

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

18. Commentary on tnother Chapter on the Finger-snap
(18. Aparaccharāsaṅghātavaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

18. Explanation of another Chapter on the Finger-snap

382. "For even just a finger-snap" - this discourse too was spoken on the very same occasion as the Simile of the Mass of Fire. For indeed, regarding friendliness that has attained absorption, there is simply no discussion of its result. It should be understood that this teaching was begun on that very occasion. Therein, "first" - this is just the meaning stated in the Vibhaṅga: "First in the order of counting; it is first because one attains this first." "Meditative absorption" - meditative absorption is twofold: meditation on a single object and meditation on the characteristics. Therein, meditation on a single object means the eight meditative attainments. For they are called meditation on a single object because of meditating upon the object such as the earth kasiṇa and so on. "Meditation on the characteristics" means insight, path, and fruition. For insight is called meditation on the characteristics because of meditating upon the characteristic of activities by way of impermanence and so on; but the function of meditation on the characteristics performed by insight succeeds through the path, thus the path is meditation on the characteristics; fruition is called meditation on the characteristics because of meditating upon Nibbāna itself, which has the characteristic of emptiness, signlessness, and desirelessness. Therein, however, in this meaning, meditation on a single object is intended. "What then to say of those who cultivate it abundantly" - those who cultivate that first meditative absorption abundantly, who practise it again and again - regarding them there is nothing at all to be said. The remainder here should be understood by the method already stated above.

383. In the case of "second" and so on too, the meaning should be understood by the method beginning with "second in the order of counting."

386-387. "Friendliness" means the pervading of welfare towards all beings. "Liberation of mind" means liberation of consciousness. Here, friendliness that has attained absorption only is intended. In the case of compassion and so on too, the same method applies. But these four divine abidings are the round of rebirths, are the basis of the round of rebirths, are the basis of insight, are pleasant abidings in the present life, are either the basis of direct knowledge or the basis of cessation. But they are not supramundane. Why? Because they have beings as their object.

390. "Observing the body in the body" means: in this eighteen-fold body - namely, the section on breathing, the section on postures, the section on the four kinds of full awareness, the section on attention to the repulsiveness of the body, the section on attention on the elements, the sections on the nine charnel ground contemplations, and the four circular meditation objects beginning with blue by way of internal

preliminary work - observing that very body with wisdom. "Dwells" means he moves, conducts himself. By this, the posture of a monk who develops this eighteen-fold observation of body as establishment of mindfulness has been spoken of. "Ardent" means possessing energy through the energy of developing that very establishment of mindfulness of the aforesaid type. "Fully aware" means rightly understanding with the wisdom that encompasses the eighteen-fold observation of body as establishment of mindfulness. "Mindful" means endowed with the mindfulness that encompasses the eighteen-fold observation of body. "Having removed covetousness and displeasure regarding the world" means: having removed and suppressed craving connected with the five strands of sensual pleasure and displeasure associated with aversion in that very world reckoned as the body, he dwells observing the body in the body - this is what is meant. To this extent, it should be understood that only the exploration of pure matter has been spoken of by way of the establishment of mindfulness through observation of the body.

"Observing feelings in feelings" means: among feelings classified as pleasant and so on, "when experiencing a pleasant feeling, he understands 'I experience a pleasant feeling.' When experiencing an unpleasant, a neither-unpleasant-nor-pleasant, or a carnal pleasant, or a spiritual pleasant, or a carnal unpleasant, or a spiritual unpleasant, or a carnal neither-unpleasant-nor-pleasant, or a spiritual neither-unpleasant-nor-pleasant feeling, he understands 'I experience a spiritual neither-unpleasant-nor-pleasant feeling'" - thus observing the ninefold feeling stated in this way. But here, by "ardent" and so on, the meaning should be understood by way of energy, wisdom, and mindfulness that encompass the development of the ninefold observation of feeling as establishment of mindfulness. And "world" here should be understood as feeling.

