meditative absorptions do not have the path as object because they do not occur in that way; however, by way of conascent condition, they may have the path as root cause; through the development of the path with energy as predominant or investigation as predominant, they have the path as predominant; at the time when desire or consciousness is predominant, and at the time of fruition, they are indeterminate.

Regarding "the fourth meditative absorption," here too, among the thirteen fourth meditative absorptions from the wholesome side, the fourth that is the basis for all, the fourth of psychic power, the fourth of the divine ear, the fourth of the divine eye,

the fourth of the knowledge of the destination according to one's actions, and the fourfold immaterial fourth cannot be stated as having the path as object and so forth. However, the fourth of the knowledge of others' minds, the knowledge of past lives, and the knowledge of the future has the path as object. It cannot be stated as having the path as root cause or having the path as predominant; the supramundane fourth does not have the path as object; but at the time of the path, by way of conascent condition, it has the path as root cause; through the development of the path with energy or investigation as predominant, it has the path as predominant; at the time of the development of the path with desire or consciousness as predominant, and at the time of fruition, it cannot be stated. From the functional side too, this same method applies to the twelve meditative absorptions.

"The three meditative absorptions are not to be stated" - this should be understood as not to be stated because they do not occur with reference to even a single phenomenon among those beginning with the past.

"The fourth meditative absorption" - among the thirteen fourth meditative absorptions from the wholesome, the universal-basis fourth is solely of indeterminate object. The psychic-power fourth, when transforming the mind by means of the body, has a past object because it takes the attainment-consciousness as its object; at the time of resolving "May these flowers not wither in the future, may the lamps not be extinguished, may a mass of fire arise, may a mountain arise" - it has a future object; at the time of transforming the body by means of the mind, it has a present object because it takes the body as its object. The divine-ear-knowledge fourth has a present object because it takes sound as its object. The mind-reading-knowledge fourth, at the time of knowing consciousness that has arisen and ceased within the past seven days, has a past object; at the time of knowing consciousness that will arise within the future seven days, it has a future object. "According to how this venerable one's mental activities are directed, immediately after this consciousness he will think such and such a thought. Even if he predicts many things, it happens just so and not otherwise" - by this sutta, the occurrence of the mind-reading knowledge itself is made known. At the time of occurring with reference to the present in terms of the present as a period and the present as a continuity, it has a present object. The detailed discussion here should be understood in the manner stated in the commentary on the section below.

The recollection-of-past-lives-knowledge fourth, at the time of recollecting past aggregates, has a past object; at the time of recollecting name and clan, it has an indeterminate object. The divine-eye-knowledge fourth has a present object because it takes colour as its object. The knowledge-of-rebirth-according-to-kamma fourth has a past object because it takes only past kamma as its object. The future-knowledge fourth, at the time of recollecting future aggregates, has a future object; at the time of recollecting name and clan, it has an indeterminate object. The base-of-infinite-space and base-of-nothingness fourth is solely of indeterminate object. The base-of-infinite-consciousness and base-of-neither-perception-nor-non-perception fourth is solely of past object. The supramundane fourth is solely of indeterminate object. The same method applies also from the functional to the twelve fourth meditative absorptions.

"The three meditative absorptions have an external object" - they have an external

object because they occur with reference to a sign that is external from the internal.

"The fourth meditative absorption" - here too, among the thirteen fourth meditative absorptions from the wholesome, the universal-basis fourth is solely of external object.

The psychic-power fourth, whether transforming the mind by means of the body or transforming the body by means of the mind, has an internal object because it takes one's own body and mind as its object; at the time of occurring in the manner beginning with "he displays an elephant externally," it has an external object.

The divine-ear-knowledge fourth, at the time of taking as object a sound within oneself, has an internal object; at the time of taking another's sound as object, it has an external object; in terms of both, it has an internal-external object.

The mind-reading-knowledge fourth is solely of external object.

The recollection-of-past-lives-knowledge fourth, at the time of recollecting one's own aggregates, has an internal object; at the time of recollecting another's aggregates as well as name and clan, it has an external object.

The divine-eye-knowledge fourth, at the time of taking one's own form as object, has an internal object; at the time of taking another's form as object, it has an external object; in terms of both, it has an internal-external object.

The knowledge-of-rebirth-according-to-kamma fourth, at the time of knowing one's own kamma, has an internal object; at the time of knowing another's kamma, it has an external object; in terms of both, it has an internal-external object.

The future-knowledge fourth, at the time of knowing one's own future rebirth, has an internal object; at the time of recollecting another's aggregates as well as recollecting name and clan, it has an external object; in terms of both, it has an internal-external object.

The fourth absorption of the base of boundless space has an external object. The fourth absorption of the base of nothingness has an object that cannot be stated. The fourth absorption of the base of boundless consciousness and the base of neither-perception-nor-non-perception has an internal object.

The supramundane fourth absorption has exclusively an external object. From the functional side too, this same method applies to the twelve absorptions.

In this analysis of meditative absorptions, however, by the Perfectly Enlightened One, in the Suttanta classification too, the absorptions were spoken of as a mixture of mundane and supramundane; in the Abhidhamma classification too, and in the section of questions too. For these three methods too are of a single division, because of being mixed with states of the three planes. Thus this analysis of meditative absorptions too has been shown by analysing after extracting from the three rounds.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

the Exposition of the Analysis of Meditative Absorption is concluded.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 2. Commentary on the Book of Analysis. 12. Analysis of Meditative Absorptions (Jhānas)
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