

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)
- 16. Analysis of Knowledge (16. Āṇāpānasaṃyutta-
aṭṭhakathā)



PaliVerse

2. Commentary on the Book of Analysis

16. Analysis of Knowledge

1. Exposition of the Single Matrix, Etc.

751. Now, in the Analysis of Knowledge that follows next, having first established the matrix in ten sections beginning with one way as "case of knowledge" and so on, ending with ten ways, the exposition was made in the order of the terms set down.

Therein, "in one way" means in one manner, or in one category. "Case of knowledge" here means: knowledge and that case of various kinds of attainments - thus it is a case of knowledge; In the sense of a locus, the case of knowledge is also a case of knowledge. Here, however, the case of knowledge should be understood in the former sense. For that very reason, at the conclusion of the one-way section, it is said:

"Wisdom that elucidates the exact cases - thus the case of knowledge in one way."

"The five sense consciousnesses" means the five beginning with eye-consciousness.

"Non-roots" and so forth should be understood in the same manner as stated below in the Commentary on the Compendium of Phenomena. However, what should be said here in brief will become clear in the exposition section. And just as here, so too in the sections on the dyad matrix and so forth, what should be said will become clear in those very sections. Here, however, the mere extent of the setting-down section should be understood thus. For here, first by way of the Compendium of Phenomena matrix with terms such as "non-root, rootless" and so forth, and by way of non-matrix terms such as "impermanent, overcome by ageing" and so forth - in brief, the one-fold matrix was set down with one hundred and seventy-eight terms in two divisions.

The dyad matrix was set down with thirty-five dyads conforming to dyads.

The triad matrix was set down with eighty-eight triads conforming to triads: with four external triads beginning with "wisdom born of reflection" and so forth; with fourteen matrix triads stated as undetermined wisdom beginning with "resultant wisdom" and so forth; with thirteen stated as determined wisdom by the first term of the applied-thought triad; with seven stated as determined wisdom by the second term; with twelve stated as determined wisdom by the third term; and in the rapture triad, with thirteen stated as determined wisdom by the first term; likewise by the second term; and with twelve stated as determined wisdom by the third term.

The tetrad matrix, however, was set down with twenty-one tetrads beginning with "knowledge of the ownership of action" and so forth; the pentad matrix with two pentads; the hexad matrix with one hexad; the heptad matrix with eleven heptads stated in brief as "seventy-seven cases of knowledge"; the octad matrix with one octad; the nonad matrix with one nonad.

10. Exposition of the Tenfold Matrix

760. The matrix of tens is set forth by a single group of ten beginning with "ten powers of the Truth-finder for the Truth-finder." Therein, "ten" is a numerical delimitation. "Of the Truth-finder" means of one who has come thus, just as the former seers such as Vipassī and others came; and of one who has gone thus, just as they went. "Powers of the Truth-finder" means powers that are unshared with others, belonging exclusively to the Truth-finder; or alternatively, the meaning is "powers that have come thus," just as the powers of former Buddhas came through the accomplishment of accumulated merit. Therein, the power of the Truth-finder is twofold - bodily power and knowledge-power. Of these, bodily power should be understood by following the lineages of elephants. For this was said by the ancients:

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala,
Gandha, Maṅgala, Hema too, Uposatha and Chaddanta - these are the ten."

For these are the ten elephant species.

Therein, "Kālāvaka" should be regarded as the ordinary elephant lineage. The bodily strength of ten men equals that of one Kālāvaka elephant. The strength of ten Kālāvakas equals that of one Gaṅgeyya. That of ten Gaṅgeyyas equals that of one Paṇḍara. That of ten Paṇḍaras equals that of one Tamba. That of ten Tambas equals that of one Piṅgala. That of ten Piṅgalas equals that of one Gandha elephant. That of ten Gandha elephants equals that of one Maṅgala. That of ten Maṅgalas equals that of one Hemavata. That of ten Hemavatas equals that of one Uposatha. That of ten Uposathas equals that of one Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder. This itself is also called "the power reckoned as Nārāyaṇa's." This, by the reckoning of ordinary elephants, is the strength of ten thousand koṭis of elephants, and by the reckoning of men, the strength of ten thousand koṭis of men. This, for now, is the bodily power of the Truth-finder.

As for knowledge-power, here in this text what has come is the knowledge of the ten powers. In the Mahāsīhanāda there is the knowledge of the ten powers, the knowledge of the four kinds of confidence, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four kinds of birth, the knowledge that distinguishes the five destinations, the seventy-three knowledges and the seventy-seven knowledges that have come in the Saṃyutta - thus there are also many other thousands of knowledges - this is called knowledge-power. Here too, it is knowledge-power that is intended, for knowledge is called "power" in the sense of being unshakeable and in the sense of being supportive.

"Endowed with which powers" means endowed, fully endowed with which ten powers of knowledge. "A distinguished position" means the foremost position, the supreme position; or the distinguished ones are the former Buddhas, and the meaning is "their position." Furthermore, a bull leading a hundred cattle is an usabha, a bull leading a thousand cattle is a vasabha; or a bull leading a hundred herds is an usabha, a bull leading a thousand herds is a vasabha; the chief of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sound of a hundred thunderbolts, is a nisabha. It is this one that is intended here as "usabha." For this too is a synonymous expression for that. "Of the bull, this" - thus "distinguished" (āsabham). "Position" means the unshakeable standing, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished"

(āṣabhaṃ). For just as the bull designated as a leading bull, endowed with the strength of a bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-finder, endowed with the ten powers of the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position, unshakeable by any adversary or enemy in the world including its gods. And standing thus, he acknowledges that distinguished position, approaches it, does not reject it, and takes it upon himself. Therefore it was said "acknowledges a distinguished position."

"In assemblies" means in the eight assemblies. "Roars the lion's roar" means he roars the foremost roar, the fearless roar, or he roars a roar similar to a lion's roar. This meaning should be explained by means of the Sīhanāda Sutta. Or just as a lion is called a lion because of enduring and because of striking, so too the Truth-finder is called a lion because of enduring worldly adversities and because of striking down the doctrines of others. The roar of the lion thus described is the lion's roar. Therein, just as a lion, endowed with the strength of a lion, confident everywhere, with terror gone, roars the lion's roar, so too the Truth-finder-lion, endowed with the powers of the Truth-finder, confident in the eight assemblies, with terror gone, roars the lion's roar accomplished with the beauty of various kinds of teaching by the method beginning with "thus is materiality." Therefore it was said "roars the lion's roar in assemblies."

"Sets in motion the divine wheel" - here "divine" (brahma) means the foremost, the highest, the pure. And the word "cakka" -

Is seen in success, in characteristic, in the part of a chariot, in deportment,
In giving, in the jewel-wheel, the Teaching-wheel, the iron wheel, and so on;
Here it is understood as the wheel of the Teaching, and that should be
elucidated in two ways.

In "Monks, there are these four wheels, endowed with which for devas and humans" etc., it is seen in the sense of fortune. In "wheels appeared on the soles of the feet below," it is in the sense of characteristic. In "like a wheel the foot of the one who pulls," here in the sense of a part of a chariot. In "with four wheels and nine doors," here in the sense of deportment. In "giving, enjoy, and do not be negligent, turn the wheel for all living beings," here in the sense of giving. In "a divine wheel treasure became manifest," here in the sense of the jewel wheel. In "the wheel set in motion by me," here in the sense of the wheel of the Teaching. In "the wheel spins on the head of a person struck by desire," it is in the sense of the breast-wheel. In "with a razor-edged wheel," here in the sense of a weapon wheel. In "thunderbolt wheel," here in the sense of a thunderbolt disc. But here it is understood in the sense of the wheel of the Teaching.

That Dhamma-wheel, however, is of two kinds - penetrative knowledge and teaching knowledge. Therein, penetrative knowledge is promoted by wisdom and brings noble fruition to oneself; teaching knowledge is promoted by compassion and brings noble fruition to the disciples. Therein, the knowledge of penetration is twofold: arising and arisen. For it is called arising from the going forth up to the path of arahantship, and arisen at the moment of fruition; or it is called arising from the Tusita abode up to the path of arahantship at the great Bodhi throne, and arisen at the moment of fruition; or it is called arising from the prophecy of Dīpaṅkara onwards up to the path of

arahantship, and arisen at the moment of fruition. The knowledge of the Teaching too is twofold: proceeding and proceeded. For it is called occurring up to the path of stream-entry of Aññākoṇḍañña, and occurred at the moment of fruition. Among these, the knowledge of penetration is supramundane; the knowledge of the Teaching is mundane. But both of these are not shared with others; they are the innate knowledge of the Buddhas alone.

Now, to show in detail those ten powers endowed with which the Truth-finder acknowledges a distinguished position, which were set forth at the very beginning as "ten powers of the Truth-finder for the Truth-finder" - what are the ten? He said beginning with "Here the Truth-finder understands the possible as possible." Therein, "the possible as possible" means the reason as reason. For since the result stands there in a reason, arising and proceeding by way of being dependent upon it, therefore it is called "ground" (ṭhāna). The Blessed One, understanding "whatever phenomena are causes and conditions for the arising of whatever phenomena, that is the possible" and "whatever phenomena are not causes and not conditions for the arising of whatever phenomena, that is the impossible," understands as it really is the possible as possible and the impossible as impossible. "Yampi" means by which knowledge. "This too is of the Truth-finder" means this knowledge of the possible and impossible is called a power of the Truth-finder for the Truth-finder. Thus the explanation should be understood in all terms.

"Of undertakings of action" means of wholesome and unwholesome actions that have been undertaken and performed; or action itself is the undertaking of action. "With reason and cause" means from the condition and from the cause. Therein, destination, individuality, time, and undertaking are the ground for the result; action is the cause.

"Leading to all destinations" means leading to all destinations and also leading to non-destination. "Practice" means path. "Understands as it really is" means even when many people kill a single living being, he understands without error the intrinsic nature of the practices reckoned as wholesome and unwholesome volitions in this manner: "This one's volition will lead to hell, this one's volition will lead to the animal realm" - thus even in a single case.

"With many elements" means a world of many elements by way of elements such as the eye-element and so on, or elements such as the sensual element and so on. "With various elements" means elements of various kinds, due to the dissimilar characteristics of those very same elements. "World" means the world of aggregates, sense bases, and elements. "Understands as it really is" means he penetrates the intrinsic nature of each of those elements without distortion.

"The various dispositions" means the state of having various dispositions by way of dispositions such as inferior and so on.

"Of other beings" means of the principal beings. "Of other persons" means of inferior beings other than those; or these two terms have the same meaning, but are stated in two ways according to those who are to be trained. "Superiority and inferiority of the faculties" means the superior state and the inferior state, the growth and the decline of the faculties such as faith and so forth.

"Of meditative absorptions, deliverances, concentrations, and attainments" means of the four meditative absorptions beginning with the first, of the eight deliverances beginning with "one who is material sees forms," of the three concentrations beginning with that with applied and sustained thought, and of the nine gradual attainments beginning with the attainment of the first meditative absorption.

"Defilement" means a state conducive to deterioration. "Cleansing" means a state conducive to distinction. "Emergence" means the reason by which one emerges from meditative absorptions and so on - that reason.

"Recollection of past lives" means the recollection of aggregates that were inhabited in the past.

"Death and rebirth" means death and rebirth.

"Elimination of mental corruptions" means the cessation of corruptions, which is called the destruction of the mental corruptions beginning with the corruption of sensual desire, that is, nibbāna.

"These" means that which was stated below as "ten powers of the Truth-finder for the Truth-finder" - he makes the determination that "these are those." Having thus understood the word-by-word explanation here in sequence, now because the Truth-finder, first of all, with the knowledge of the possible and the impossible, sees the absence of the obstruction of defilements, which is the possible and the impossible regarding the attainment and non-attainment of the elimination of corruptions for beings who are to be trained, through seeing the establishment of mundane right view and through seeing the absence of the establishment of fixed wrong view. Then, with the knowledge of the result of action, he sees the absence of obstruction by kamma results for them, because of seeing rebirth-linking with three roots. With the knowledge of the practice leading to all destinations, he sees the absence of the obstruction of action, through seeing the absence of actions with immediate result. Thus, for those without obstructions, with the knowledge of the many elements and various elements, he sees the distinction of conduct for the purpose of teaching the Dhamma in a suitable manner, through seeing the diversity of elements. Then, with the knowledge of the different dispositions of them, he sees their disposition, even without heeding their practice, for the purpose of expounding the Teaching by way of disposition. Then, in order to expound the Teaching according to ability and according to strength to those whose dispositions have been thus seen, with the knowledge of the superiority and inferiority of faculties, he sees the superiority and inferiority of faculties, because of seeing the sharpness and softness of the faculties beginning with faith. Even when the superiority and inferiority of the faculties of these beings has been thus fully understood, if they are far away, then through full knowledge of meditative absorptions and so forth, because of mastery over meditative absorptions and so forth, he quickly approaches them through a special feat of supernormal power. Having approached, with the knowledge of the recollection of past lives he sees their past births and development, and seeing the distinction of their fortunate consciousness through the knowledge of the penetration of minds, which is to be attained through the power of the divine eye, through the power of the knowledge of the elimination of corruptions, being free from delusion regarding the practice leading to the elimination of corruptions, he teaches the Dhamma for the elimination of corruptions. Therefore, it should be understood that these ten powers were stated in

this sequence. This, for now, is the explanation of the meaning of the matrix.

Commentary on the exposition of ones

761. Now, in the exposition section begun according to the method "the five sense consciousnesses are only non-root" etc., following the matrix as it was set down, "only non-root" is the exposition rejecting the common root. Therein, whatever might be said according to the method "root-root, condition-root, supreme root, common root - thus root is fourfold" etc., all that has already been stated in the explanation of the meaning of "all matter is only non-root" etc. in the Matter Section. In "only rootless" etc., the letter 'm' should be understood as being due to euphonic conjunction; the meaning is "rootless indeed." The same method applies to the remaining terms as well. Furthermore, in the classifications of states such as "root states, non-root states" etc., the five sense consciousnesses are neither root states nor states with root. However, the meaning should be understood in all terms here by this method: they are absolutely only non-root, only rootless. The term "only indeterminate" is stated in the sense of resultant-indeterminate. "Only with sense-object" is in the sense of apprehended object. For object is twofold: condition-object and apprehended object. In this context, however, the apprehended object is primary, though the condition-object is also obtained. The term "only not mental factor" is stated with reference to consciousness alone among the three that are not mental factors, namely consciousness, matter, and nibbāna. "Only not not-included" means they are included indeed, not not-included, because of being included in destination, included in decease, and included in the round of saṃsāra and existence. "Not leading to liberation" means they do not lead out from the world, from the round. "Arisen only cognisable by mind-consciousness" - in the Matter Section, since eye-consciousness etc. occur only with regard to present forms etc., mind-consciousness too, which has past etc. as its domain, was treated as falling into the stream of the five sense consciousnesses, and it was stated "arisen, cognisable by the six consciousnesses." But since the five sense consciousnesses, even when present, are not objects of eye-consciousness etc., but are objects only of mind-consciousness, therefore it is stated "only cognisable by mind-consciousness." "Only impermanent" means they are indeed impermanent in the sense of non-existence after having been. "Only overcome by ageing" means they are indeed overcome by ageing because of being overcome by ageing.

762. "Having arisen sense-bases and arisen objects" - this is a rejection of the future. For they do not arise in sense-bases and objects that have not yet arisen.

"Having prenascent sense-bases and prenascent objects" - this is a rejection of co-arising. For they do not arise dependent on a sense-base or an object that has arisen simultaneously, but rather, being themselves postnascent, they arise in prenascent sense-bases and objects.

"Having internal sense-bases" - this is stated in the sense of internal within internal. For they arise having made the five internal sensitive faculties their sense-base.

"Having external objects" - means having external form and so forth as objects.

Therein a set of four should be known - The five sense consciousnesses, because they have sensitive faculties as their sense-base, are internal and have internal sense-bases; mind-consciousness, when arising with heart-materiality as its sense-base, is

internal but has an external sense-base; the three aggregates associated with the five sense consciousnesses are external but have internal sense-bases; the three aggregates associated with mind-consciousness, when arising with heart-materiality as their sense-base, are external and have external sense-bases.

"Having unbroken sense-bases" means having sense-bases that have not ceased. For they do not arise dependent on a sense-base that has ceased and become past. The same method applies also to the state of having unbroken objects.

In the passage beginning with "the sense-base and object of eye-consciousness is different" etc., eye-consciousness has one sense-base and a different object. And different for ear-consciousness and so forth. Eye-consciousness, even if one were to go from aeon to aeon, does not arise having made any one of the ear-sensitive faculty and so forth as its sense-base, or any one of sound and so forth as its object; Rather, it arises only having made the eye-sensitive faculty as its sense-base and visible form as its object. Thus its sense-base, door, and object are fixed; it does not transfer to another sense-base, door, or object, but arises only with a fixed sense-base, a fixed door, and a fixed object. The same method applies in ear-consciousness and so on too.

763. Regarding "they do not experience each other's range and domain": here "each other's" means the eye of the ear, or the ear of the eye; thus the meaning is that one does not experience the range and domain of another. If, indeed, one were to bring together visible-object of various kinds such as blue and so forth and present it to the ear-faculty, saying "come now, determine and discern it - what is this object called?", eye-consciousness, even without a mouth, by its own nature, would speak thus - "You blind fool, even running about for a hundred years or a thousand years, where apart from me will you find a knower of this? Bring it here, present it to the eye-sensitivity; I shall know this object - whether it is blue or whether it is yellow. For this is not the domain of another; this is my domain alone." The same method applies to the remaining types of consciousness as well. Thus these do not experience each other's range and domain.