The same method applies to mind and mental phenomena as well. But here, "observing mind in mind" means: in the mind of sixteen varieties explained thus "he understands a mind with lust as 'a mind with lust'" - observing that very mind with the observation that encompasses it; this is the meaning. "Observing mental phenomena in mental phenomena" means: among the mental phenomena stated in five groups by way of portions, namely "the five mental hindrances, the five aggregates of clinging, the six internal and external sense bases, the seven factors of enlightenment, and the four noble truths" - observing those mental phenomena with the observation that encompasses mental phenomena; this is the meaning. But here, in the establishment of mindfulness through observation of feeling and in the establishment of mindfulness through observation of mind, only the exploration of pure immaterial phenomena has been spoken of; in the establishment of mindfulness through observation of mental phenomena, the exploration of both material and immaterial phenomena. Thus, these four establishments of mindfulness too should be understood as having been spoken of as a mixture of mundane and supramundane.

394. "Unarisen" means of those not yet produced. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness, such as greed and so on. "For the non-arising" means for the purpose of not producing. "Generates desire" means he produces the wholesome desire of wish-

to-do. "Strives" means he makes effort and endeavour. "Arouses energy" means he makes bodily and mental energy. "Exerts the mind" means he uplifts the mind by that very conascent energy. "Strives" means he makes the energy of striving.

"Arisen" means of those born, produced. "Of wholesome mental states" means of mental states born from proficiency, such as non-greed and so on. "For the presence" means for the purpose of presence. "For the non-decay" means for the purpose of non-disappearance. "For the increase" means for the state of occurring again and again. "For expansion" means for the state of abundance. "For the development" means for the growth. "For the fulfilment" means for the purpose of completion. This, to begin with, is the extraction of meaning, taking one word at a time, of the four right strivings.

But this discussion of right striving is twofold: mundane and supramundane. Therein, the mundane occurs in the preliminary stage of all paths; it should be understood by the method of the Kassapa Saṃyutta as being at the moment of the mundane path itself. For it is said there -

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

And here "evil unwholesome" should be understood as greed and so on. "Un arisen wholesome mental states" means serenity and insight meditation as well as the path. "Arisen wholesome" means just serenity and insight meditation. But there is no such thing as the path, having arisen once, ceasing and leading to harm. For it ceases only after having given a condition for fruition. Or it has been said that in the former case too, only serenity and insight meditation should be taken; but that is not fitting. Thus the mundane discussion of right striving should be understood as being in the preliminary stage of all paths, by the method of the Kassapa Saṃyutta. But at the moment of the supramundane path, this one energy itself obtains four names by way of accomplishing the fourfold function.

Therein, "of un arisen evil" - here the meaning should be understood by the method stated in such passages as "un arisen sensual desire" and so on. "Of arisen evil" - here the arisen is fourfold: arisen as presently occurring, arisen as having-been-and-departed, arisen as having-made-opportunity, and arisen as obtained-by-ground. Therein, whatever mental defilements are existing and possess arising and so on, this is called arisen as presently occurring. But when action has run its course in the javana process, having experienced the flavour of the object, the result that has ceased is called having-been-and-departed; action, having arisen and having ceased, is called having-been-and-departed. Both of those go by the term arisen as having-been-and-departed. Wholesome-unwholesome action, having obstructed the result of another action, makes opportunity for its own result; when opportunity has thus been made, the result arising is called arisen from the making of opportunity onwards; this is called arisen as having-made-opportunity. But the five aggregates are called the ground of insight; they are of divisions such as past and so on. But the mental

defilements that lie dormant in them should not be said to be past or future or present. For even those lying dormant in past aggregates are simply not abandoned; those lying dormant in future aggregates are simply not abandoned; those lying dormant in present aggregates too are simply not abandoned. This is called arisen as obtained-by-ground. Therefore the ancients said: "Mental defilements not uprooted on those various grounds go by the term arisen as obtained-by-ground."

There is another fourfold arisen: arisen through occurrence, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted. Therein, what is just now occurring is called arisen through occurrence. Once having opened the eyes, when the sign of the object has been grasped, it should not be said that at each and every moment of recollection mental defilements will not arise. Why? Because the object has been seized. Like what? Just as it should not be said that at the place struck by an axe on a milk-tree, milk will not come out - thus. This is called arisen through the object being seized. But mental defilements not suppressed by attainment - it should not be said that they will not arise at such and such a place. Why? Because they have not been suppressed. Like what? Just as if they were to strike a milk-tree with an axe, it should not be said that at such and such a place milk would not come out - thus. This is called arisen through not being suppressed. But mental defilements not uprooted by the path arise even for one reborn at the highest point of existence - this should be expanded by the former method. This is called arisen through not being uprooted.