764. "For one who is attentive" means for one who is attentive through adverting itself.

"For one who is attending" means for one who is attending through adverting itself. For these mind-states arise at the time of being attended to through adverting and at the time of being given attention.

"They do not arise uninterruptedly" means they do not arise without interruption, uninterrupted by another consciousness. By this, their contiguity is rejected.

765. "Neither before nor after" - by this, the simultaneous arising of all of them is rejected. "They do not arise immediately after one another" - by this, the immediate contiguity condition is rejected.

766. "Adverting" and so forth - all four are names for adverting itself. For it is called "adverting" (*āvaṭṭanā*) because of the turning of the life-continuum, "reflective attention" (*ābhogo*) because of its bending towards, "attentiveness" (*samannāhāro*) because of the gathering together of visible forms and so forth, and "attention" (*manasikāro*) because of the attending to those very things. Thus here, in brief, the

capacity of the five sense consciousnesses to stand in the place of advertizing and perform the function of advertizing and so forth is rejected.

"Does not recognise any phenomenon" means it does not recognise even a single wholesome or unwholesome phenomenon as stated thus: "Phenomena are preceded by mind."

"Except for mere impingement" means setting aside the mere impingement of visible forms and so forth. This is what is meant - Even a very learned person, setting aside visible forms and so forth that have come into range, does not recognise by the five sense consciousnesses even a single other phenomenon among wholesome and unwholesome things. Here, eye-consciousness is merely seeing. Ear-consciousness and so forth are merely hearing, smelling, tasting and touching. But apart from the mere seeing and so forth, there is no other recognition of wholesome and such things for these.

"By the mind-element too" means by the receiving mind-element too. Here the particle "pi" has the sense of combining. Therefore, the meaning here should be understood thus: by the mind-element too, and by the mind-consciousness-elements subsequent to it too - by all the five-door consciousnesses one does not recognise any wholesome or unwholesome phenomenon.

The same method applies also in "does not arrange any posture" and so forth. For by the five-door consciousnesses one does not arrange any posture among walking and so forth, does not initiate bodily action nor verbal action, does not take upon oneself wholesome or unwholesome phenomena, does not attain concentration whether mundane or supramundane, does not emerge from concentration whether mundane or supramundane, does not pass away from existence, does not arise in another existence. For all this function ending with the statement about recognising wholesome and unwholesome phenomena and so forth occurs only through mind-door consciousness, not through five-door consciousness - thus the cognitive process consciousnesses together with the impulsion are rejected in the performance of all this function. And just as these functions do not belong to them, so too the entering upon the fixed course of rightness and so forth. For by the five-door impulsion one does not enter upon the fixed course of wrongness, nor upon the fixed course of rightness; nor does this impulsion run with reference to name and lineage, nor with reference to kasiṇa and other concepts; nor does it occur by way of insight that takes characteristics as its object, nor by way of powerful insight leading to emergence; nor does it run with reference to fine-material and immaterial phenomena, nor with reference to nibbāna; nor does the knowledge of analytical discrimination arise together with it, nor the knowledge of direct knowing, nor the knowledge of the perfection of a disciple, nor the knowledge of a solitary enlightenment, nor the knowledge of omniscience. But all this variety is found only in the mind-door impulsion.

"Does not sleep nor wake up nor see a dream" means by all five-door consciousness one neither falls into sleep, nor sleeps, nor wakes up, nor sees any dream - in these three instances the cognitive process consciousness together with the impulsion is rejected.

For when a sleeping person has a large wick lit and a lamp is brought near the eyes, at first the eye-door adverting does not turn the life-continuum, but only the mind-door adverting turns it. Then, having run its course of impulsion, it subsides into the life-continuum. On the second occasion, the eye-door adverting turns the life-continuum. Then eye-consciousness and so forth occur ending with the impulsion. Immediately after that, the life-continuum occurs. On the third occasion, when the life-continuum is turned by the mind-door adverting, the mind-door impulsion runs. Having cognised with that consciousness, one knows "What is this light in this place?"

Likewise, when musical instruments are played near the ear of one who is sleeping, when fragrant or foul-smelling flowers are brought near the nose, when ghee or molasses is placed in the mouth, or when a blow is given on the back with the hand, at first the advertings of the ear-door and so on do not turn the life-continuum; only the mind-door adverting turns it. Then, having run its course of impulsion, it subsides into the life-continuum. On the second occasion, the advertings of the ear-door and so on turn the life-continuum. Then ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and so on occur, ending with impulsion. Immediately after that, the life-continuum occurs. On the third occasion, when the life-continuum is turned by the mind-door adverting, the mind-door impulsion runs. Having cognised with that consciousness, they say: 'What is this sound in this place - a conch sound, a drum sound?' or 'What is this smell in this place - a root-scent, a heartwood-scent?' or 'What is this taste placed in my mouth - ghee?' or 'molasses?' or 'By whom have I been struck on the back? The blow was very hard!' Thus one awakens only through mind-door impulsion, not through the five sense doors. One sees a dream also only through that, not through the five sense doors.

And one who sees that dream sees it for four reasons -due to disturbance of elements, or due to what was previously experienced, or due to the intervention of deities, or due to a premonitory sign. Therein, one whose elements are disturbed through the conjunction of conditions that cause disturbance of bile and so on sees a dream 'due to disturbance of elements.' And seeing, one sees various kinds of dreams - as if falling from a mountain, as if going through the sky, and as if being pursued by wild beasts, elephants, thieves and so on. One who sees 'due to what was previously experienced' sees an object that was previously experienced. For one who sees 'due to the intervention of deities,' deities, out of desire for one's welfare or desire for one's harm, for one's benefit or for one's detriment, present various kinds of objects. He sees those objects through the power of those deities. One who sees due to a premonitory sign sees a dream that is a premonitory sign of benefit or harm that is about to arise through the force of merit or demerit - as the Bodhisatta's mother saw the sign of obtaining a son, as the Bodhisatta saw the five great dreams, and as the King of Kosala saw the sixteen dreams.

Therein, whatever dream one sees from disturbance of the elements and from what was previously experienced, that is not true. Whatever one sees from divine intervention, that is either true or false. For angered deities, wishing to destroy by means, show things even in a reversed manner. Herein is this story - At the Nāga Great Monastery in Rohaṇa, it is said, an elder had a nāga tree cut down without consulting the community of monks. The deity dwelling in the tree, angered at the elder, first deceived him and afterwards informed him in a dream: 'Within seven days

from now, the king, your supporter, will die.' The elder brought up the matter and told the royal consorts. They all at once cried out with a great wail. The king asked: 'What is this?' They informed him: 'Thus was it said by the elder.' The king, having had the days counted, when the seven days had passed, became angry and had the elder's hands and feet cut off.

But what one sees due to a premonitory sign is absolutely true. And through the combination of these four root causes as well, there is indeed a distinction of dreams. But this fourfold dream is seen only by learners and ordinary persons, because their perversions have not been abandoned; those beyond training do not see them, because their perversions have been abandoned.

But does one who sees it see it while asleep or while awake? Or does one see it neither while asleep nor while awake? Now here, if one sees it while asleep, a contradiction with the Abhidhamma arises. For one sleeps with the life-continuum consciousness. And that is not associated with objects such as form-signs etc. nor associated with lust and so forth. But for one seeing a dream, such consciousnesses arise. Then if one sees it while awakened, a contradiction with the Vinaya arises. For whatever one sees while awakened, one sees with fully functional consciousness. And in a transgression committed with fully functional consciousness, there is no such thing as no offence. But in a transgression committed by one seeing a dream, there is absolutely no offence at all. If then one sees it neither while asleep nor while awake, one does not see a dream at all. For if that were so, would it not amount to the non-existence of dreams? Not the absence. Why? Because one overcome by monkey-torpor sees it. For this was said - "One overcome by monkey-torpor, great king, sees a dream." "Overcome by monkey-sleep" means engaged in the sleep of a monkey. For just as a monkey's sleep is of light and shifting nature, so that sleep which, due to being interspersed again and again with wholesome and other types of consciousness, is of light and shifting nature; during the occurrence of which there is again and again an emerging from the life-continuum - engaged in that, one sees a dream. Therefore this dream can be wholesome, unwholesome, or indeterminate. Therein, it should be understood that at the end of a dream, for one performing worship of shrines, hearing the Teaching, expounding the Teaching and so on, it is wholesome; for one performing killing of living beings and so on, it is unwholesome; freed from both extremes, at the moment of adverting and registration, it is indeterminate. Even at the time of relating the dream itself as "it was as if I saw, it was as if I heard," it is merely indeterminate.

But is wholesome or unwholesome kamma performed in a dream with result or without result? It is with result; but due to its weakness it cannot draw rebirth-linking; when rebirth-linking has been given by another kamma, it produces result to be experienced during the course of existence.

"Thus wisdom that elucidates the exact cases" means the fact of being without root-cause regarding the five sense consciousnesses is an exact case. It elucidates that exact case - thus it is "elucidation of the exact cases." Likewise, the fact of being rootless, the fact of being overcome by ageing, and the fact of not seeing dreams regarding the five sense consciousnesses are exact cases. It elucidates that exact case - thus it is "elucidation of the exact cases." Thus, what was set down above in the matrix as "wisdom that elucidates the exact cases" should be understood as

wisdom that elucidates the exact cases in this way. And by virtue of that itself, "thus the basis of knowledge is of one kind" means the enumeration of knowledge by each single section, or the delimitation of knowledge by one mode.

Commentary on the exposition of ones.

Explanation of the Description of Twos

767. In the exposition of the basis of knowledge in twofold manner, "wholesome in the four planes" means the wisdom of wholesome states in the four planes belonging to learners and ordinary persons. Among the five meanings stated in the Vibhaṅga of the Analytical Knowledges, it makes understood, generates, and sets in motion the meaning reckoned as resultant included in its own respective plane - thus it is "wisdom that makes the meaning understood." "Functional-indeterminate for an Arahant producing direct knowledge, producing attainment" means sensual-sphere functional wisdom at the time of preliminary work for both direct knowledge and attainment. For that is called "wisdom that makes the meaning understood" because it makes understood, generates, and sets in motion the meaning reckoned as functional, classified as direct knowledge and attainment. But there is also another commentarial method not found in the canonical text - whatever preceding sensual-sphere functional consciousness is a condition for a subsequent sensual-sphere functional consciousness by way of proximity and so forth, that too makes understood that functional meaning - thus it is called "wisdom that makes the meaning understood." The same method applies also in the fine-material-sphere and immaterial-sphere.

In the exposition of the second term, "resultant in the four planes" means wisdom in sensual-sphere resultant, having made understood the sensual-sphere resultant meaning by way of conascence and other conditions, stands thus established - hence it is "wisdom with the meaning understood." The same method applies also to wisdom of fine-material-sphere resultant and so forth. Or all of this wisdom is "with the meaning understood" because it has been made understood, generated, and set in motion by its own respective causes, and is itself a meaning as well. The same method applies also to the functional wisdom stated as "for an Arahant with arisen direct knowledge, with arisen attainment." But there is also another commentarial method not found in the canonical text - sensual-sphere functional wisdom too, having made understood the meaning reckoned as sensual-sphere functional by way of conascence and so forth, stands thus established - hence it is "wisdom with the meaning understood." The same method applies also to fine-material-sphere and immaterial-sphere functional wisdom. Or all of this wisdom is "with the meaning understood" because it has been made understood, generated, and set in motion by its own respective causes, and is itself a meaning as well. The remainder here is all evident, as the method has been stated in the Dhammasaṅgaha Commentary.

Commentary on the exposition of twos.

Exposition of the Threefold Exposition

768. In the exposition of the threefold basis of knowledge, "arranged by exertion" means exertion is called wisdom; the meaning is "arranged by wisdom, matured by wisdom". The meaning is "arranged by wisdom, matured by wisdom". "In spheres of work" - here work itself is the sphere of work; or alternatively, it is both work and the sphere of livelihood and so forth - this too is a sphere of work. The same method applies to "in spheres of craft" as well. Therein, work is of two kinds - low and superior. Therein, low means carpentry work, flower-sweeping work, and so forth. Superior means farming, trading, cattle-herding, and so forth. Craft too is of two kinds, low and superior. Therein, low craft means the craft of basket-making, the craft of weaving, the craft of pottery, the craft of leather-working, the craft of barbering, and so forth. Superior craft means finger-reckoning, calculation, and writing, and so forth; a subject of study is itself knowledge. Only what is righteous has been taken up. However, medical sciences such as those similar to the serpent-circle protection, similar to the blowing-breath incantation, ophthalmology, surgery, and so forth, have not been taken up because they fall within the sphere of craft as "I wish, teacher, to learn a craft".

Therein, one wise person, for the comfortable dwelling of people and by his own natural ability, produces houses, mansions, vehicles, boats, and so forth. For he, standing in the act of benefiting others, thinking 'these people are suffering without a place to dwell,' produces houses of various types such as rectangular and so forth; for the purpose of warding off cold and heat, he makes mansions of various types such as one-storeyed, two-storeyed, and so forth; thinking 'without a vehicle, travelling about is indeed suffering,' for the purpose of dispelling leg-weariness, he produces carriages, carts, palanquins, and so forth; thinking 'without a boat, there is no travelling on the ocean and so forth,' he produces boats of various kinds. He neither sees all this being done by others, nor learns what has been done, nor hears those who speak of it, but does it by his own natural ability through reflection. For what is done by a wise person through his own natural ability is just like what is done by others who have learned it and then do it. This is the method regarding low work for now.

Regarding superior work too, thinking 'without farming work, the life of people does not proceed,' one wise person, for the comfortable dwelling of people, produces farming implements such as yokes, ploughs, and so forth; likewise, he produces various kinds of trading work and cattle-herding. He neither sees all this being done by others, etc. it is just like what has been done. This is the method regarding superior work.

Regarding the two kinds of spheres of craft too, one wise person, for the comfortable dwelling of people, produces low crafts such as basket-making and so forth, finger-reckoning known as reckoning by hand-signs, calculation known as unbroken reckoning, and writing with its divisions such as the classification of headings and so forth. He neither sees all this being done by others, etc. it is just like what has been done. This is the method regarding the sphere of craft.

A certain wise person, however, for the purpose of treating people afflicted by non-human beings, serpents, and so forth, produces righteous subjects of study such as serpent-circle incantations and so forth; he neither sees these being done by others, nor learns what has been done, nor hears those who speak of it, but does it by his

own natural ability through reflection. For what is done by a wise person through his own natural ability is just like what is done by others who have learned it and then do it.

"Knowledge of the ownership of actions" means the knowledge of knowing thus: "This action is beings' own, this is not their own." "Or knowledge conforming to truth" means insight knowledge. For that is called "conforming to truth" because it conforms to the four truths. Now, to show its mode of occurrence, "or that matter is impermanent" etc. was stated. And here only the characteristic of impermanence has been mentioned, not the characteristics of suffering and not-self; however, they should be seen as included by way of meaning - for what is impermanent, that is suffering; what is suffering, that is not-self.

"Whatever such" means whatever is in conformity, having the nature described below. "Acceptance" and the rest are all synonyms for wisdom. For that is "in conformity" because it conforms by way of non-opposing view to the five grounds, namely the spheres of work and so forth, stated above. Likewise, it is also "in conformity" because it conforms to conduct for the welfare of beings, conforms to the truth of the path, and conforms by way of conforming to the ultimate truth, nibbāna. It endures, bears, and is able to see all these grounds, thus it is "acceptance"; it sees, thus it is "view"; it delights in, thus it is "personal preference"; it is pleased, thus it is "approval"; it observes, thus it is "observation". All those phenomena beginning with the spheres of work endure pondering; and in particular, the phenomena reckoned as the five aggregates, being repeatedly pondered by way of impermanence, suffering, and not-self, endure that pondering - thus it is "acquiescence in pondering phenomena".

"One obtains without having heard from another" means one obtains by reflecting on one's own, without having heard the instructive words of another. "This is called" means this is called wisdom gained through reflection. However, this does not arise for just anyone; it arises only for well-known great beings. Therein too, knowledge conforming to truth arises only for two bodhisattas. The remaining wisdom should be understood as arising for all those of great wisdom who have fulfilled the perfections.

"One obtains having heard from another" - here it should be understood that all wisdom obtained by seeing the spheres of work and so forth being done or already done by another, or by hearing the words of anyone speaking about them, or by learning in the presence of a teacher, is called obtained by having heard from another.

"Of one who has attained" means of one who is endowed with attainment; the meaning is that wisdom occurring within attainment is called wisdom gained through meditative development.

769. "Referring to giving" means on account of giving; the meaning is "with the volition of giving as condition." "For one attaining giving" means for one who is attaining giving; the meaning is "for one who is reaching it." "Whatever arises" means whatever wisdom associated with the volition of giving thus arises, this is called

wisdom gained through giving. Moreover, this arises in three ways: as prior volition for one thinking "I shall give a gift," as concurrent volition for one giving a gift, and as subsequent volition for one reviewing it after having given a gift.

"Referring to morality, for one attaining morality" - here too, what is intended as wisdom gained through morality is precisely that which is associated with the volition of morality. This too arises in three ways: as prior volition for one thinking "I shall fulfil morality," as concurrent volition for one fulfilling morality, and as subsequent volition for one reviewing it after having fulfilled morality. Wisdom gained through meditative development has been stated just above.

770. Regarding wisdom in higher morality and so forth, morality and the rest should be understood in two ways - morality and higher morality; consciousness and higher consciousness; wisdom and higher wisdom. Therein, as included by the principle "Whether Truth-finders arise or whether Truth-finders do not arise, that element still stands - the stableness of the Dhamma, the fixed nature of the Dhamma," both the five precepts and the ten precepts are called morality. For that exists whether or not a Truth-finder has arisen. When one has not arisen, who makes them known? Ascetics and wandering ascetics, omniscient bodhisattas, and wheel-turning monarchs make them known. When a Perfectly Enlightened One has arisen, the community of monks, the community of nuns, male lay followers, and female lay followers make them known. But the morality of the restraint of the principal monastic code, being superior to all other moralities, arises only when a Truth-finder has arisen, not when one has not arisen. And only omniscient Buddhas make it known. For the making known that "in the case of transgression regarding this matter, such and such is the consequence" is not within the domain of others; it is the domain of Buddhas alone, the power of Buddhas. Thus, since the restraint of the principal monastic code is higher morality, in order to show that wisdom in higher morality, it was stated "for one exercising restraint in the restraint of the principal monastic code" and so forth.

But as included by the very principle stated above, the eight attainments that serve as the basis for the round of existence are called consciousness. For that exists whether or not a Truth-finder has arisen. When one has not arisen, who produces them? Ascetics and wandering ascetics, omniscient bodhisattas, and wheel-turning monarchs. When the Blessed One has arisen, monks and others who seek distinction also produce them. But the eight attainments that serve as the basis for insight, being superior to all other states of consciousness, arise only when a Truth-finder has arisen, not when one has not arisen. And only omniscient Buddhas make them known. Thus, since the eight attainments are higher consciousness, in order to show wisdom in higher consciousness, it was stated "for one attaining the fine-material-sphere and immaterial-sphere attainment" and so forth.

But as included by the very principle stated above, the knowledge of the ownership of one's actions is called wisdom. For that exists whether or not a Truth-finder has arisen. When one has not arisen, it arises by way of the gift of Velāma, the gift of Vessantara, and so forth; when one has arisen, there is no limit to those who practise great giving through that knowledge. But the wisdom of path and fruition, being superior to all other wisdoms, occurs extensively only when a Truth-finder has arisen, not when one has not arisen. Thus, since the wisdom of path and fruition is higher wisdom, in order to show the wisdom in higher wisdom, it was stated "in the four

paths" and so forth.

Therein one might ask - morality and higher morality; consciousness and higher consciousness; wisdom, higher wisdom - among these six categories, upon which does insight wisdom depend? It depends upon higher wisdom. Therefore, just as, taking an umbrella or a banner of lesser size as the standard, one of greater size is called a super-umbrella or a super-banner, so too, taking the five precepts and the ten precepts as the standard, the morality of the restraint of the principal monastic code is called "higher morality"; taking the eight attainments that serve as the basis for the round of existence as the standard, the eight attainments that serve as the basis for insight are called "higher consciousness"; and taking the knowledge of the ownership of one's actions as the standard, insight wisdom, path wisdom, and fruition wisdom should be understood as called "higher wisdom".

771. In the exposition of skilfulness in gain and so forth, since "gain" means growth, that is twofold: through the removal of what is harmful and through the arising of what is beneficial; "loss" means non-growth, and that too is twofold: through the removal of what is beneficial and through the arising of what is harmful; therefore, to show that, "for one attending to these mental states" and so forth was stated. "This is called" means whatever wisdom there is regarding the non-arising and abandoning of these unwholesome mental states and regarding the arising and establishment of wholesome mental states - this is called skilfulness in gain. But whatever wisdom there is regarding the non-arising and cessation of wholesome mental states and regarding the arising and establishment of unwholesome mental states - this is called skilfulness in loss - such is the meaning. Let skilfulness in gain be wisdom; but how has skilfulness in loss come to be called wisdom? It is indeed wisdom itself that understands: 'For me attending in this way, unarisen wholesome mental states do not arise and arisen ones cease; unarisen unwholesome mental states arise, and arisen ones increase.' Having known thus, one does not allow unarisen unwholesome mental states to arise, and abandons those that have arisen; one generates unarisen wholesome states, and brings arisen ones to the fulfilment of development. Thus it should be understood that skilfulness in loss too is indeed wisdom. "All wisdom that is a means therein is skilfulness in means" - this, however, should be understood as the knowledge of the cause for the arising of a suitable response, for the purpose of remedying an urgent task or a fear that has arisen. The remainder is of manifest meaning everywhere.

Exposition of the Threefold Exposition.

Explanation of the Description of Fours

793. In the exposition of the fourfold basis of knowledge, regarding "there is what is given" and so forth, the meaning should be understood by this method: there is fruit on account of the condition of what is given. "This is called" means the knowledge that knows "this action is one's own, this is not one's own" - the meaning is: this is called knowledge of the ownership of actions. Therein, the threefold bodily misconduct, the fourfold verbal misconduct, and the threefold mental misconduct - this is called not one's own action. The tenfold good conduct through the three doors is called one's own action. Whether it be one's own or another's, all unwholesome action is called not one's own action. Why? Because it destroys benefit and generates

harm. Whether it be one's own or another's, all wholesome action is called one's own action. Why? Because it destroys harm and generates welfare. There is no limit to the number of those who, having established themselves in this knowledge of the ownership of actions, which is capable of knowing thus, having given abundant gifts, having fulfilled virtue, having undertaken the observance day, having experienced happiness through happiness and prosperity through prosperity, have attained nibbāna. Just as a wealthy man, having loaded five hundred carts with ghee, honey, molasses and the like, as well as salt, sesame, rice and the like, and having set out on a wilderness road, when any need arises for any purpose, because of having taken all provisions, does not worry, does not become anxious, and reaches safety with ease; just so, having established oneself in this knowledge of the ownership of actions, having given abundant gifts, etc. there is no reckoning of those who have attained nibbāna. "Having set aside knowledge conforming to truth" means: having set aside insight knowledge that has received the name "conforming to truth" because it conforms to the truth of the path and to ultimate truth, the remaining wholesome wisdom with mental corruptions is all just knowledge of the ownership of actions - this is the meaning.

794. "The knowledge of one possessing the path - this knowledge of suffering" - here, the single path-knowledge is included in four instances by virtue of single penetration of the four truths.

796. "Knowledge of phenomena" - here, firstly, let path-wisdom be called knowledge of phenomena by virtue of the single penetration of the four truths; how is fruition-wisdom called knowledge of phenomena? By virtue of the truth of cessation. For this wisdom of both kinds should be understood as knowledge of phenomena because it occurs with respect to function and object regarding the noble truth phenomena that are not dependent on others and are directly evident in meaning. "He, by this phenomenon" - here, path-knowledge is called "phenomenon" by the usage of its domain, because its domain is phenomena; or the instrumental case is used in the sense of the objective; the meaning is "by one who has known this phenomenon"; it is said to mean "by path-knowledge that stands having known the phenomenon of the four truths." "Seen" means by seeing; the meaning is "by one who stands having seen the phenomenon." "Attained" means by one who has attained the phenomenon, because of standing having reached the four noble truths. "Understood" means that through path-knowledge the four noble truths have been understood, made manifest. Therefore that phenomenon is called understood. By one whose phenomenon is understood. "Penetrated" means by one who stands having penetrated the phenomenon of the four truths. "Draws an inference" means he draws, carries, and sends an inference regarding the past and the future. However, this is not the function of path-knowledge; it is the function of reviewing knowledge. But the Teacher made path-knowledge similar to drawing an inference regarding the past and future. Why? Because it is rooted in the path. For reviewing occurs for one who has developed the path. Therefore the Teacher made path-knowledge itself similar to drawing an inference. Furthermore, the meaning here should be seen thus - that path-knowledge whose domain is the four truths has been attained by this one; by that knowledge, which is the cause, he draws an inference called reviewing knowledge regarding the past and future.

Now, to show the manner in which he draws an inference by that, he said beginning with "whatever ascetics in the past period of time." Therein, "directly knew" means they knew, they penetrated. "This very" - the suffering that they directly knew in the past and that which they will directly know in the future is not exactly this same one; but it is said thus in the sense of similarity. For in the past too, setting aside craving, they penetrated that the aggregates of the three planes alone are the truth of suffering, that craving alone is the truth of the origin, that nibbāna alone is the truth of cessation, that the noble path alone is the truth of the path; in the future too they will penetrate in just the same way; at present too they penetrate in just the same way - thus "this very" is said in the sense of similarity. "This is called inferential knowledge" - this is called the knowledge of following, the knowledge of inference, the knowledge of causation.

"Knowledge of others' minds" means knowledge that discerns the minds of others. "Of other beings" means of the remaining beings, setting aside oneself. The other is a synonym for that very thing. "Understands, having encompassed their minds with his own mind" means he discerns their minds by way of being with lust and so forth, and knows them in various ways, by means of his own mind. Regarding "with lust" and so forth, what should be said has already been stated below in the Satipaṭṭhāna Vibhaṅga. But this is the distinction - here, regarding "unsurpassed mind" or "liberated mind", the supramundane is also obtained. For even what is not accessible to insight is indeed within the range of knowledge of others' minds.

"The remaining wisdom" means having set aside the three kinds of wisdom beginning with knowledge of phenomena, all the remaining wisdom, being conventionally accepted as knowledge, is called conventional knowledge. The meaning of the word here is: knowledge regarding convention is conventional knowledge.

797. "Wisdom in sensual-sphere wholesome": for this indeed exclusively accumulates death and rebirth-linking in the round of existence, therefore it is said "for accumulation not for diminution." However, supramundane path wisdom, since it diminishes death and rebirth-linking, therefore it is said "for diminution not for accumulation." Fine-material-sphere and immaterial-sphere wisdom accumulates death and rebirth-linking, and by way of suppression diminishes defilements and states rooted in defilements, therefore it is said "for both accumulation and diminution." The remaining neither accumulates nor diminishes death and rebirth-linking, therefore it is said "for neither accumulation nor diminution."

798. "And does not penetrate the direct knowledges" - this is stated with reference to first meditative absorption wisdom. For that, since it is to be attained through seclusion from sensual pleasures, it conduces to disenchantment with defilements. And through that, one is without lust towards sensual pleasures; however, since one has not attained the state of being the basis for direct knowledges, one does not penetrate the five direct knowledges; and since it has a sign as its object, one does not penetrate the truths. Thus this wisdom is for disenchantment, not for penetration. "By that same" means one who stands having attained the first meditative absorption. "Being without lust towards sensual pleasures" means without lust by virtue of sensual pleasures that have been thus suppressed. "Penetrates the direct knowledges" means one penetrates the five direct knowledges. This is stated with reference to fourth meditative absorption wisdom. For fourth meditative absorption

wisdom penetrates the five direct knowledges by being the basis for direct knowledges, and also penetrates them by attaining the state of direct knowledge itself. Therefore, that is for penetration. However, since one is also disenchanted with defilements through first meditative absorption wisdom itself, it is not for disenchantment. But as for the wisdom of the second and third meditative absorptions, which category does it belong to? By virtue of pleasant feeling, it belongs to the first meditative absorption as well; by virtue of being without initial application, it belongs to the fourth meditative absorption as well. Thus this should be treated as either dependent on the first meditative absorption or dependent on the fourth meditative absorption. "For both disenchantment and penetration" - path wisdom is for disenchantment because of being disenchanted with the entire round of existence, and is for penetration because of penetrating the sixth direct knowledge.

799. In the passage beginning with "for one who has obtained the first meditative absorption," this refers to one who has obtained the first meditative absorption that is not well-practised. When that person has emerged from it, perceptions and attention, having become accompanied by sensuality by way of object, occur, prodding and urging him. Through the influence of those perceptions and attention that infiltrate towards sensuality, that wisdom of the first meditative absorption declines and deteriorates; therefore it is called "conducive to deterioration." "Conformity with that" means having a nature conforming to that. "Mindfulness remains settled" - this is said with reference to wrong mindfulness, not right mindfulness. For one in whom craving arises, having a nature conforming to the first meditative absorption, seeing the first meditative absorption as peaceful and sublime, relishing and delighting in it, through the influence of that craving, that wisdom of the first meditative absorption neither declines nor grows, but falls into the category of stability. Therefore it is said "wisdom conducive to stabilisation." "Accompanied by absence of applied thought" means accompanied by absence of applied thought by way of object, as one attends to the second meditative absorption, which is without applied thought, as peaceful and sublime. "Occur" means they prod and urge one who has emerged from the well-practised first meditative absorption for the purpose of attaining the second meditative absorption. Through the influence of those perceptions and attention that infiltrate towards the higher second meditative absorption, that wisdom of the first meditative absorption is called "conducive to distinction" because it serves as the basis for the arising of the superior second meditative absorption. "Accompanied by disenchantment" means accompanied by insight knowledge, which is called disenchantment, for that very person who has emerged from the first meditative absorption. For insight knowledge becomes disenchanted and weary when the dissolution of the factors of meditative absorption is occurring; therefore it is called "disenchantment." "Occur" means they prod and urge for the purpose of realising nibbāna. "Connected with dispassion" means connected with nibbāna, which is called dispassion. When insight knowledge has proceeded thus: "It is possible by this path to realise nibbāna, which is dispassion," it is called "connected with dispassion." The perceptions and attention associated with that are also indeed called "connected with dispassion." Through the influence of those perceptions and attention, that wisdom of the first meditative absorption is called "conducive to penetration" because it serves as the proximate cause for the penetration of the noble path. Thus in these four

instances, only the wisdom of the first meditative absorption has been discussed. The meaning regarding the wisdom of the second meditative absorption and so forth should be understood in the same manner.

801. "For one producing concentration with difficulty and trouble" means for one who, in the preliminary stage, at the time of approach, producing supramundane concentration, struggling with difficulty, trouble, suffering, with exertion, with effort, having suppressed the defilements, has arrived. "For one slowly directly knowing that state" means the meaning is: for one who, when the defilements have been suppressed, having dwelt for a long time in the probationary period of insight, slowly, gradually directly knows, penetrates, and attains that state reckoned as supramundane concentration. "This is called" means whatever wisdom arises thus, this wisdom, even though arisen in a single mind-moment at the time of the path, is called "the difficult practice with sluggish direct knowledge" by virtue of the approach, because of the difficulty of the practice of suppressing defilements and because of the sluggishness of the wisdom of the probationary period of insight. The meaning in the remaining three terms above should be understood in the same manner.

802. "Of one who has not obtained concentration without difficulty" means whoever has not obtained concentration without difficulty, he is called one who has not obtained that without difficulty. For one whose concentration has no condition to strive for attaining it progressively higher and higher, the meaning is "of one who has obtained unperfected meditative absorption." "Pervading a small object" means having done the preliminary work on a limited object the size of a winnowing fan or the size of a saucer, having attained absorption right there, pervading that unextended, merely small object - this is the meaning. The same method applies to the remaining terms as well. For in contrast to one who has not obtained without difficulty, one who has obtained perfected meditative absorption is here called "one who has obtained without difficulty." And in contrast to an unextended object, an extended object is called "extensive." The remainder is exactly the same.

"This knowledge of ageing and death" - this is stated by way of the single penetration of the four truths, having made nibbāna itself the object.

But "referring to ageing and death" and so forth are stated by way of the determination of the truths in the preliminary stage at the time of occurrence, referring to each subject individually. The remainder is of manifest meaning everywhere.

Exposition of the Fourfold Exposition.

Explanation of the Description of Fives

804. In the exposition of the case of knowledge in five ways, regarding pervading with rapture and so forth: "it arises pervading rapture" - thus wisdom in two meditative absorptions is called pervading with rapture. "It arises pervading happiness" - wisdom in three meditative absorptions is called pervading with happiness. "It arises pervading the minds of others" - thus the wisdom of penetrating others' minds is called pervading with mind. "It arises pervading light" - the wisdom of the divine eye is called pervading with light. Reviewing knowledge is called the sign

of reviewing. Therefore it was said "wisdom in two meditative absorptions is pervading with rapture" etc. Therein, pervading with rapture and pervading with happiness are like two feet; pervading with mind and pervading with light are like two hands; the meditative absorption that is the basis for direct knowledge is like the middle body; and the sign of reviewing is like the head. Thus the Blessed One showed fivefold right concentration as if it were a person endowed with limbs and subsidiary limbs. "This is fivefold right concentration" means he spoke of the concentration of the basic meditative absorption as right concentration endowed with five factors similar to hands, feet and head.

In "this concentration is pleasant in the present" and so on, the concentration of the fruition of arahantship is intended. For it is pleasant in the present because of its pleasantness at each and every moment of attainment. It has pleasant results in the future because each former is a condition for each latter concentration-happiness. The peaceful, subtle fruition consciousness produces a sublime, sweet form. For one who has emerged from the fruition attainment, body-consciousness accompanied by happiness arises dependent on a pleasant tangible object of pleasant contact pervading the entire body. In this way too, it has pleasant results in the future. It is noble because of being far from mental defilements. It is spiritual because of the absence of the bait of sensual pleasure, the bait of the round of rebirths, and the bait of the world. It is not practised by inferior persons because of being practised by great persons such as the Buddha and others. It is peaceful because of the tranquillity of its factors, the tranquillity of its object, and the tranquillity of the disturbance of all mental defilements. It is sublime in the meaning of not being tormenting. It is obtained through tranquillity because it is obtained through the tranquillisation of defilements, or because the state of tranquillisation of defilements is obtained. For "tranquillised" and "tranquillity" are one in meaning. Or it is obtained through tranquillity because it is obtained by an arahant whose defilements are tranquillised. It is attained to unification because of being attained through unification, or because of having attained unification itself. Unlike concentration that is not well-practised and has mental corruptions, it is not reached by forceful suppression and restraint because it has not been attained by suppressing opposing states and warding off mental defilements through exertion, with effort, with a striving mind. When entering that concentration or emerging from it, one enters mindfully and emerges mindfully because of having attained fullness of mindfulness. Or one enters mindfully and emerges mindfully according to the predetermined time limit. Therefore, when one reviews thus: "This concentration is pleasant in the present and has pleasant results in the future" - knowledge arises individually, without dependence on another - that is one factor. The same method applies in the remaining ones too. Thus, through these five reviewing knowledges, this concentration is called right concentration with fivefold knowledge, so it is said.