Among these arisen states, the fourfold arisen - arisen as presently occurring, arisen as having-been-and-departed, arisen as having-made-opportunity, and arisen through occurrence - is not to be destroyed by the path; the fourfold - arisen as obtained-by-ground, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted - is to be destroyed by the path. For the path, when arising, abandons these mental defilements. Those mental defilements which it abandons should not be said to be past or future or present. And this too was said -

If he abandons mental defilements in the past? Then he exhausts what is eliminated, he ceases what has ceased, he makes pass away what has passed away, he abandons what is past, what does not exist. If he abandons mental defilements in the future? Then he abandons what is unborn, he abandons what is not produced, what is unarisen, what has not become manifest, he abandons what is future, what does not exist. If he abandons mental defilements in the present? Then one who is lustful abandons lust, one who is hateful abandons hate, one who is deluded abandons delusion, one who is bound abandons conceit, one who has adhered abandons views, one not having reached a conclusion abandons sceptical doubt, one become strong abandons underlying tendencies, dark and bright mental states proceed yoked together, path development becomes subject to defilement... etc. then there is no path development, there is no realisation of the fruit, there is no abandoning of mental defilements, there is no full realisation of the teaching. There is path development... etc. there is full realisation of the teaching. In what way? Just as a young tree... etc. being unmanifested do not become manifest."

Thus in the canonical text the simile of a tree with unborn fruit has come, but it should be explained by means of a tree with born fruit. Just as there might be a young mango tree with fruit, people would consume its fruits, and having knocked

down the rest, would fill baskets, then another man might cut it down with a hatchet. Thereby neither its past fruits are destroyed, nor its future and present ones destroyed. For the past ones have been consumed by people, and the future ones, being unproduced, cannot be destroyed. But at the time when it is cut down, since there are simply no fruits then, the present ones too are not destroyed. But if the tree had not been cut down, then depending on the essence of earth and the essence of water, whatever fruits would be produced, those are destroyed. For they, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. Just so, the path neither abandons mental defilements divided into past and so on, nor does it not abandon them. For whatever mental defilements would arise when the aggregates have not been fully understood by the path, since the path, having arisen, has fully understood the aggregates, those mental defilements, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. This meaning should also be made clear by the similes of medicines drunk for the purpose of a young woman not giving birth again, and for the purpose of the appeasement of disease for the sick. Thus the mental defilements that the path abandons are not to be said to be past, or future, or present. Yet the path does not fail to abandon mental defilements. But with reference to those mental defilements that the path abandons, "of arisen evil" and so on was said.

And not only does the path abandon mental defilements alone, but because of the non-abandonment of mental defilements, whatever clung-to aggregates would arise, it abandons those too. And this too was said - "Through the knowledge of the path of stream-entry, with the cessation of volitional activity consciousness, setting aside seven existences, whatever mentality and materiality would arise in the round of rebirths without discernible beginning, here these cease" - this is the detailed account. Thus the path emerges from the clung-to and the not-clung-to. But by way of existence, the path of stream-entry emerges from existence in the realms of misery, the path of once-returning from a portion of fortunate existence, the path of non-returning from fortunate sensual existence, and the path of arahantship emerges from fine-material and immaterial existence. Some say it emerges from all existences.

Then at the moment of the path, how is there development for the arising of the unarisen, or how for the presence of the arisen? By the very occurrence of the path. For the path, while occurring, is called unarisen because it has never arisen before. For having gone to a place never visited before, or having experienced an object never experienced before, people say: "We have come to a place never visited, we are experiencing an object never experienced." And whatever is its occurrence, that itself is called its presence - thus it is proper to say "one develops for the sake of presence." Thus for this monk, at the moment of the supramundane path, this energy obtains four names beginning with "for the non-arising of unarisen evil unwholesome mental states." This is the discussion of right striving at the moment of the supramundane path. But in this discourse, the right strivings are spoken of as a mixture of mundane and supramundane only.

398-401. Regarding the bases for spiritual power, concentration that has occurred in dependence on desire is concentration due to desire; activities that are striving are volitional activities of striving. "Possessed of" means endowed with those phenomena. The basis of spiritual power, or the basis that has become spiritual power - this is the basis for spiritual power. The same method applies in the remaining ones too. This is the summary here; the detail, however, has come in the Analysis of the Bases for Spiritual Power. But its meaning has been explained in the Visuddhimagga. Therein, when this monk, in dependence on one among desire and so on as his charge, having developed insight, attains arahantship, then his first basis for spiritual power is mundane in the preliminary stage and supramundane in the subsequent stage. So too for the remaining ones. In this discourse too, the bases for spiritual power are spoken of as mundane and supramundane only.

402-406. In "he develops the faith faculty" and so on, faith itself does the function of lordship in its own charge of faith, thus it is the faith faculty. In the energy faculty and so on too, the same method applies. "Develops" - here, however, a beginner who practises meditation, purifying the faith faculty by three causes, is said to develop the faith faculty. In the energy faculty and so on too, the same method applies. For this was said:

"For one avoiding faithless persons, for one associating with, keeping company with, and attending on faithful persons, for one reviewing inspiring discourses - by these three ways the faith faculty becomes pure.

"For one avoiding lazy persons, for one associating with, keeping company with, and attending on persons putting forth strenuous energy, for one reviewing the right strivings - by these three ways the energy faculty becomes pure.

"For one avoiding unmindful persons, for one associating with, keeping company with, and attending on mindful persons, for one reviewing the establishments of mindfulness - by these three ways the mindfulness faculty becomes pure.

"For one avoiding unconcentrated persons, for one associating with, keeping company with, and attending on concentrated persons, for one reviewing the meditative absorptions and deliverances - by these three ways the concentration faculty becomes pure.

"For one avoiding unwise persons, for one associating with, keeping company with, and attending on wise persons, for one reviewing the practice of profound knowledge - by these three ways the wisdom faculty becomes pure."

And here, "for one reviewing the practice of profound knowledge" means for one reviewing the smooth and subtle difference of aggregates, difference of sense bases, difference of elements, difference of faculties, powers, and factors of enlightenment, difference of path, and difference of fruition - this is the meaning. For by means of these three causes each, a beginner who practises meditation, who has not yet formed an adherence, having established adherence in the charge of faith and so on, developing, at the end, having turned back, attains arahantship. He is said to develop these faculties up to the path of arahantship; when the fruition of arahantship is attained, he is called one who has developed faculties. Thus these five faculties too have been spoken of as mundane and supramundane only.

In the power of faith and so on, faith itself is power in the meaning of unshakeability, thus it is the power of faith. In the power of energy and so on too, the same method applies. For here, faith does not waver regarding faithlessness, energy does not waver regarding idleness, mindfulness does not waver regarding unmindfulness, concentration does not waver regarding restlessness, wisdom does not waver regarding ignorance - thus all are called powers in the meaning of unshakeability. But the method of development here should be understood in the manner stated in the development of the faculties. These have been spoken of as mundane and supramundane only.

418. "He develops the enlightenment factor of mindfulness": here this is the method of development together with the explanation of meaning by way of beginner sons of good family. Therein, first, this is the explanation of meaning of the seven initial terms stated by the method beginning with "the enlightenment factor of mindfulness" - First, regarding the enlightenment factor of mindfulness, it is "mindfulness" (sati) in the meaning of remembering (saraṇa). And this has the characteristic of establishing, or the characteristic of non-floating. And this too was said - "Just as, great king, a king's storekeeper keeps afloat the king's property - 'So much, great king, is the unwrought gold, so much the gold, so much the property.' Even so, great king, mindfulness when arising keeps afloat mental states that are wholesome and unwholesome, blameworthy and blameless, inferior and superior, dark and bright, and their counterparts - these are the four establishments of mindfulness" - in detail. Its function is non-floating; for this characteristic was stated by the Elder in terms of function alone. Or its function is non-forgetfulness, and its manifestation is the state of being directed towards the object. Mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness.

Therein, a factor of enlightenment (bojjhaṅga) means a factor (aṅga) of enlightenment (bodhi) or of one who is enlightened (bodhi). What is meant? For this concord of mental states - by which concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the mundane or supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment" (bodhi); "awakens" means one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself - this is what is meant. As he said - "Having developed the seven factors of enlightenment, he has fully awakened to the unsurpassed perfect enlightenment." A factor of that enlightenment termed the concord of mental states is also a factor of enlightenment, like factors of meditative absorption, path factors, and so on. And whoever is the noble disciple who is called "the enlightened one" (bodhi) because he awakens by means of this concord of mental states of the aforesaid kind, a factor of that one is also a factor of enlightenment, like factors of an army, factors of a chariot, and so on. Therefore the commentary teachers said: "Or factors of the person who awakens are factors of enlightenment."