Exposition of the Fivefold Exposition.

Commentary on the exposition of sixes

805. In the exposition of the case of knowledge in six ways, "knowledge of various kinds of supernormal power" means knowledge of the various kinds of supernormal power that operate in the manner beginning with "having been one, one becomes

many." By this, only absorption-wisdom of the fine-material sphere, without initial application and sustained application, accompanied by equanimity, capable of accomplishing the state of becoming many and so forth, occurring in a single mind-moment, is spoken of. "Knowledge of the purification of the ear-element" means knowledge of the divine ear-element that has as its object sounds of various kinds such as distant and near. By this too, only absorption-wisdom of the fine-material sphere, without initial application and sustained application, accompanied by equanimity, having as its object sounds beyond the range of the natural ear, occurring in a single mind-moment, is spoken of. "Knowledge of another's mind" means knowledge in discerning the minds of other beings. By this too, only absorption-wisdom of the kind already described, having as its object the minds of others such as minds with lust and so forth, occurring in a single mind-moment, is spoken of. "Knowledge of recollecting past lives" means knowledge associated with the recollection of past lives. By this too, only absorption-wisdom of the kind already described, associated with mindfulness that recollects the aggregates formerly inhabited, occurring in a single mind-moment, is spoken of. "Knowledge of the passing away and rebirth of beings" means knowledge of the passing away and of the rebirth of beings. By this too, only absorption-wisdom of the kind already described, having as its object the form and element of beings who are passing away and being reborn, occurring in a single mind-moment, is spoken of. "Knowledge of the elimination of mental corruptions" means knowledge that knows through the discernment of the truths. This is exclusively supramundane. The remaining ones are mundane.

Commentary on the exposition of sixes.

Exposition of the Sevenfold Exposition, Etc.

806. In the exposition of the cases of knowledge in seven ways, having stated the reviewing knowledge with respect to each one of the eleven links of dependent origination according to the division of the three times, by way of occurrence and non-occurrence, following the method beginning with "birth is the condition for ageing and death," that same knowledge is then stated again in brief by way of modes such as subject to destruction, thus: "whatever is that knowledge of the stability of phenomena." Therein, the pair of knowledges - "birth is the condition for ageing and death" and "when birth is absent, there is no ageing and death" - is stated with reference to the present period. "In the past period too" and "in the future period too" - thus a pair of knowledges regarding the past and a pair of knowledges regarding the future make six. Together with the knowledge of the stability of phenomena, those make seven. Therein, "knowledge of the stability of phenomena" means knowledge of the mode of conditionality. For the mode of conditionality is called "the stability of phenomena" because it is the cause of the occurrence and persistence of phenomena; the knowledge regarding that is the knowledge of the stability of phenomena. This is a designation for this very same sixfold knowledge. Thus, making seven for each link, there are seventy-seven across the eleven links. Therein, "subject to destruction" means having the nature of going towards destruction. "Having the nature of falling" means having the intrinsic nature of going towards fall. "Subject to fading away" means having the intrinsic nature of fading away. "Having the nature of cessation" means having the intrinsic nature of ceasing. What has been spoken of by

this? The contemplation of the earlier insight by the subsequent insight is stated. What is spoken of by that? The re-contemplation of insight by insight seven times is stated. For having seen all activities as impermanent, suffering, and not-self through the first knowledge, it is fitting to see that knowledge through the second, the second through the third, the third through the fourth, the fourth through the fifth, the fifth through the sixth, the sixth through the seventh. Thus seven re-contemplations of insight by insight are stated.

Commentary on the exposition of sevens.

807. In the exposition of the case of knowledge in eight ways, "wisdom in the path of stream-entry" means wisdom in the path of stream-entry. By this, only associated wisdom is spoken of. The same method applies to the remaining terms as well.

Commentary on the exposition of eights.

808. In the exposition of the case of knowledge in nine ways, "in the progressive abiding attainments" means in the attainments designated as progressive abidings. Their character as progressive abidings should be understood in the sense that they are to be dwelt in progressively, in successive order; their character as attainments should be understood in the sense that they are to be attained. Therein, the eight beginning with "wisdom in the attainment of the first meditative absorption" should be understood as associated wisdom. The ninth is reviewing wisdom. For that occurs in one who reviews the attainment of cessation as peaceful and sublime. Therefore it was said - "Reviewing knowledge of one who has emerged from the attainment of the cessation of perception and feeling."

Commentary on the exposition of nines.

Commentary on the exposition of tens

Exposition of the First Power

809. In the exposition of the tenfold basis of knowledge, "impossible" is the rejection of the cause. "There is no chance" is the rejecting of the condition. By both, it rejects the reason itself. For a reason, because of the result's dependent occurrence upon it, is called "possibility" and "chance" of its own result. "That" means by whatever reason. "Accomplished in right view" means a stream-enterer noble disciple accomplished in path view. "Any activity" means any single activity among the conditioned activities in the four planes. "Should approach as permanent" means should grasp as permanent. "This is impossible" means this reason does not exist, is not found. "That a worldling" means by whatever reason a worldling. "This is possible" means this reason exists; for the meaning is that through the eternalist view he might grasp any activity among the activities of the three planes as permanent. However, the activity of the fourth plane, due to the predominance of the fire element, like an iron ball heated throughout the day, does not become an object of wrong view or other unwholesome states for flies. By this method, the meaning should be understood also in "any activity as happiness" and so on. "Should approach as happiness" - this is said referring to the grasping as happiness through the power of self-view thus: "The self is exclusively happy, free from disease after death." However, with a mind dissociated from wrong view, a noble disciple, overcome by

distress, for the purpose of allaying that distress - like a brahmin of the Pokkha clan who desires cleanliness, when terrified by a maddened elephant, approaches any activity as happiness, even excrement. In the case of the self-doctrine, in order to include designations such as kasiṇas and the like, instead of saying "any activity," "any phenomenon" is said. Here too, the delimitation for the noble disciple should be understood in terms of the four planes, and for the worldling in terms of the three planes; or in all cases, the delimitation even for the noble disciple is fitting in terms of the three planes alone. For whatever a worldling grasps, from that the noble disciple disentangles the grasping. For whatever the worldling grasps as permanent, as happiness, as self, that the noble disciple, grasping as impermanent, as suffering, as not-self, disentangles the grasping.

In the terms beginning with "mother," the mother is the one who gave birth. What is intended is a Worthy One, one with taints destroyed, who is a human being. But would a noble disciple deprive another of life? This too is an impossibility. Even if someone were to say thus to a noble disciple who has gone to another existence and does not know his own state of being a noble disciple - "Having deprived this louse-ant of life, take up the universal monarch's sovereignty over the entire world-sphere" - he would never deprive it of life. Or even if they were to say to him thus - "If you do not kill this, we shall cut off your head" - they might cut off his very head, but he would never kill it. But this was said for the purpose of showing the greatly blameworthy nature of the state of being a worldling, and for the purpose of illustrating the power of the noble disciple. For this is the intention here: The state of being a worldling is blameworthy, in that a worldling will even commit heinous actions with immediate bad destination such as matricide and so on. The noble disciple is of great strength; he does not commit these deeds.

"With a corrupted mind" means with a murderous mind associated with hatred. "Should shed blood" means should cause even so much blood as a small fly could drink to flow from the living body. "Should break the Community" means should break the Community living in communion, dwelling within the same boundary, by five grounds. For this has been stated: "Upāli, the Community is broken by five modes - by a legal act, by a recitation, by speaking, by proclamation, by vote taking."

Therein, "by an act" means by any one of the four acts beginning with an act of information. "By a recitation" means by any one of the five recitations of the Pātimokkha. "Making a declaration" means speaking, explaining the eighteen grounds for causing a schism such as "what is not the Dhamma is the Dhamma" and so on, through various occasions. "By a proclamation" means "Do you not know of my going forth from a high family and of my being learned! It is not fitting for you even to arouse the thought that one such as I would hold to a teaching contrary to the Dhamma, contrary to the Vinaya, and contrary to the Teacher's instruction. Is Avīci cool for me like a grove of blue lotuses? Am I not afraid of the realm of misery?" - by making a verbal schism at their ear in such a manner, by proclamation. "By taking a vote" means having thus proclaimed and having bolstered their minds and having made them of a nature not to turn back, by taking a vote saying "Take this voting ticket." Here, only the act or the recitation is the standard; the declaration, proclamation, and taking of votes are, however, preliminary stages. For even though one speaking by way of explaining the eighteen matters has proclaimed there for the

purpose of generating approval and voting tickets have been taken, the monastic community remains unsplit. But when four or more, having thus taken voting tickets, perform a separate legal act or recitation, then the monastic community is called split.

That a person thus accomplished in right view should break the Community - this is impossible. By this much, the five heinous actions with immediate bad destination beginning with matricide have been shown, which a worldling commits but not a noble disciple. For the purpose of making them manifest -

By action, by door, and likewise by duration for a cosmic cycle;

By result, by commonality and so on, the judgment should be understood.

Therein, first "by way of the act" - here, the act of one who is a human being depriving of life a mother or father who is a human being, even one whose sex has changed, is an act with immediate result. Even if, thinking "I shall ward off its result," one were to fill the entire world-system with golden stūpas the size of the Great Shrine, or even if one were to fill the entire world-system and give a great offering to the Community of monks seated therein, or even if one were to go about without ever releasing the corner of the Blessed Buddha's outer robe, upon the body's collapse one is reborn only in hell. But one who, being oneself a human being, deprives of life a mother or father who is an animal, or being oneself an animal deprives of life one who is a human being, or being an animal deprives of life one who is an animal - for that one the act is not one with immediate result, but the act is weighty, and it stands close to one with immediate result. But this question was spoken by way of those of human birth.

Here the fourfold case of the ram, the fourfold case of the battle, and the fourfold case of the robber should be discussed. For even with the intention "I am killing a ram," a human being killing a mother or father who is a human being standing in the place of a ram incurs an act with immediate result. But one killing a ram with the intention of killing a ram or with the intention of killing a mother or father does not incur an act with immediate result. One killing a mother or father with the intention of killing a mother or father does indeed incur it. This same method applies to the other pair of sets of four as well. And just as with mother and father, so too these sets of four should be understood with regard to Worthy Ones. And one incurs an act with immediate result only by killing a Worthy One who is a human being, not one who is a yakkha; but the act is weighty, similar to one with immediate result. And even if a knife-blow or poison is given to a human Worthy One while still in the time of being a worldling, if he, having attained arahantship, dies by that very means, it is indeed the slaying of a Worthy One. But whatever gift given during the time of being a worldling one consumes after attaining arahantship, it has been given to a worldling only. For one who kills the remaining noble persons, there is no act with immediate result, but the act is weighty, similar to one with immediate result.

Regarding the wounding, because of the Truth-finder's body being unbreakable, there is no such thing as causing blood to trickle by cutting the skin through an attack. However, within the body itself, blood collects in one place. Even the splinter that broke off from the rock hurled by Devadatta struck the Truth-finder's foot. The foot was as if struck by an axe, yet the blood remained only within. For one doing thus,

there is a heinous action with immediate bad destination. But Jīvaka, with the Truth-finder's approval, having cut the skin with a lancet and having removed the corrupted blood from that place, made him comfortable. For one doing thus, it is only a meritorious action.

Now, as for those who, after the Truth-finder's final passing away, destroy a shrine, cut down a Bodhi tree, or make an assault upon a relic - what happens to them? It is a weighty action similar to a heinous action with immediate bad destination. However, it is permissible to cut a Bodhi branch that is damaging a stūpa or an image containing relics. Even if birds hidden there drop excrement on the shrine, it is indeed proper to cut it. For a bodily relic shrine is greater than a shrine of articles of use. It is proper to cut down and remove even the root of a Bodhi tree that is breaking through the shrine site as it grows. But a Bodhi branch that is obstructing the Bodhi tree house may not be cut for the purpose of protecting the house. For the house is for the sake of the Bodhi tree, not the Bodhi tree for the sake of the house. In the case of the seat-house too, the same method applies. But in whatever seat-house a relic has been deposited, it is proper to cut a branch of the Bodhi tree for the purpose of protecting it. It is indeed permissible to cut a sap-draining branch or a decayed part for the purpose of tending the Bodhi tree; there is merit in this, just as in tending the body.

Regarding the schism of the Community, when the Community standing within the boundary has not assembled, for one who, having taken a separate assembly, performs a formal act or recites the Pātimokkha after having conducted the declaration, announcement, and taking of voting tickets - there is both a schism and an immediately effective deed. But it applies when there is a perception of unity. For when one acts with a perception of unity, there is neither a schism nor an immediately effective deed. Likewise when the assembly is fewer than nine. But by the final determination, for one among nine persons who splits the Community, there is an immediately effective deed. For the followers who advocate what is contrary to the Dhamma, the deed is greatly blameworthy; those who advocate the Dhamma are blameless. Therein, regarding schism in the Community with only nine, there is this discourse - "On one side, Upāli, there are four, on the other side four, and the ninth announces and takes the voting tickets - 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction, accept this, approve of this.' Thus, Upāli, there is both dissension in the Community and schism in the Community. With nine, Upāli, or more than nine, there is both dissension in the Community and schism in the Community."

Among these five, the breaking of the Community is verbal action, and the remaining are bodily actions. Thus the determination should be understood also in terms of action.

"In terms of door" - all of these arise through both the body-door and the speech-door. However, the first four herein, even though arising through the speech-door by means of commanding, knowledge-based, or applied effort, fulfil only the body-door. The breaking of the Community, even though arising through the body-door for one who effects the split by hand gestures, fulfils only the speech-door. Thus here the judgment should be understood also as regards door.

"In terms of lasting for an aeon" - herein only the breaking of the Community lasts for an aeon. For having created schism in the Community during a forming cosmic cycle or at the middle of a cosmic cycle, one is released only at the destruction of the cosmic cycle. Even if one effects the breaking of the Community today thinking "tomorrow the aeon will be destroyed," one is released the very next day, and cooks in hell for just one day. But such an occurrence does not exist. The remaining four actions are only immediately effective, not lasting for an aeon. Thus the determination should be understood herein also in terms of lasting for an aeon.

"In terms of ripening" - for the one by whom these five actions have been performed, only the breaking of the Community ripens in terms of rebirth-linking. The remaining fall into the category of "there was action but there was no result of action" and so forth. In the absence of breaking the Community, the shedding of blood ripens in terms of rebirth-linking; in its absence, the killing of a Worthy One; in its absence, if the father is virtuous and the mother is immoral or not equally virtuous, the killing of the father ripens in terms of rebirth-linking. If the mother is virtuous, the killing of the mother ripens. When both are equal, whether virtuous or immoral, only the killing of the mother ripens in terms of rebirth-linking; for the mother is one who performs difficult tasks and is of great benefit to her children. Thus here the judgment should be understood also as regards ripening.

"In terms of being common and so forth" - the first four are common to all, both householders and those gone forth. But the breaking of the Community, according to the statement: "Upāli, a nun does not break the Community, nor a female trainee, nor a male novice, nor a female novice, nor a male lay follower, nor a female lay follower. Upāli, a bhikkhu who is of regular status, of common dwelling, standing within the same boundary, breaks the Community" - belongs only to a bhikkhu of the kind described, not to anyone else; therefore it is not common. By the word "and so forth," all of these are accompanied by painful feeling and associated with hatred and delusion - thus the determination should be understood herein also in terms of being common and so forth.

"Another teacher" means that even in another existence one might take another sectarian teacher thinking "this is my teacher, capable of performing the teacher's task, this is my teacher" - this is impossible - such is the meaning. "Should produce an eighth existence" means that even one of the dullest wisdom, having passed beyond the seventh existence, should produce an eighth - this is impossible. For it is with reference to the seventh existence as the ultimate limit that he is called "fixed, destined for enlightenment." But what determines this? Does a prior cause determine it, or the attained path, or the three higher paths? This is merely a name given by the Perfectly Enlightened One. But there is no person who is determined as such. For if it were said "a prior cause determines it," then the decisive support for the three higher paths would have been stated, and the absence of decisive support for the first path would result. Thus its arising would be without cause and without condition. If it were said "the attained path determines it," the three higher paths would be without function, only the first path would have a function, and one would have to attain final nibbāna by destroying the defilements through the first path alone. If it were said "the three higher paths determine it," the first path would be without function, only the three higher paths would have a function, the three higher paths would have to

be produced without producing the first path, and the defilements would have to be destroyed without the first path having arisen. Therefore nothing else determines it; it is only insight regarding the three higher paths that determines it. For if their insight proceeds sharply and keenly, one produces just a single existence and, having attained arahantship, attains final nibbāna. One of duller wisdom attains arahantship and attains final nibbāna in the second, third, fourth, fifth, or sixth existence. One of the dullest wisdom, having produced a seventh existence, attains arahantship; there is no rebirth-linking in an eighth existence. Thus this is merely a name given by the Perfectly Enlightened One. For the Teacher, having weighed with the balance of a Buddha and determined with omniscient knowledge, gave the name "one-seeder" thinking "this person, of the greatest wisdom, with keen insight, having produced just one existence, will attain arahantship"; he gave the name "clan-to-clan" thinking "this person, having produced a second, third, fourth, fifth, or sixth existence, will attain arahantship"; he gave the name "seven-times-at-most" thinking "this person, having produced a seventh existence, will attain arahantship."

However, there is no person who is determined for seven existences. But a noble disciple, being of weak wisdom in whatever manner, attains final nibbāna in between without reaching an eighth existence. Even one delighting in the round of rebirth like Sakka goes only to the seventh existence. In the seventh existence, even for one dwelling in heedlessness in every way, the knowledge of insight reaches maturity. Becoming disenchanted with even a trifling object, he attains quenching. Even if in his seventh existence, while falling asleep, or while turning away, someone were to stand behind him and strike off his head with a sharp sword, or were to drown him in water, or a thunderbolt were to fall on his head, even at such a time there is no death with renewed linking, and he attains final nibbāna only after reaching arahantship. Therefore it was said - "Should produce an eighth existence - this is impossible."

"In one world system" means in the ten-thousandfold world system. For there are three fields - the field of birth, the field of authority, and the field of scope. Therein, the "field of birth" is the ten-thousandfold world system. For that trembles at the time of the Truth-finder's descent into the mother's womb, at the time of emergence, at the time of full awakening, at the turning of the Wheel of the Dhamma, at the relinquishing of the life activity, and at the final nibbāna. The hundred thousand koṭis of world systems is called the "field of authority." For herein the authority of the Āṭṇāṭiya, the Peacock Protection, the Banner-top Protection, the Jewel Protection, and so on, operates. But the "field of scope" has no limit. For since the statement regarding the Buddhas says "as much as is knowledge, so much is what is to be known; as much as is what is to be known, so much is knowledge; what is to be known has knowledge as its limit; knowledge has what is to be known as its limit," there is nothing that is outside their domain.

Now among these three fields, apart from this world system, there is no discourse stating that Buddhas arise in another world system, but there is one stating that they do not arise. The three collections: the Collection of Discipline, the Collection of Discourses, and the Collection of Higher Dhamma. Three rehearsals - the council of the Elder Mahākassapa, the council of the Elder Yasa, and the council of the Elder Moggaliputta Tissa. In the Word of the Buddha comprising the three collections that

were taken up at these three councils, apart from this world system, there is no discourse stating that Buddhas arise elsewhere, but there is one stating that they do not arise.

"Simultaneously" means not before and not after; they do not arise together, but arise either before or after - this is what is stated. Therein, "before" should not be understood as from the time of sitting on the seat of awakening with the resolve "I shall not rise without attaining awakening" up to the taking of relinking in the mother's womb. For at the Bodhisatta's taking of relinking, by the very trembling of the ten-thousandfold world system, the field of birth was claimed, and the arising of another Buddha was prevented. And from the final nibbāna onwards, as long as even mustard-seed-sized relics remain, that should not be understood as "after." For as long as the relics remain, the Buddhas too remain as it were. Therefore, in the interval between these, the arising of another Buddha is indeed prevented, but when the final nibbāna of the relics has occurred, the arising of another Buddha is not prevented.

For there are three disappearances, namely -the disappearance of learning, the disappearance of penetration, and the disappearance of practice. Therein, 'learning' means the three Piṭakas; 'penetration' means the penetration of the truths; 'practice' means the path of practice. Therein, penetration and practice sometimes exist and sometimes do not exist. For at one time, monks who achieve penetration are many; one who is a worldly monk has to be pointed out by extending a finger. On this very island, it is said, there was once a time when there was no such thing as a worldly monk. Those who fulfil the practice too are sometimes many, sometimes few. Thus penetration and practice sometimes exist and sometimes do not exist.

However, for the continuation of the Dispensation, learning alone is the standard. For a wise person, having heard the three Canons, fulfils both. Just as our Bodhisatta, having produced the five direct knowledges and the seven attainments in the presence of Āḷāra, asked about the preliminary practice for the attainment of the base of neither-perception-nor-non-perception, and he said 'I do not know'; then, having gone to the presence of Udaka, having compared the distinction he had attained, he asked about the preliminary practice for the base of neither-perception-nor-non-perception; he explained it; immediately upon his words, the Great Being accomplished that; in just the same way, a wise monk, having heard the learning, fulfils both. Therefore, when the Scriptures stand, the Dispensation stands. But when it disappears, first the Abhidhamma Piṭaka perishes. Therein, the Conditional Relations disappears first of all. Afterwards, in due order, the Dhammasaṅgaha. When that has disappeared, while the other two Piṭakas remain, the Dispensation still remains.

Therein, when the Suttanta Piṭaka is disappearing, first the Aṅguttara Nikāya disappears, starting from the Book of Elevens down to the Book of Ones. Next after that, the Saṃyutta Nikāya disappears, starting from the Cakkapeyyāla down to the Oghataraṇa. Immediately after that the Majjhima Nikāya disappears beginning from the Development of the Faculties down to the Root of All Things. Immediately after that the Dīgha Nikāya disappears beginning from the Tenfold Expansion down to the Brahmajāla. Even the questions of one or two verses endure for a long time; they are unable to sustain the Dispensation, like the Sabhiya Questions and the Āḷavaka

Questions. These, it is said, being from the time of the Buddha Kassapa, were unable to sustain the Dispensation in the interim.

But even when the two Canons have disappeared, when the Canon of Monastic Discipline still stands, the Dispensation stands. When the Parivāra and the Khandhakas have disappeared, if the Ubhatovibhaṅga remains, it still endures. When the two Analyses have disappeared, even when the matrix still stands, it still stands. When the matrix has disappeared, when the Pātimokkha, the going forth, and the full ordination still stand, the Dispensation stands. The outward sign endures for a long stretch of time. But the lineage of white-robed ascetics was unable to sustain the Dispensation from the time of the Buddha Kassapa onwards. But from the last penetration of the truths and from the last breach of morality onwards, the Dispensation is said to have declined. From that point onwards, the arising of another Buddha is not prevented.

There are three kinds of final nibbāna - the final nibbāna of the defilements, the final nibbāna of the aggregates, and the final nibbāna of the relics. Therein, the final nibbāna of the defilements occurred at the seat of enlightenment, the final nibbāna of the aggregates at Kusinārā, and the final nibbāna of the relics will take place in the future. It is said that at the time of the Dispensation's decline, the relics in this island of Tambapaṇṇi will gather together and go to the Great Shrine, from the Great Shrine to the Rājāyatana Shrine in Nāgadīpa, and from there they will go to the great seat of enlightenment. From the abode of the serpents too, from the world of the gods too, from the Brahma world too, the relics will go to the great seat of enlightenment itself. Not even a mustard-seed-sized relic will perish along the way. All the relics, gathered in a heap at the great seat of enlightenment, becoming a single solid mass like a lump of gold, will emit rays of six colours. Those will pervade the ten-thousandfold world system. Then the deities of the ten thousand world systems, having assembled, will lament more greatly than on the day of the Possessor of the Ten Powers' final nibbāna, saying: "Today the Teacher attains final nibbāna, today the Dispensation declines, this is now our last sight." Except for non-returners and those who have eliminated the mental corruptions, the rest will not be able to sustain themselves in their own nature. Among the relics, the heat element, having arisen, will rise up as far as the Brahmā world. Even while a mustard-seed-sized relic remains, there will be a single flame; when the relics have been completely consumed, it will be extinguished. Having thus shown such great power, when the relics have disappeared, the Dispensation is called disappeared. As long as it has not thus disappeared, it is called "not the last." That they should arise simultaneously - this is impossible.

But why do they not arise simultaneously? Because it would not have been marvellous. For Buddhas are marvellous persons, as it is said - "One person, monks, arising in the world, arises as a marvellous person. Which one person? The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One." And if two or four or eight or sixteen were to arise together, they would not be marvellous. For even in a single monastery, the gains and honour of two shrines are not great, and monks too, being many, are not regarded as marvellous - so it would be with Buddhas too; therefore they do not arise. And because of the absence of distinction in the Teaching. For the Teaching classified as the establishments of mindfulness and so on, which one teaches - even if another were to arise, that very same Teaching would

have to be taught by him. Therefore it would not be marvellous. But when one alone teaches the Dhamma, the teaching too is marvellous. And because of contention. If many Buddhas were to arise, like the pupils of many teachers, they would dispute, saying: "Our Buddha is pleasing, our Buddha has a sweet voice, is a gainer of requisites, is meritorious." For that reason too they do not arise thus.

Moreover, this reason was explained in detail by the Elder Nāgasena when asked by King Milinda. For it is said there -

"Venerable Nāgasena, this too was spoken by the Blessed One - 'This is impossible, monks, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible.' And when teaching, venerable Nāgasena, all Truth-finders teach the thirty-seven qualities conducive to enlightenment; when speaking, they speak of the four noble truths; when training, they train in the three trainings; when instructing, they instruct in the practice of diligence. If, Venerable Nāgasena, all Truth-finders have one teaching, one discourse, one training, one instruction, for what reason do two Truth-finders not arise at the same time? Even by the arising of one Buddha this world has become radiant. If there were a second Buddha, this world would become illuminated even more abundantly by the radiance of two. And two Truth-finders admonishing would admonish with ease, and instructing would instruct with ease. Show me the reason for this so that I may be free from doubt."

"This ten-thousand-fold world system, great king, can bear only one Buddha; it bears the virtue of only one Truth-finder. If a second Buddha were to arise, this ten-thousand-fold world system would not bear it; it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, and would not remain in place.

Just as, great king, a boat might be able to carry one person; when one person has boarded, that boat would be fully loaded. Then a second person might come, equal in lifespan, complexion, age, size, thinness and stoutness, and in all major and minor limbs. He might board that boat. Would that boat, great king, be able to carry both?"

"No indeed, venerable sir, it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, would not remain in place, and would sink in the water." "Just so, great king, this ten-thousandfold world system can bear only one Buddha; it bears the virtues of only one Truth-finder. If a second Buddha were to arise, this ten-thousandfold world system could not bear it; it would shake, etc. would not remain in place.

"Or just as, great king, a man might eat food to his heart's content, filling himself up to the throat with what he relishes. He, being satiated, replete, without any space left, overcome by torpor, become stiff as a rod, might eat again just as much food. Would that man, great king, be comfortable?" "No indeed, venerable sir, having eaten once he would die." "Just so indeed, great king, this ten-thousand-fold world system can bear only one Buddha, etc. it would not remain stable."

"Is it then, venerable Nāgasena, that the earth shakes because of the excessive burden of the Teaching?" "Here, great king, suppose there were two carts filled with jewels, level to the brim. Taking the jewels from one cart, they might heap them onto one cart. Would that cart, great king, be able to bear the jewels of both carts?" "No indeed, venerable sir, its hub would shake, its spokes would break, its rim would fall

off, and its axle would break." "Is it then, great king, that the cart breaks due to an excessive burden of jewels?" "Yes, venerable sir." "Just so, great king, the earth shakes due to an excessive burden of Dhamma.

"Furthermore, great king, this reason has been introduced for the purpose of illustrating the power of the Buddha. Listen to yet another fitting reason why two Perfectly Enlightened Ones do not arise at the same time. If, great king, two Perfectly Enlightened Ones were to arise at the same time, a dispute would arise among the assembly - 'Your Buddha, our Buddha' - they would become divided into two factions. Just as, great king, a dispute would arise among the assembly of two powerful ministers - 'Your minister, our minister' - they become divided into two factions; just so, great king, if two Perfectly Enlightened Ones were to arise at the same time, a dispute would arise among their assembly - 'Your Buddha, our Buddha' - they would become divided into two factions. This, great king, is for now one reason why two Perfectly Enlightened Ones do not arise at the same time.

"Listen to yet a further reason why two Perfectly Enlightened Ones do not arise at the same time. If, great king, two Perfectly Enlightened Ones were to arise at the same time, the statement 'the foremost Buddha' would be false, the statement 'the eldest Buddha,' 'the best Buddha,' 'the most distinguished Buddha,' 'the supreme Buddha,' 'the most excellent Buddha,' 'the incomparable Buddha,' 'the equal of the incomparable Buddha,' 'the unrivalled Buddha,' 'the unmatched Buddha,' 'the one without counterpart Buddha' - that statement would be false. This reason too, great king, accept as true, the reason why two Perfectly Enlightened Ones do not arise at the same time.

"Furthermore, great king, it is the natural disposition of the Buddhas, the Blessed Ones, that only one Buddha arises in the world. For what reason? Because of the greatness of the qualities of an omniscient Buddha. Whatever else, great king, is great in the world, that is singular. The earth, great king, is great; it is singular. The ocean is great; it is singular. Sineru, the king of mountains, is great; it is singular. Space is great; it is singular. Sakka is great; he is singular. The Great Brahmā is great; he is singular. The Truth-finder, the Worthy One, the Perfectly Enlightened One, is great; he is singular in the world. Where they arise, there is no opportunity for others. Therefore, great king, the Truth-finder, the Worthy One, the Perfectly Enlightened One, arises singular in the world."

"Well stated, Venerable Nāgasena, is the question with similes and reasons."

"In one world system" means in one world-circle. Below, by this very word, ten thousand world-spheres are included. Those too are fit to be delimited by a single world-sphere. For Buddhas, when arising, arise in this very world-sphere; but when the place of arising is excluded, they do not arise in other world-spheres apart from this - thus it is indeed excluded. "Simultaneously" - here, "before" means before the manifestation of the wheel treasure, and "after" means after its very disappearance. Therein, the disappearance of the wheel-treasure occurs in two ways - either by the death of the universal monarch or by his going forth. And when disappearing, it disappears on the seventh day after the death or the going forth. After that, the appearance of a universal monarch is not excluded. But why do two universal monarchs not arise in one world-sphere? Because of the prevention of disputes,

because of the absence of wonderfulness, and because of the great power of the wheel-treasure. For if two were to arise, a dispute would arise: "Our king is great, our king is great." And "A universal monarch in one continent, a universal monarch in one continent" - it would not be wondrous. And the great power of the wheel-treasure, which is capable of bestowing sovereignty over the four great continents with their two thousand attendant islands, would diminish. Thus, because of the prevention of disputes, because of the absence of wonderfulness, and because of the great power of the wheel-treasure, two do not arise in one world-sphere.

Regarding "that a woman should be a Worthy One, a Perfectly Enlightened One" - let alone the state of Buddhahood, which is capable of saving the world after having produced the qualities of omniscience, even the mere aspiration does not succeed for a woman.

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

For these are the causes for the success of the aspiration. Thus, since a woman is unable to fulfil even the aspiration, how could she attain Buddhahood? Therefore it is said: "This is impossible, there is no chance, that a woman should be a Worthy One, a Perfectly Enlightened One." Or, a store of merit complete in all respects produces only a personal existence complete in all respects; therefore only a man becomes a Worthy One, a Perfectly Enlightened One.

Regarding "that a woman should be a king, a universal monarch" and so forth as well - since for a woman the marks are not fulfilled due to the absence of the sheathed male organ and other such characteristics, since the possession of the seven treasures is not accomplished due to her being in the position of the woman-treasure, and since a personal existence superior to all humans does not occur, therefore it is said: "This is impossible, there is no chance, that a woman should be a king, a universal monarch." And since the three positions of the state of Sakka and so forth are supreme, and the female sex is inferior, therefore the states of Sakka and so forth are also prohibited for her. But is it not the case that just as the female sex does not exist in the Brahmā world, so too the male sex does not exist there, and therefore it should not be said "that a man should attain the position of Brahmā - this is possible"? No, it should not be said so. Why? Because of a man here being reborn there. "The position of Brahmā" means the position of Great Brahmā is intended. And a woman, having developed meditative absorption here and having died, is reborn in the company of Brahmā's retinue, not of the Great Brahmās. But it should not be said that a man is not reborn there. And even though there is the absence of both genders here, the Brahmās have the appearance of men, not the appearance of women. Therefore this has been well said indeed.

Regarding "of bodily misconduct" and so forth - just as neem seeds, bitter gourd seeds and the like do not produce sweet fruit but produce only unpleasant, unsweet fruit, so bodily misconduct and the like do not produce sweet results but produce only unsweet results. And just as sugarcane seeds, rice seeds and the like produce only sweet, pleasant-tasting fruit, not unpleasant or bitter fruit, so bodily good conduct and the like produce only sweet results, not unsweet ones. And this too was said -

"Whatever kind of seed one sows, that kind of fruit one reaps;
The doer of good reaps good, and the doer of evil reaps evil."

Therefore it is said: "This is impossible, there is no chance, that of bodily misconduct" and so forth.

In "one possessing bodily misconduct" and so on, "possessing" means the fact of being endowed is fivefold - the fact of being endowed with accumulation, the fact of being endowed with volition, the fact of being endowed with action, the fact of being endowed with result, and the fact of being endowed with presence. Therein, at the moment of accumulating wholesome or unwholesome kamma, it is called "possession by accumulation." Likewise "possession by volition." But as long as all beings have not attained Arahantship, they are called "possessing kamma" with reference to kamma previously accumulated that is worthy of producing results - this is "possession by kamma." "Possession by result," however, should be understood as occurring only at the moment of result. But as long as beings have not attained Arahantship, for those who, having passed away from here and there, are being reborn in hell, hell presents itself through the modes of presentation such as flames of fire and iron cauldrons; for those entering into a womb-born state, the mother's womb presents itself; for those being reborn among the devas, the deva world presents itself through the modes of presentation such as wish-fulfilling trees and mansions - thus the sign of rebirth presents itself. Thus, because they are not freed from this presentation of the sign of rebirth, it is called "possession by presentation." That alone is changeable; the rest are unchangeable. For even when hell has presented itself, the deva world may present itself; even when the deva world has presented itself, hell may present itself; even when the human world has presented itself, the animal realm may present itself; and even when the animal realm has presented itself, the human world may indeed present itself.