Furthermore: "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment; they awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment" - by this method of the Paṭisambhidā too, the meaning of factor of enlightenment should be understood. A praised and beautiful factor of enlightenment is an enlightenment factor; mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness; that is the enlightenment factor of mindfulness.

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

Therein, it should be understood that four qualities lead to the arising of the enlightenment factor of mindfulness: mindfulness and full awareness, avoidance of persons who are unmindful, association with persons who have established mindfulness, and inclination towards that. For through mindfulness and full awareness in the seven occasions of going forward and so on, through avoidance of unmindful persons who are like crows left at food, through association with persons of established mindfulness like the Elder Tissadatta and the Elder Abhaya and so on, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, the enlightenment factor of mindfulness arises. Therefore a beginner, a son of good family, having aroused the enlightenment factor of mindfulness by these four causes, having made that itself the charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of mindfulness up to the path of arahantship; when the fruition is attained, it is called developed.

Seven qualities lead to the arising of the enlightenment factor of investigation of phenomena: being given to questioning, making clear the basis, balancing the faculties, avoidance of persons lacking wisdom, association with wise persons,

reviewing the range of profound knowledge, and inclination towards that. Therein, "being given to questioning" means the abundance of questioning based on meaning regarding the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, path factors, meditative absorptions, serenity, and insight.

"Making clear the basis" means making the internal and external bases clear. For when his hair, nails, and body hair are long, or when the body is afflicted with arisen humours and smeared with sweat and dirt, then the internal basis is unclear, impure. But when the robe is worn out, soiled, or foul-smelling, or the lodging is dirty, then the external basis is unclear, impure. Therefore, the internal basis should be made clear by cutting the hair and so on, by making the body light through upward purging, downward purging, and so on, and by anointing and bathing. The external basis should be made clear by needlework, washing, dyeing, mending, and so on. For when this internal and external basis is unclear, among the consciousness and mental factors that have arisen, knowledge too is unclear, impure - like the light of a lamp flame arisen in dependence on impure lamp-wick, oil, and so on. But when the internal and external basis is clear, among the consciousness and mental factors that have arisen, knowledge too is clear - like the light of a lamp flame arisen in dependence on pure lamp-wick, oil, and so on. Therefore it was said - "Making clear the basis leads to the arising of the enlightenment factor of investigation of phenomena."

The balancing of the spiritual faculties means making the faculties beginning with faith equal in state. If his faith faculty is powerful and the others are weak, then the energy faculty is unable to perform the function of exertion, the mindfulness faculty the function of establishing, the concentration faculty the function of non-distraction, and the wisdom faculty the function of seeing. Therefore that should be reduced either by reviewing the intrinsic nature of phenomena, or by inattention to that by which, when attending, it became powerful. And the story of the Elder Vakkali is an example here. But if the energy faculty is powerful, then the faith faculty is unable to perform the function of decision, nor the others their respective functions. Therefore that should be reduced by the development of tranquillity and so on. There too the story of the Elder Soṇa should be shown. Thus in the remaining ones too, when one is in a powerful state, the inability of the others in their own functions should be understood.

But here, in particular, they praise the equality of faith and wisdom, and of concentration and energy. For one strong in faith but weak in wisdom is blindly confident; he has confidence in what has no grounds. One strong in wisdom but weak in faith inclines to the side of deceitfulness; like a disease caused by medicine, he is incurable. Having overstepped by thinking "Wholesome arises by the mere arising of consciousness," not performing giving and so on, he arises in hell. Through the equality of both, he has confidence only in what has grounds. But one with powerful concentration and weak energy - because concentration is on the side of idleness, idleness overcomes him. One with powerful energy and weak concentration - because energy is on the side of restlessness, restlessness overcomes him. But concentration joined with energy is unable to fall into idleness, and energy joined with concentration is unable to fall into restlessness. Therefore those two should be made equal. For through the equality of both, absorption occurs.

Furthermore, for one whose work is concentration, even powerful faith is fitting. Thus believing and resolving, he will attain absorption. But regarding concentration and wisdom, for one whose work is concentration, powerful unified focus is fitting. For thus he attains absorption. For one whose work is insight, powerful wisdom is fitting. For thus he attains the penetration of characteristics. But even through the equality of both, absorption occurs indeed. But mindfulness is fitting as powerful everywhere. For mindfulness protects the mind from falling into restlessness through the influence of faith, energy, and wisdom, which are on the side of restlessness, and from falling into idleness through concentration, which is on the side of idleness. Therefore it should be desired everywhere, like the seasoning with salt in all curries, and like a minister in charge of all affairs in all the king's duties. Therefore he said - "Mindfulness has been declared by the Blessed One as needed everywhere. Why? For the mind has mindfulness as its refuge, and mindfulness has the manifestation of safeguarding, and without mindfulness there is no exerting and restraining of the mind."

Avoidance of unwise persons means keeping far away from foolish persons whose wisdom has not plunged into the distinctions of aggregates and so on. Association with wise persons means association with persons endowed with the wisdom of rise and fall that comprehends the characteristics of the fifty phenomena of calmness. Reviewing of the conduct of profound knowledge means reviewing the varieties of profound wisdom that operates regarding the profound aggregates and so on. Inclination towards that means the state of mind slanting, sloping, and inclining towards arousing the enlightenment factor of investigation of phenomena while standing, sitting, and so on. Therefore a beginner, a son of good family, having produced the enlightenment factor of investigation of phenomena by these seven causes, having made that itself the charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of investigation of phenomena up to the path of arahantship; when the fruition is attained, it is called developed.

Eleven mental states lead to the arising of the enlightenment factor of energy - reviewing the danger of the realms of misery, seeing the benefits, reviewing the path of progress, honouring the almsfood, reviewing the greatness of the inheritance, reviewing the greatness of the Teacher, reviewing the greatness of birth, reviewing the greatness of fellow practitioners of the holy life, avoidance of lazy persons, association with persons of strenuous energy, and inclination towards that.

Therein, "In the hells, even at the time of experiencing great suffering beginning with the fivefold bondage and bodily punishment, even at the time of being caught in the animal realm by nets, fish-traps, and so on, even at the time of drawing carts and so on while being pierced by the blows of goads, thorns, and so on, even at the time of being afflicted by hunger and thirst in the sphere of ghosts for many thousands of years, even for one interval between Buddhas, even at the time of experiencing suffering from wind, heat, and so on among the Kālakañjika titans with an individual existence of merely bones and skin measuring sixty or eighty hands in height - it is not possible to produce the enlightenment factor of energy. This indeed, monk, is the time for you" - thus the enlightenment factor of energy arises even for one who reviews the danger of the realms of misery.

"It is not possible for a lazy person to obtain the nine supramundane states; it is possible only for one putting forth strenuous energy - this is the benefit of energy" - thus it arises even for one who sees the benefits. "The path traversed by all Buddhas, Individually Enlightened Ones, and great disciples must be walked, and that cannot be walked by a lazy person" - thus it arises even for one who reviews the path of progress.

"Those who attend upon you with almsfood and so on - these people are neither your relatives, nor slaves and labourers, nor do they give you superior almsfood and so on thinking 'We shall live in dependence on him.' Rather, they give expecting great fruit from their offerings. The requisites were not permitted to you by the Teacher seeing thus: 'This one, having consumed these requisites, will dwell mostly devoted to bodily strength and comfort.' Rather, 'This one, consuming these, having practised the ascetic duty, will be freed from the suffering of the round of rebirths' - thus those requisites were permitted. Now you, dwelling lazily, will not honour that almsfood. For honouring the almsfood is only for one putting forth strenuous energy" - thus it arises even for one who reviews the honouring of almsfood, as in the case of the Elder Mahāmitta and the Elder Piṇḍapātiya Tissa.