Herein is this story - At the foot of Soṇagiri, it is said, in the Naked Ascetics' monastery, there was a speaker of the Teaching named the Elder Soṇa. His father was a hunter named Sunakhavājika. The Elder, though trying to restrain him, being unable to establish him in moral restraint, thinking "Let not this wretched man be destroyed," had him ordained against his will in his old age. As he lay on his sick bed, hell appeared to him. Great big dogs came from the foot of Soṇa mountain and surrounded him as if wishing to devour him. Terrified with great fear, he said: "Ward them off, dear Soṇa! Ward them off, dear Soṇa!" "What is it, Great Elder?" "Do you not see, dear?" he told him what was happening. The Elder Soṇa, thinking "How could a father of one such as myself be reborn in hell? I shall be his support," had novices bring various flowers, had garland-spread offerings and seat offerings made in the shrine courtyard and the Bodhi tree courtyard, had his father carried on a bed to the shrine courtyard, had him lie down on the bed, and said: "This offering, Great Elder, has been made for your benefit; Say 'This, Blessed One, is my gift for the unfortunate,' pay homage to the Blessed One, and arouse confidence in your mind." That Great Elder, seeing the offering, doing accordingly, aroused confidence in his mind. Immediately the heavenly world appeared before him; the mansions of Nandana grove, Cittalatā grove, Missakavana grove, and Phārusakavana grove, together with celestial dancers, appeared as if standing surrounding him. He said: "Go away, Soṇa! Go away, Soṇa!" "What is this, Great Elder?" "These mothers of yours are

coming, dear." The Elder thought: "Heaven has appeared before the Great Elder." Thus it should be known that the fact of being endowed with presence changes. Among these possessions, here "one possessing bodily misconduct" and so forth is stated by way of the possession of accumulation, volition, and kamma. The remainder is of manifest meaning everywhere.

Commentary on the exposition of the first power.

Exposition of the Second Power

810. In the exposition of the second power, "obstructed by success of destination" means obstructed by success of destination, prevented, warded off. The same method applies to the remaining terms as well. Herein, "success of destination" means a successful destination, namely the world of devas and the human world. "Failure of destination" means an unsuccessful destination, namely the four lower realms. "Success of clinging" means prosperity of personal existence. "Failure of clinging" means the state of having an inferior personal existence. "Success of time" means a successful time, reckoned as a time of good kings and good people. "Failure of time" means an unsuccessful time, reckoned as a time of bad kings and bad people. "Success of means" means right endeavour. "Failure of means" means wrong endeavour.

Therein, a certain person has many evil actions. Those would ripen for him if he were established in failure of destination. But he, through one good action, has been reborn in success of destination, among devas or among humans. And in such a place there is no opportunity for the unwholesome, there is exclusively an opportunity for the wholesome only. Thus he understands that those actions, being obstructed by success of destination, do not ripen.

Another person too has many evil actions. Those would ripen for him if he were established in failure of clinging. But he, through one good action, is established in success of clinging, with well-formed limbs and minor limbs, handsome, pleasing to see, resembling Brahmā in complexion. Even if he is born as a slave in the womb of a slave woman, thinking "such a personal existence is not befitting for menial work," they do not make him do the work of tending elephants, goats, horses, binding, cow-herding, and the like; having him dressed in fine cloths, they place him in positions such as that of treasurer and the like. If she is a woman, they do not make her do such work as cooking food for elephants and the like; giving her clothes and ornaments, they make her a bedchamber attendant, or place her in a position of favour, like Queen Somadevī. During the reign of King Bhātika, it is said, they seized many people who were eating beef and brought them before the king. When asked "Can you pay the fine?" they said "We cannot." Then they made them sweepers in the royal courtyard. One daughter among them was beautiful, pleasing to see, and graceful. Having seen her, the king brought her into the inner palace and placed her in a position of favour. The rest of her relatives too lived happily through her influence. For in such a personal existence, even evil actions are unable to give their result. Thus he understands that, being obstructed by success of clinging, they do not ripen.

A certain person has many evil actions. Those would ripen for one established in failure of time. But he, through one good action, is reborn at the time of the arising of the first beings of the aeon, or of a wheel-turning monarch, or of Buddhas, in a time of good kings and good people. And for one reborn in such a time, there is no opportunity for the unwholesome to give result; there is opportunity exclusively for the wholesome alone. Thus he understands that, being obstructed by success of time, they do not ripen.

Another person too has many evil actions. Those would ripen for one established in failure of means. But he, through one good action, is established in success of means, abstaining from killing living beings and so forth, and fulfils good conduct of body, speech, and mind. In such a situation there is no opportunity for the unwholesome to ripen; there is opportunity exclusively for the wholesome alone. Thus he understands that, being obstructed by success of means, they do not ripen.

Another person too has many evil actions. Those would not ripen for one established in success of destination. But he, through one evil action, is reborn in failure of destination itself. There those actions, having approached him, give result turn by turn - at times they cause him to be reborn in hell, at times in the animal realm, at times in the domain of hungry ghosts, at times in the host of demons, and even over a long period they do not allow him to raise his head from the lower realms. Thus he understands that, being unable to give result because of being obstructed by success of destination, they ripen owing to failure of destination.

Another person too has many evil actions. Those would not ripen for one established in success of clinging. But he, through one evil action, is established in failure of clinging itself - ugly, ill-formed, misshapen, hideous, resembling a demon. If he is born as a slave's son in a slave woman's womb, thinking "these are fitting for him," they make him do all menial tasks, beginning from the work of throwing away flowers. If she is a woman, thinking "these are fitting for her," they make her do all menial tasks such as cooking food for elephants and so forth. Even one born in a noble family, the king's men collecting tribute, regarding her as a household slave, bind her and take her away, like the wife of the great householder in the village of Koṭṭalavāpī. Thus he understands that, being unable to give result because of being obstructed by success of clinging, they ripen owing to failure of clinging.

Another person too has many evil actions. Those would not ripen for one reborn in success of time. But he, through one evil action, is reborn in failure of time, in a time of bad kings and bad people, wretched, without sustenance, in a time when the lifespan is ten years, when the five dairy products are cut off, and millet is the finest food. Although reborn in the human world, he lives a life resembling that of wild animals and beasts. In such a time there is no opportunity for the wholesome to ripen; there is opportunity exclusively for the unwholesome alone. Thus he understands that, being unable to give result because of being obstructed by success of time, they ripen owing to failure of time.

Another person too has many evil actions. Those would not ripen for one established in success of means. But he, established in failure of means, commits the ten unwholesome courses of action beginning with killing living beings. They seize him red-handed and bring him before the king. The king, having subjected him to many

forms of punishment, has him executed. Thus he understands that, being unable to give result because of being obstructed by success of means, they ripen owing to failure of means. Thus evil action obstructed by the four successes, not having given result, gives result owing to the four failures.

Just as a certain man might please a king by some deed. Then the king, having given him a position, might grant him a province. He, being unable to enjoy it properly, might destroy it like a monkey that has seized a food-packet; whoever's vehicle, or conveyance, or male slave, or female slave, or garden, or estate he sees in excellent condition, he might seize everything by force. The people, thinking 'he is the king's favourite,' would not be able to say anything. He might offend against another royal minister who was a greater favourite. That minister, having seized him and had him thoroughly beaten, having had him dragged out scraping his back on the ground, might approach the king and have him arrested, saying 'So-and-so, Your Majesty, is destroying the province.' The king, having had him imprisoned in the prison, might have a drum beaten throughout the city, asking 'What has been taken from whom by so-and-so?' People might come and raise a thousand complaints, saying 'This was taken from me, this was taken from me.' The king, angered all the more, having tormented him in the prison in various ways and had him executed, might say 'Go, cast him in the charnel ground and bring back the chains.' This should be seen as having the same accomplishment.

For just as the time when that man pleased the king by some deed and obtained a position is like the time when an ordinary person too is reborn in heaven by some meritorious deed. Just as the time when, while he was destroying the province and seizing people's belongings, no one was able to say anything, so too is the time when, even though this one is reborn in heaven, unwholesome kamma finds no opportunity to ripen. Just as the time when he one day offended against a greater favourite of the king, and that angry one had him beaten, reported to the king, and had him imprisoned in prison, so too is the time when this one, having fallen from heaven, is reborn in hell. Just as the time when people cried out 'This was taken from me, this was taken from me,' so too is the time when, upon his rebirth in that hell, all unwholesome kammass converge and seize him. Just as the time when the body is cast in the charnel ground and the chains are retrieved, so too is the time when, as each kamma is exhausted, by the result of one after another, without raising his head from hell, he is tormented in hell for an entire aeon. For beings who, having performed kamma lasting for an aeon, are tormented in hell for one aeon are not just one, not two, not a hundred, not a thousand. Thus, beings being so tormented have indeed gone beyond the range of counting.

In the passage beginning with "There are some good undertakings of action that, being obstructed by failure of destination, do not ripen" and so on, the construction should be understood in the same way. Here a certain person has many good kammass. Those would ripen for one established in success of destination. But he, by one evil kamma, is reborn in failure of destination, in hell or in the demon realm. And in such a place, wholesome kamma is unable to give result; only unwholesome kamma is able to do so. Thus he understands that those kammass, being obstructed by failure of destination, do not ripen.

Another person too has many good kammass. Those would ripen for one established in

success of clinging. But he, by one evil kamma, is established in failure of clinging, being ugly, resembling a demon. Even if born in a royal family, upon his father's death, thinking 'What use is kingship for this unfortunate one?' he does not obtain the kingdom. Even if born in the households of generals and the like, he does not obtain the positions of general and so forth.

For the purpose of illustrating this meaning, the story of the Island King should be told - It is said that a king, being pleased with the queen when a son was born, granted her a boon. She accepted the boon and kept it in reserve. The prince, when he was only seven or eight years old, had cocks fight in the royal courtyard. One cock, flying up, destroyed the prince's eyes. The prince's mother, the queen, when her son was fifteen or sixteen years old, wishing to claim the kingdom, approached the king and said - "Your Majesty, a boon was given by you when the prince was born. I accepted it and kept it in reserve; now I claim it." "Very well, queen, take it." "Your Majesty, there is nothing that I have not received from you. But now I claim the kingdom for my son." "Queen, your son is physically impaired. It is not possible to give him the kingdom." "If you were unable to give a boon of my choosing, why did you give the boon?" The king, being greatly pressed, said "It is not possible to give your son the kingdom over the whole island of Laṅkā; but let him have the canopy raised in Nāgadīpa and dwell there," and sent him to Nāgadīpa. He became known as the Island King. Had he not been impaired in his eyes, he would have obtained the kingdom over the entire island of Tambapaṇṇī, three hundred yojanas in extent, with all its prosperity. Thus he understands that they do not ripen, being obstructed by failure of clinging.

Another person too has many good kammas. Those would ripen for one established in success of time. But he, through one evil action, is reborn in failure of time, in a time of bad kings and bad people, wretched, without sustenance, short-lived, at the lowest limit of destination. And in such a time, good action is unable to give result. Thus he understands: "Being obstructed by failure of time, they do not ripen."

Another person too has many good kammas. Those would ripen for one established in success of means. But this one, established in failure of means, destroys life etc. He fulfils all manner of bad conduct. Likewise, even families of the same social standing do not enter into marriage with him; They avoid him from afar, saying: "He is a womaniser, a drunkard, a gambler, this evil man." The good actions are unable to ripen. Thus he understands: "Being obstructed by failure of means, they do not ripen." Thus, owing to the four successes, good action that would give result does not ripen because it is obstructed by the four failures.

Another person too has many good kammas. Those would not ripen for one established in failure of destination. But he, through one good action, is reborn in success of destination itself. There those actions, having approached him, give result turn by turn - at times causing him to be reborn in the human world, at times in the celestial world. Thus he understands: "Being unable to give result because of being obstructed by failure of destination, they ripen owing to success of destination."

Another person too has many good kammas. Those would not ripen for one established in failure of clinging. But he, through one good action, is established in success of clinging itself - handsome, good-looking, pleasing, resembling Brahmā in

complexion. Because of his being established in success of clinging, the good actions give result. If he is born in a royal family, even when there are elder brothers, they consecrate him alone to the kingship, saying: "His personal endowment is prosperous; when the canopy is raised for him, it will be comfortable for the world." One born in the household of a viceroy and so forth, upon the passing of his father, obtains the viceroyalty, the position of commander, the position of treasurer, or the position of chief merchant. Thus he understands: "Being unable to give result because of being obstructed by failure of clinging, they ripen owing to success of clinging."

Another person too has many good karmas. Those would not ripen for one established in failure of time. But he, through one good action, is reborn in success of time, in a time of good kings and good people. For one reborn in such prosperity of time, good action gives result.

Herein, the account of the Elder Mahāsoṇa should be related -During the danger of Brāhmaṇatissa, it is said, twelve thousand monks were dwelling at Cittalapabbata. Likewise at Tissamahāvihāra. In both great monasteries, the store of provisions for three rains-residences was eaten by great rats in a single night, leaving only as much as husks. The community of monks at Cittalapabbata left the monastery, thinking "The provisions will be available at Tissamahāvihāra; we shall go there and dwell." The community of monks at Tissamahāvihāra also left the monastery, thinking "The provisions will be available at Cittalapabbata; we shall go there and dwell." Coming together from both sides on the bank of a deep gorge, having inquired and learned that the provisions were exhausted, thinking "What shall we do by going there?", twenty-four thousand monks entered the forest of the deep gorge, sat down, and by the very manner of sitting attained final nibbāna in the nibbāna-element without residue remaining. Afterwards, when the danger had subsided, the community of monks, taking Sakka the king of the devas, collected the relics and made a cetiya.

The bandit Brāhmaṇatissa also devastated the countryside. The Community, having assembled and deliberated, sent eight elders to Sakka, saying "Let him ward off the bandit." Sakka, the king of the devas, said: "Venerable sirs, the bandit that has arisen cannot be warded off by me. Let the Community go overseas. I shall provide protection on the sea." The Community, going from all directions to Nāgadīpa, had a great raft of three decks constructed at the port of Jambukola. One deck sank into the water. On one the community of monks sat. On one they placed the bowls and robes. The Elder Cūḷasīva the Saṃyutta-reciter, the Elder Isidatta, and the Elder Mahāsoṇa - these three elders were the leaders of those assemblies. Among them, two elders said to the Elder Mahāsoṇa - "Friend Mahāsoṇa, board the great raft." "But what about you, venerable sirs?" "Friend, death on the water and death on land are one and the same. We shall not go. But depending on you, in the future the lineage of the teaching will endure. Go, friend." "I, venerable sirs, shall not go while you are not going" - having spoken thus up to a third time, yet being unable to make the elder board, they turned back.

Then the Elder Cūḷasīva said to the Elder Isidatta - "Friend Isidatta, in the future, depending on the Elder Mahāsoṇa, the lineage of the teaching will endure; do not let him go from your hand." "But what about you, venerable sirs?" "I shall pay homage to the Great Cetiya" - having instructed the two elders, wandering on tour gradually, he

reached the Mahāvihāra. At that time the Mahāvihāra was deserted. Castor-oil plants had grown in the cetiya courtyard. The cetiya was surrounded by creepers, covered over with moss. The elder, as if showing the gesture of prostration to the living Buddha, paid homage to the Great Cetiya, then entering the hall on the western side and looking around, sat down reflecting, "The relic-cetiya site of one who attained the highest gain and fame has become desolate."

Then a deity dwelling in a nearby tree, assuming the form of a travelling man, taking a measure of rice and a lump of jaggery, went to the elder and asked: "Where are you going, venerable sir?" "I am going to the southern direction, lay follower." "I too wish to go to that very place; let us go together, venerable sir." "I am weak; I shall not be able to go at your pace; you go ahead, lay follower." "I too shall go at your pace," and he took the elder's bowl and robe. And when they had ascended the Tissavāpi embankment, having had the bowl brought, he made a beverage and offered it. As soon as the elder had drunk it, a measure of strength was established in him. The deity, contracting the earth, reaching an abandoned monastery near the Veṇu river, prepared a dwelling place for the elder and gave it to him.

The next day, as soon as the elder had washed his face, he cooked gruel and offered it; when the elder had drunk the gruel, he cooked rice and presented it. The elder, saying "Set aside some for yourself, lay follower," covered the bowl with his hand. "I shall not go far," said the deity, and placing rice in the elder's own bowl, after the elder had finished his meal, taking the elder's bowl and robe, setting out on the path, contracting the earth, leading him near the Jajjara river, said: "Venerable sir, this is the dwelling place of the leaf-eating people; smoke can be seen. I shall go on ahead," and paying homage to the elder, he went to his own abode. The elder lived depending on the leaf-eating people throughout the entire time of danger.

The Elder Isidatta too, wandering gradually on his journey, reached the Aḷa country. There people, having broken open unripe madhuka fruits, took the seeds and discarded the skins and went away. The elder, having said "Friend Mahāsoṇa, almsfood can be seen," having had the bowl and robe brought, having put on the robe and taken out the bowl, stood there. Young boys, seeing the elder standing there, thinking 'someone will have use for these,' wiped off the sand and placed the madhuka fruit skins in the bowl and gave them; the elders partook of them. For about seven days that was the only food there was.

Gradually they reached the Coriyassa lake. People, having taken white water lilies, discarded the stalks and went away. The elder, having said "Friend Mahāsoṇa, almsfood can be seen," having had the bowl and robe brought, having put on the robe and taken out the bowl, stood there. Village boys, having cleaned the water lily stalks, placed them in the bowl and gave them; the elders partook of them. For about seven days that was the only food there was.

Wandering gradually, they reached a village entrance at the dwelling place of the leaf-eating people. There, the parents of a certain girl, going to the forest, said: "If any venerable one comes, do not let him go anywhere; show the venerable one a dwelling place, dear daughter." She, seeing the elders, took their bowls and had them sit down. In the house there was no grain whatsoever. But taking an axe, she pounded together guñja and coca tree bark with guñja creeper leaves, made three

lumps, placed one in the bowl of the Elder Isidatta and one in the bowl of the Elder Mahāsoṇa, and thinking 'I shall place the extra lump in the bowl of the Elder Isidatta,' she extended her hand. Her hand turned and placed it in the bowl of the Elder Mahāsoṇa. The Elder Isidatta said: "During the Brāhmaṇatissa danger, the action that gives result through a lump of guṇja and coca - how great a result will it give through the success of place and time?" They partook of that and went to their dwelling place. She too told her parents who had come from the forest: "Two elders have come. Please show them a dwelling place for me." They both went to the elders' presence, paid homage and said: "Venerable sirs, whatever we obtain, with that we shall look after you; please dwell right here," and they received their agreement. The elders too lived depending on them throughout the entire time of danger.

When the bandit Brāhmaṇatissa died, King Piṭumahārāja raised the royal canopy. Having heard that "the danger has subsided and the countryside is restored," the community of monks crossed by ship from overseas, disembarked at the great harbour port, and asking "Where does the Elder Mahāsoṇa reside?" went to the elder's presence. The elder, attended by five hundred monks, arrived at the Maṇḍalārāma monastery in the village of Kālaka. At that time, about seven hundred families were residing in the village of Kālaka. During the night, deities went about saying "The Elder Mahāsoṇa, attended by five hundred monks, has arrived at the Maṇḍalārāma monastery. Let each one give an almsfood worth one kahāpaṇa together with a nine-cubit cloth," thus they addressed the people. On the following day, the elders entered the village of Kālaka for alms. The people had them sit down and gave them rice gruel. The Elder Tissabhūti, resident of Maṇḍalārāma, sat down as the senior elder of the Community. One great lay devotee, having paid homage to him, asked "Venerable sir, which one is the Elder Mahāsoṇa?" At that time, the elder was junior and was seated at the end. The elder, extending his hand, said "That one is Mahāsoṇa, lay devotee." The lay devotee, having paid homage to him, takes his bowl. The elder does not give it. The Elder Tissabhūti said "Friend Soṇa, just as you do not know, we too likewise do not know; for those of merit, deities bring things to fruition; give the bowl, and show kindness to your fellow practitioners in the holy life." The elder gave the bowl. The great lay devotee, having taken the bowl and gone, filled it with almsfood worth a kahāpaṇa, placed a nine-cubit cloth as a base, brought it back and placed it in the elder's hands; other lay devotees too did likewise for the elder, and so they gave seven hundred cloths and seven hundred portions of almsfood to the elder alone.

The elder, having shared with the community of monks, gradually reached the Mahāvihāra, washed his face, paid homage to the Great Bodhi Tree, paid homage to the Great Cetiya, and standing at the Thūpārāma, having donned his robe, attended by the community of monks, entered the city through the southern gate, and in the distance from the gate to the Vaḷaṇṇanaka Hall, he received almsfood worth sixty kahāpaṇas. From then on, there was no measure to the offerings. Thus, in a time of failure, even madhuka fruit skins and lotus stalks became difficult to obtain. In a time of success, such great gain arose.

For the Elder Vattabbanigrodha too, the danger of Brāhmaṇatissa arose during his time as a novice. The novice and his preceptor did not go overseas; thinking "We shall live depending on the leaf-eating people," they headed towards the border

regions. The novice, having been without food for about seven days, seeing a ripe palmyra fruit on a palmyra tree at a certain village site, said to his preceptor - "Venerable sir, please wait a moment; I shall knock down the ripe palmyra fruit." "You are weak, novice, do not climb up." "I shall climb up, venerable sir," and taking a small axe, he climbed the palmyra tree and began to cut the cluster of palmyra fruits. The axe blade came out and fell to the ground.

The elder thought: "This one has climbed the tree while exhausted; what will he do now?" The novice, splitting and splitting a palmyra leaf, binding it to the adze handle, and striking and striking, knocked it down to the ground and said: "Venerable sir, it would be good if you could insert the adze blade in here." The elder, thinking "The novice is resourceful," inserted the adze blade and gave it to him. He lifted the adze and knocked down the palmyra fruits. The elder, having had the adze dropped down, split a palmyra fruit that had rolled away, and when the novice had descended, said: "Novice, you are weak; eat this first." "I will not eat, venerable sir, before you have eaten." Taking the adze, he split the palmyra fruits, brought out the bowl, put the palmyra pulp in it, gave it to the elder, and ate himself. As long as there were palmyra fruits, they stayed right there, and when the fruits were exhausted, they gradually entered an abandoned monastery in a place where leaf-eating people dwelt. The novice attended to the elder's dwelling place. The elder, having given the novice instruction, entered the monastery. The novice, thinking "There is no measure of existences lost without cause; I shall attend to the Buddha," went to the shrine courtyard and cleared it of weeds; trembling from seven days without food, he fell down and pulled up the grass while lying down. And some people wandering in the forest, having obtained honey and taking firewood and vegetable leaves, noticing the grass moving, thinking "Is that a deer?" went to the novice and said: "What are you doing, novice?" "I am pulling up grass knots, lay followers." "Is there anyone else, venerable sir?" "Yes, lay followers, my preceptor is inside the chamber." "Give some to the great elder and then eat, venerable sir." Giving honey to the novice and telling him their dwelling place, they said: "We shall go gathering branches. By this sign, bring the elder and come, sir." Having said this, they departed.

The novice, taking the honey, went to the elder's presence, stood outside and said: "I pay homage, venerable sir." The elder, thinking "The novice must have come burning with hunger," remained silent. He said again: "I pay homage, venerable sir." "Why, novice, do you not allow weak monks to lie down in comfort?" "Is it appropriate to open the door, venerable sir?" The elder, getting up and opening the door, said: "What have you obtained, novice?" "Honey was given by people; is it appropriate to eat, venerable sir?" "Novice, eating it just like that will tire us; let us make a drink and drink it." The novice made a drink and offered it. Then the elder said to him: "Did you ask the people their dwelling place, novice?" "They told me themselves, venerable sir." "Novice, if we go early in the morning we shall be tired; let us go today itself." Having had the bowl and robe taken up, he set out. They went and lay down not far from the people's dwelling place.

The novice thought during the night - "Since the time of my going forth, I have never greeted the dawn near a village." He took his bowl and went to the forest to greet the dawn. The great elder, not seeing the novice at the place where he had lain down, thought "He must have been seized by the man-eaters." The novice, having greeted

the dawn in the forest, came back bringing water and a tooth-stick in his bowl. "Novice, where did you go? You have caused anxiety to the elder monks; bring upon yourself a punishment." "I shall accept it, venerable sir." The elder washed his face and put on his robe. Both of them went to the dwelling place of the people. The people gave them their own provisions of tubers, roots, fruits, and leaves. The elder too, having eaten, went to the monastery. The novice, having brought water, said "Let me wash your feet, venerable sir." "Novice, where did you go during the night? You caused us anxiety." "Venerable sir, I have never greeted the dawn near a village; I went to the forest for the purpose of greeting the dawn." "Novice, the punishment is not fitting for you but rather fitting for us," having said this, the elder dwelt in that very place; and he gave an instruction to the novice: "We are old; 'what will happen' - it is not possible to know. You should protect yourself." The elder, it is said, was a non-returner. Him, at a later time, the man-eaters devoured. The novice, having protected himself, when the danger had subsided, having had a preceptor appointed in such a place, received full ordination, learned the word of the Buddha, became a bearer of the three Piṭakas, and became known as the Elder Vattabkanigrodha.

King Pitumahārāja assumed the kingship. Monks who had come from across the sea, asking "Where is the Elder Vattabkanigrodha, where is the Elder Vattabkanigrodha?" went to his presence. The great community of monks surrounded the elder. He, attended by the great community of monks, gradually reached the Mahāvihāra, and having paid homage to the Great Bodhi Tree, the Great Cetiya, and the Thūpārāma, set out for the city. Even while going as far as the southern gate, at nine places the triple robe arose for him; from the time of entering the inner city, great honour arose. Thus, during failure of time, even palm fruits, tubers, roots, and leaves became difficult to obtain. During success of time, such great gain arose. Thus he understands that those which, being obstructed by failure of time, are unable to give result, ripen owing to success of time.

Another person too has many good karmas. Those would not ripen for one established in failure of means. But he, through one good action, is established in right means, fulfils the three kinds of good conduct, and observes the five precepts and the ten precepts. For one born in success of time, kings send royal princesses adorned with all ornaments, thinking "these are befitting for him," and send various gifts of vehicles, conveyances, gems, gold, silver, and the like, thinking "these are befitting for him."

Even one gone forth into the homeless life becomes of great fame and great power. Herein is this story - King Kūṭakaṇṇa, it is said, was devoted to the Elder Cūlasudhamma who dwelt at Girigāmaṇṇa. He, while residing at Uppalavāpī, had the elder summoned. The elder, having come, dwelt at the Mālārāma monastery. The king asked the elder's mother - "What is the elder fond of?" "Bulbous roots, great king." The king, having had bulbous roots brought, went to the monastery, and while offering them to the elder, was unable to look up at his face. Having departed, he asked the queen outside the residential compound - "What does the elder look like?" "You, being a man, are unable to look up at him; how shall I be able to? I do not know what he looks like." The king thought, "In my own kingdom I cannot bear to look up at the son of a tax-paying householder. Great indeed is the Buddha's dispensation!" and clapped his hands in amazement. He was also devoted to the Elder Tipiṭaka-

Cūḷanāga. A boil arose on his finger. The king, thinking "I shall see the elder," went to the monastery and, out of strong affection, took the finger into his mouth. Right inside his mouth the boil burst, and without spitting out the pus and blood, he swallowed it like ambrosia out of love for the elder. That very elder at a later time lay upon his deathbed. The king went and, placing the bowl of impurities upon his head, wandered about lamenting, "The axle of the Dhamma-cart is breaking, the axle is breaking!" For the lord of the earth to carry a bowl of impurities lifted upon his head and wander about - whose path is this? It is the path of right means. Thus he understands that those which, being obstructed by failure of means, are unable to give result, ripen by reaching success of means. Thus good action obstructed by the four failures, without giving result, gives it by reaching the four successes.

Herein, treating it as an actual occurrence, there is a simile -A certain great king, it is said, having become angry with a certain minister over a trifling matter, had him imprisoned in a prison. His relatives, knowing the king's angry disposition, without saying anything, when the fierce anger had subsided, informed the king of his innocence. The king released him and restored his rank to its former state. Then there was no measure to the gifts coming to him from here and there. The people were unable to receive them all. Therein, the time when the king, having become angry over a trifling matter, had him imprisoned in a prison, is like the time when an ordinary person is reborn in hell. Then the time when his relatives persuaded the king and his rank was restored to its former state, is like the time when he is reborn in heaven. The time when they were unable to receive the gifts is like when, owing to the four successes, the good actions, leading from the deva world to the human world and from the human world to the deva world, thus leading only from a place of happiness to a place of happiness, giving pleasant results for even a hundred thousand aeons, bring about the attainment of nibbāna - thus should it be understood.

Having thus elucidated the second power by way of the canonical text alone, it should be further elucidated by the method of the Paṭisambhidā thus: "There was action, there was result of action." Therein, "there was action" means the action accumulated in the past existed in the past itself. But referring to that which gave its result in the past, it is said "there was result of action." However, among many actions accumulated as to-be-experienced-in-this-very-life and so forth, one to-be-experienced-in-this-very-life gives its result, the rest are without result. One to-be-experienced-in-the-next-life draws rebirth-linking, the rest are without result. By one heinous action one is reborn in hell, the rest are without result. Among the eight attainments, by one, one is reborn in the Brahmā world, the rest are without result. Referring to this, it is said "there was no result of action." But one who, having performed much wholesome and unwholesome action, attains arahantship depending on a good friend - for him the result of action "did not come about." That which was accumulated in the past and gives its result at present is called "there was action, there is result of action." That which, by the same method as before, reaches the state of being without result, is called "there was action, there is no result of action." That which was accumulated in the past and will give its result in the future is called "there was action, there will be result of action." That which, by the same method as before, will reach the state of being without result, is called "there was action, there will be no result of action."

That which is accumulated at present and gives its result in the present itself is called "there is action, there is result of action." That which, by the same method as before, reaches the state of being without result, is called "there is action, there is no result of action." That which is accumulated at present and will give its result in the future is called "there is action, there will be result of action." That which, by the same method as before, will reach the state of being without result, is called "there is action, there will be no result of action."

That which is itself future and whose result is also future is called "there will be action, there will be result of action." That which will come to be, yet by the same method as before will reach the state of being without result, is called "there will be action, there will be no result of action."

"This is of the Truth-finder" means: this, in all these modes, should be understood as the Truth-finder's knowledge of knowing the interval of action and the interval of result, which is the second power in the sense of being unshakeable.

Commentary on the exposition of the second power.

Exposition of the Third Power

811. In the exposition of the third power, "path" or "practice" - this is a name for kamma itself. In "leading to hell" and so forth, hell (niraya) is so called in the sense of being without pleasure (nirassāda) and in the sense of being without delight (nirati). Having gone upwards and then gone across (tiriyaṃ añcitā) - thus they are "animals" (tiracchānā); the animals themselves constitute the animal realm (tiracchānayoni). By the state of being departed (petatā), they are "departed ones" (petti); the meaning is "by the nature of having gone (gata) from here after death (pecca)." The departed ones themselves constitute the sphere of ghosts (pettivisaya). By the exaltedness of mind (manassa ussannatā), they are "humans" (manussā); the humans themselves constitute the human world (manussaloka). They sport (dibbanti) with the five strands of sensual pleasure, or by the excellence of their station - thus they are "gods" (devā); the gods themselves constitute the world of gods (devaloka). "Vāṇa" is called craving (taṇhā); that which is without it (ataṇhā) is Nibbāna. "Leading to hell" (nirayaḡāmī) means one that goes to hell. This is said with reference to the path. But it is the practice that is called "leading to hell." The same method applies to the remaining terms as well. All this practice the Truth-finder understands.

How? For even when all the inhabitants of a village together deprive a single pig or deer of life, the volition of all of them has as its object the life faculty of another being. But that kamma becomes different for them at the very moment of accumulation. For among them, one acts with eagerness, having generated desire. One acts because of being pressured by others saying "come, you too do it." One, as if being of the same intention, moves about without being restrained. Among them, one is reborn in hell by that very kamma, one in the animal realm, one in the sphere of ghosts. The Truth-finder understands at the very moment of accumulation: "Because of having accumulated with this manner of striving, this one will be reborn in hell, this one in the animal realm, this one in the sphere of ghosts." Even regarding one being reborn in hell, he understands: "This one will be reborn in the eight great hells, this one will be reborn in the sixteen subsidiary hells." Even regarding one being

reborn in the animal realm, he understands: "This one will be footless, this one two-footed, this one four-footed, this one many-footed." Even regarding one being reborn in the sphere of ghosts, he understands: "This one will be a ghost consumed by hunger, this one afflicted by hunger and thirst, this one living on what is given by others." And regarding those karmas, he understands: "This karma will not be able to draw rebirth-linking; being weak, it will produce results pertaining to the substrata of existence for the rebirth-linking that has been given."

Likewise, when all the villagers together are giving almsfood, the volition of all of them has almsfood as its object. But that karma becomes different for them at the very moment of accumulation, according to the previous method. Among them, some will be reborn in the world of gods, some in the human world. The Truth-finder understands at the very moment of accumulation: "Because of having accumulated in this manner, this one will be reborn in the human world, this one in the world of gods." Even among those being reborn in the world of gods, he understands: "This one will be reborn among the Paranimmitavasavattī gods, this one among the Nimmānaratī gods, this one among the Tusita gods, this one among the Yāma gods, this one among the Tāvatiṃsa gods, this one among the Cātumahārājika gods, this one among the earth-bound gods; this one, however, will be reborn as a chief divine king, this one will be reborn as an attendant occupying the second or third rank under him." Even among those being reborn among humans, he understands: "This one will be reborn in a warrior-noble family, this one in a brahmin family, this one in a merchant family, this one in a worker family; this one, however, will be reborn as a king among humans, this one will be reborn as an attendant occupying the second or third rank under him." And among those karmas, he understands: "This karma will not be able to draw rebirth-linking; being weak, it will produce a substratum-result for the rebirth-linking already given."

Likewise, even among those who are establishing insight, according to the manner in which insight has been undertaken, he understands: "This one will attain arahantship, this one will not be able to attain arahantship, this one will become only a non-returner, this one only a once-returner, this one only a stream-enterer; this one, however, will not be able to realise either the path or the fruit, and will remain only in insight that has characteristics as its object; this one will remain only at the comprehension of conditions, this one only at the comprehension of mentality-materiality, this one only at the comprehension of the immaterial, this one only at the comprehension of the material, this one will determine only the great elements, this one will not be able to discern anything."

Even among those who are doing the preliminary work on a kasiṇa, he understands: "For this one there will be only the preliminary work, he will not be able to produce the sign; this one, however, will be able to produce the sign, but will not be able to reach absorption; this one, having reached absorption and having made meditative absorption the foundation and having established insight, will attain arahantship."

Commentary on the exposition of the third power.

Exposition of the Fourth Power

812. In the exposition of the fourth power, "diversity of aggregates" means: "This is called the aggregate of matter, etc. this is called the aggregate of consciousness" - thus he understands the differentiation of the five aggregates. Among those too, "in one way the aggregate of matter, etc. in eleven ways the aggregate of matter. In one way the aggregate of feeling, etc. in many ways the aggregate of feeling, etc. in one way the aggregate of perception, etc. in one way the aggregate of mental activities, etc. in one way the aggregate of consciousness, etc. in many ways the aggregate of consciousness" - thus he understands the diversity of each aggregate. "Diversity of sense bases" means: "This is called the eye sense base, etc. this is called the mental-object sense base. Therein, ten sense bases belong to the sense-sphere, two belong to the four planes" - thus he understands the diversity of sense bases. "Diversity of elements" means: "This is called the eye element, etc. this is called the mind-consciousness element. Therein, sixteen elements belong to the sense-sphere, two belong to the four planes" - thus he understands the diversity of elements.

Furthermore, "diversity of the world with its many elements and various elements" - this is taken up to show that the Truth-finder understands not merely the diversity of the world of clung-to activities, but the Truth-finder also understands the diversity of the world of not-clung-to activities. For the Paccekabuddhas and the two chief disciples know the diversity of even the world of clung-to activities only partially, not completely, but they do not know the diversity of the world of not-clung-to activities. The Omniscient Buddha, however, understands: "When such and such an element is predominant, the trunk of such and such a tree is white, of this one it is dark, of this one it is smooth; of this one the bark is thick, of this one the bark is thin; when such and such an element is predominant, the leaf of this tree is of such a form in terms of colour, shape, and so forth; but when this element is predominant, the flower of this tree is blue, yellow, red, white, fragrant, or malodorous; when such and such an element is predominant, the fruit is small, large, long, short, round, well-shaped, ill-shaped, smooth, rough, fragrant, malodorous, sweet, bitter, sour, pungent, or astringent; when such and such an element is predominant, the thorn of this tree is sharp, very sharp, straight, crooked, copper-coloured, dark, blue, or white" - thus he understands the diversity of the world of not-clung-to activities. For this power belongs only to Omniscient Buddhas, not to others.

Commentary on the exposition of the fourth power.

Exposition of the Fifth Power

813. In the exposition of the fifth power, "of inferior disposition" means of inferior inclination. "Of superior disposition" means of good inclination. "Associate with" means they rely on, they cling to. "Keep company with" means they approach. "Attend upon" means they approach again and again. For if the teachers and preceptors are not virtuous, but the co-residents are virtuous, they do not approach even their own teachers and preceptors, but approach only suitable monks who are similar to themselves. If the teachers and preceptors are suitable monks, but the others are unsuitable, they too do not approach the teachers and preceptors, but approach only those of inferior disposition who are similar to themselves.

However, to show that such approaching is not only in the present but also in the past and future, he stated "in the past too" and so forth. That is of manifest meaning. But what determines this - that the immoral associate only with the immoral, the virtuous associate only with the virtuous, the unwise associate only with the unwise, and the wise associate only with the wise? The element of disposition determines it. It is said that several monks were walking for alms-round as a group in a certain village. The people brought much food, filled their bowls, and giving it said "partake according to your respective groups" and sent them off. The monks too said to one another "Friends, the people are engaging in an activity connected with the element of disposition." The Elder Cūlābhaya, master of the Three Piṭakas, while going to Nāgadīpa to pay homage at the shrine together with five hundred monks, was invited by the people in a certain village. And there was one unsuitable monk together with the Elder. In the permanent monastery too there was one unsuitable monk. When the two communities of monks entered the village, those two persons, although the visiting one had never seen the resident one before, nor the resident one the visiting one, even so, having come together, laughing and laughing, conversing, they stood to one side. The Elder, having seen this, said "The Perfectly Enlightened One spoke the Dhātusaṃyutta having known this."

Thus, having said "the element of disposition determines it," this very meaning should be illustrated by the Dhātusaṃyutta. For when the Blessed One was lying on a sick-bed on Gijjhakūṭa Mountain, and Sāriputta, Moggallāna and others were dwelling around him for the purpose of attending to him, having observed each one walking back and forth with his own retinue, he addressed the monks: "Do you see, monks, Sāriputta walking back and forth together with several monks?" "Yes, venerable sir." "All those monks, monks, are of great wisdom" - all should be expanded in detail.

Commentary on the exposition of the fifth power.

Exposition of the Sixth Power

814. In the exposition of the sixth power, "dwelling place" means where beings dwell and reside; that is their place of abode, namely wrong views or knowledge as it really is. "Underlying tendencies" means defilements that underlie and have not been abandoned. "Temperament" means the wholesome and unwholesome that is fashioned by body and so on. "Disposition" means inclination. In the terms beginning with "with little dust in their eyes" and so on, those who have little, limited dust of lust, hatred and delusion in the eye made of wisdom - these are "with little dust in their eyes." By the greatness of that very same dust, they are "with much dust in their eyes." By both terms, he shows beings with mild defilements and with great defilements. Those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties are soft, they have soft faculties. Those whose components such as dwelling place and so on are excellent, they are "of good disposition." The opposite are "of poor disposition." Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. The opposite are "difficult to instruct." Those who are suitable for the penetration of the noble path, accomplished in decisive support, they are capable. The opposite are "incapable."

815. Having thus set down the matrix of the sixth power, now analysing in due order, he said "And what is beings' dwelling place?" and so forth. Therein, the meaning of "the world is eternal" and so forth has already been stated below in the commentary on the classification chapter. "Thus based upon the view of existence or" means thus based upon the eternalist view or. For here the eternalist view is called the view of existence; and the annihilationist view is called the view of non-existence. For since all views are comprised within the eternalist and annihilationist views, all beings who hold to views are based upon just these two views. And this too was said - "This world, Kaccāna, for the most part depends upon a duality - upon existence and non-existence." For here "existence" means eternalism, and "non-existence" means annihilationism. This, then, is the dwelling place of worldlings who are based upon the round of existence.

Now, in order to show the dwelling place of purified beings who are based upon the turning away from the round, "or else, not approaching these two extremes" and so forth was said. Therein, "or else" means just these. "The two extremes" means the two extremes called eternalism and annihilationism. "Not approaching" means not clinging to. "Through specific conditionality in dependently arisen phenomena" means through specific conditionality and in dependently arisen phenomena. "Acquiescence in conformity" means insight knowledge. "Or knowledge as it really is" means path knowledge. This is what is meant - that insight which is attained in dependent origination and in dependently arisen phenomena without approaching these two extremes of eternalism and annihilationism, and the path knowledge that is higher than that - this is beings' dwelling place, this is the dwelling place of all beings, both those based upon the round of existence and those based upon the turning away from the round, this is their abode. This is the commentary agreed upon by the teachers.

But a sophist says - "The path proceeds by destroying the dwelling place; are you not saying that the path is a dwelling place?" He should be asked "Are you or are you not one who recites the noble dwellings?" If he says "I am not," he should be told "Because you have not recited them, you do not know." If he says "I am one who recites," he should be told "Bring forth the sutta." If he brings it forth, that is well; if he does not bring it forth, one should bring it forth oneself - "Monks, there are these ten noble dwellings, which the noble ones have dwelt in, or dwell in, or will dwell in." For this discourse explains the dwelling nature of the path. Therefore it is indeed well stated. Moreover, the Blessed One, knowing beings' dwelling place, knows even at the moment of non-occurrence of these views, insight knowledge, and path knowledge. And this too was said -

"He knows one who is pursuing sensual pleasure thus: 'This person regards sensual pleasure as weighty, has sensual pleasure as his dwelling place, and is inclined towards sensual pleasure.' He knows one who is pursuing renunciation thus: 'This person regards renunciation as weighty, has renunciation as his dwelling place, and is inclined towards renunciation.' Ill will... etc. non-anger... Sloth and torpor, etc. He knows one who is pursuing the perception of light, he knows one who is pursuing renunciation thus: 'This person regards the perception of light as weighty, has the perception of light as his dwelling place, and is inclined towards the perception of light.'"

816. In the exposition of underlying tendencies, sensual lust that is an underlying tendency in the sense of not being abandoned - thus it is the underlying tendency to sensual lust. The same method applies to the remaining terms as well. "Whatever in the world has a dear nature" means whatever in this world is of a dear nature. "Has a pleasant nature" means of a pleasant kind, a desirable object having gratification as its proximate cause. "Here beings' underlying tendency to lust underlies" means in this desirable object, beings' underlying tendency to lust underlies in the sense of not being abandoned. Just as for one submerged in water there is nothing but water below, above, and on all sides, even so the arising of lust towards a desirable object is thoroughly habitual for beings. Likewise the arising of aversion regarding an undesirable object. "Thus in these two states" means thus in these two states of desirable and undesirable objects that involve sensual lust and aversion. "Ignorance is involved" means having become associated with sensual lust and aversion, ignorance is involved by way of making them its object. "Co-existent with that" means co-existent by way of being in one place associated with that ignorance. "Conceit and wrong view and sceptical doubt" means conceit of nine kinds, wrong view of sixty-two kinds, and sceptical doubt with eight bases. But here the underlying tendency to lust for existence should be known as included by the underlying tendency to sensual lust itself.

817. In the exposition of temperament, thirteen volitions constitute meritorious volitional activity, twelve constitute demeritorious volitional activity, and four constitute imperturbable volitional activity. Therein, that pertaining to the sense sphere is of limited plane, the other is of great plane. Or among all three of these, whichever has little result should be understood as of limited plane, and whichever has much result as of great plane.

818. The exposition of disposition has already been explained above. But why has this disposition, though stated above, been taken up again? For above it was taken up separately for the purpose of showing the power, whereas here it is for the purpose of showing the state of beings having keen faculties and soft faculties.

819. In the exposition on those having great defilement, "become abundant" means having reached fullness. And this exposition has been made in reverse order according to the order of abandonment.

820. "Have not become abundant" means have not reached fullness. In the exposition of sharp faculties and dull faculties, what are called decisive-support faculties have been spoken of. The purpose of the exposition in reverse order here should be understood in the same manner as stated above.

823. Likewise, in the exposition of the two kinds and so forth, "having evil inclination" means having unwholesome inclination. "Of evil temperament" means those who fulfil demeritorious volitional activities. "Attached to evil" means those who delight in personal existence, whose disposition is towards the round of rebirth.

824. In the exposition of good disposition, since there is no underlying tendency called "wholesome," therefore "wholesome underlying tendency" is not stated. The remainder should be understood by the reverse of what has been stated.

826. In the description of the capable and incapable, "by obstruction of kamma" means by the fivefold immediately effective kamma. "By obstruction by mental defilements" means by wrong view with fixed bad destination. "By obstruction by kamma results" means by rootless rebirth-linking. However, since even for those with two roots there is no penetration of the noble path, therefore rebirth-linking with two roots should also be understood as obstruction by kamma results. "Faithless" means devoid of faith in the Buddha and so forth. "Without desire" means devoid of wholesome desire consisting of the wish to act. The human beings of Uttarakuru have entered the state of being without desire. "Lacking wisdom" means declined from life-continuum wisdom. However, even when life-continuum wisdom is complete, if one's life-continuum does not serve as a foundation for the supramundane, that one is indeed called lacking in wisdom. "Incapable of entering upon the fixed course, the right path, in wholesome mental states" means incapable of entering upon the path designated as the fixed course of rightness in wholesome mental states.

827. "Not possessed of obstruction by kamma" and so forth should be understood in the opposite manner to what was stated. This is the analysis of two knowledges - the knowledge of the superiority and inferiority of faculties and the knowledge of dispositions and underlying tendencies. For here, the knowledge of the superiority and inferiority of faculties is also analysed by means of the knowledge of dispositions and underlying tendencies. Thus these two knowledges, having come together, become one knowledge called the power-knowledge.

Commentary on the exposition of the sixth power.

Exposition of the Seventh Power

828. In the exposition of the seventh power, "one who meditates" means a meditator. "Four meditators" means four persons are called meditators. Therein, in the first tetrad, to begin with, the first, though being an attainer of attainment, perceives "I am not an attainer," and though it is a meditation subject, perceives "it is not a meditation subject." This one should be understood as an attainer of unproficient meditative absorption. The second, though being a non-attainer of attainment, perceives "I am an attainer," and though it is not a meditation subject, perceives "it is a meditation subject." This one is called a sleep-meditator. Having fallen asleep, upon awakening he thinks thus. The third, being an attainer of attainment, perceives "I am an attainer of attainment," and it being indeed a meditation subject, perceives "it is a meditation subject." This one should be understood as an attainer of proficient meditative absorption. The fourth, being indeed a non-attainer, perceives "I am a non-attainer," and it being indeed not a meditation subject, perceives "it is not a meditation subject." Thus here two persons, though being non-meditators, are called meditators because they have entered among the meditators.

In the second tetrad, one who suppresses the states obstructive to concentration with effort and exertion is said to attain slowly. Having remained for one or two mind-moments and suddenly emerging, one is said to emerge quickly. But one who purifies the states obstructive to concentration with ease is said to attain quickly. One who, not emerging according to the determined time, lets the time pass and then emerges, is said to emerge slowly. The other two also should be understood in this same manner. All these four persons are indeed attainers of attainment.

In the third tetrad, one who is skilled in the determination of factors thus: "this meditative absorption has five factors, this has four factors" - such a one is called skilled in concentration regarding concentration. But one who, having suppressed the hindrances, is not skilled in establishing the mind in the casket of the mind, is not skilled in attainment regarding concentration. The other three also should be understood in this same manner. These four also are indeed attainers of attainment.

Now, in order to show those meditative absorptions depending on which these persons became known as "meditators," he said "four meditative absorptions" and so forth. Therein, the four meditative absorptions and the three deliverances have been elucidated in meaning below in the commentary on the Dhammasaṅgaha itself. The meaning of the remaining deliverances also should be understood in the manner stated there. Moreover, here the seven in sequence are called deliverance because of being freed from opposing states at the moment of absorption and because of being resolved upon the object. The eighth, however, is called departed deliverance because of being freed from all perception and feeling. Among the concentrations, in both the fourfold and fivefold methods, the concentration of the first meditative absorption is called concentration with applied and sustained thought. In the fivefold method, the concentration of the second meditative absorption is called concentration without applied thought but with sustained thought only. In both the fourfold and fivefold methods, the concentration in the upper three meditative absorptions is called concentration without applied and sustained thought. Among the attainments, the eight attainments in sequence are named both "concentration" and "attainment." Why? Because of the presence of unified focus of mind. The attainment of cessation is not named "concentration" because of the absence of that.

"A mental state conducive to relinquishment" means the infiltration of sensual desire and the like into the perceptions and attention of one who has emerged from the first meditative absorption and so forth that are not well practised. "A mental state conducive to distinction" means the infiltration of the second meditative absorption and so forth into the perceptions and attention of one who has emerged from the first meditative absorption and so forth that are well practised. By "cleansing is also emergence," what is spoken of is emergence through well-practised cleansing. For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore it is said "cleansing is also emergence." By "emergence from each concentration is also emergence," what is spoken of is emergence into the life-continuum. For emergence from all meditative absorptions occurs through the life-continuum. However, from cessation, one emerges only through the fruition attainment. This is called emergence not included in the canonical text.

Commentary on the exposition of the seventh power.

Exposition of the Eighth Power, Etc.

829. In the exposition of the eighth power, "manifold past lives" and so forth - all of this has been elaborated in the Visuddhimagga itself. In the exposition of the ninth power too, "with the divine eye" and so forth - all of that has been elaborated in that very same place.

Commentary on the exposition of the ninth power.

Exposition of the Tenth Power

831. In the exposition of the tenth power, "liberation of mind" means the concentration of fruition. "Liberation by wisdom" means fruition knowledge. The remainder is of manifest meaning everywhere. This, for now, is the commentary agreed upon by the teachers here. But the opponent says - "There is no such thing as the knowledge of the ten powers separately; this is merely a classification of omniscient knowledge." That should not be seen thus. For the knowledge of the ten powers is one thing, and omniscient knowledge is another. For the knowledge of the ten powers knows only its own respective function. But omniscient knowledge knows both that and what remains beyond it. For even among the knowledges of the ten powers, the first knows only what is a cause and what is not a cause; the second, only the results of different actions; the third, only the determination of kamma; the fourth, only the cause of the diversity of elements; the fifth, only the dispositions and inclinations of beings; the sixth, only the sharpness and dullness of the faculties; the seventh, only the defilement and so forth of those together with the meditative absorptions and so forth; the eighth, only the continuity of aggregates in past lives; the ninth, only the passing away and rebirth of beings; the tenth, only the determination of the truths. But omniscient knowledge understands both what is to be known by these and what is even higher than that. However, it does not perform all the functions of these. For it cannot become a meditative absorption and attain absorption, it cannot become supernormal power and perform transformation, it cannot become a path and exhaust the mental defilements.

Furthermore, the opponent should be questioned thus - "Is this knowledge of the ten powers with initial application and sustained application, without initial application but with sustained application only, without initial application and without sustained application, belonging to the sense sphere, belonging to the form sphere, belonging to the formless sphere, mundane, or supramundane?" One who knows will say: "In sequence, seven knowledges are with initial application and sustained application"; then he will say: "The remaining two knowledges are without initial application and without sustained application"; he will say: "The knowledge of the elimination of mental corruptions may be with initial application and sustained application, may be without initial application but with sustained application only, may be without initial application and without sustained application." Likewise, he will say: "In sequence, seven belong to the sense sphere, then two belong to the form sphere, and at the end one is supramundane"; he will say: "But omniscient knowledge is only with initial application and sustained application, belongs only to the sense sphere, and is only mundane." Thus the knowledge of the ten powers is one thing, and omniscient knowledge is another.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

the commentary on the analysis of knowledge is finished.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 2. Commentary on the Book of Analysis. 16. Analysis of Knowledge 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