The Elder Mahāmitta, it is said, dwelt in a place called the Farmer's Rock Cell. And in his village as food resort, a certain great female lay follower, having made the Elder her son, looked after him. She, one day, going to the forest, said to her daughter - "Dear daughter, in such and such a place there is old rice, in such and such a place milk, in such and such a place ghee, in such and such a place molasses. When your brother Ayyamitta comes, cook a meal and give it together with milk, ghee, and molasses, and having given it, you too should eat. But I yesterday ate the leftover cooked food with rice gruel." "What will you eat during the day, mother?" "Having put in vegetable leaves, cook sour gruel with broken rice and set it aside, mother."

The Elder, having put on his robe, just as he was taking out his bowl, having heard that conversation, admonished himself - "The great female lay follower, it is said, ate the leftover food with rice gruel, and during the day too she will eat sour gruel of broken rice and leaves. But for your sake she points out old rice and so on. In dependence on you, she expects neither a field, nor a site, nor food, nor cloth; rather, she gives aspiring for the three kinds of success. Will you be able to give her those successes, or will you not be able? This almsfood cannot be taken by you who have lust, hate, and delusion." Having put the bowl into the bag, having unfastened the knot, having turned back, having gone to the very Farmer's Rock Cell, having placed the bowl under the bed and the robe on the bamboo pole for robes, having resolved upon energy thinking "Without attaining arahantship I shall not come out," he sat down. Having been a monk who dwelt diligently for a long time, having developed insight, having attained arahantship before the meal itself, like a lotus opening, the great one who had eliminated the mental corruptions came out making a smile. The deity dwelling in the tree at the entrance of the rock cell -

"Homage to you, thoroughbred among men, homage to you, highest of men; Whose mental corruptions are eliminated, you are worthy of offerings, dear sir."

Having uttered this inspired utterance, said: "Venerable sir, having given almsfood to Worthy Ones such as you who have entered for almsfood, elderly women will be freed from suffering." The Elder, having risen, having opened the door, looking at the time, having known "It is still early morning," taking his bowl and robe, entered the village.

The girl too, having prepared the meal, sat looking at the door thinking "Now my brother will come, now my brother will come." She, when the Elder had arrived at the house door, having taken the bowl, having filled it with milk almsfood mixed with ghee and molasses, placed it in his hands. The Elder, having given thanksgiving saying "May there be happiness," departed. She too stood looking at him. For the Elder's complexion was then exceedingly pure, his faculties were very clear, and his face shone exceedingly, like a palm fruit released from its stalk.

The great female lay follower, having come from the forest, asked: "Well, dear daughter, has your brother come?" She reported all that incident. The female lay follower, having known "Today the task of my son's going forth has reached its summit," said: "Your brother, dear daughter, delights in the Buddha's Dispensation; he is not discontented."

But the story of the Elder Piṇḍapātika Tissa should be understood thus -In Mahāgāma, it is said, a certain poor man earned his living by the sale of wood. He, having obtained his name by that very reason, became known as Dārubhaṇḍaka Mahātissa. He one day said to his wife - "What is this life of ours? The Teacher has stated the great fruitfulness of a poor person's giving. Yet we are not able to give regularly. Having given just a fortnightly meal, let us also give the ticket meal that has arisen again." She, having accepted saying "Good, my lord," on the following day gave a fortnightly meal according to what was available. And it was a time free from danger with regard to requisites for the community of monks. The young novices, having eaten sumptuous food, saying "This is coarse food," having merely taken their fortnightly meal, threw it away right before their eyes and went.

That woman, having seen that, told her husband "They are throwing away what was given by me," but she was not remorseful. Her husband said - "We, due to our state of poverty, were not able to have the noble ones consume comfortably. What indeed can we do to win the hearts of the noble ones?" Then his wife said - "What are you saying, husband? Is there no such thing as a poor person with children? This is your daughter; having placed her in a certain family, having taken twelve coins, bring one milk cow. We shall give a milk ticket meal to the noble ones; thus we shall be able to win their hearts." He, having accepted saying "Very well," did accordingly. By their merit, that cow gives three measures of milk in the evening and three measures of milk in the morning. Having made curds from what was obtained in the evening, on the following day, having made ghee from the butter obtained from that, they give a milk ticket meal with a pouring of ghee. Thenceforth, only those possessing merit obtain the ticket meal at his house.

One day he said to his wife - "We are freed from the embarrassment of our daughter's situation, and the food in our house has become worthy of use by the noble ones. Until I come back, do not be negligent in this wholesome practice. I, having done something or other, shall free our daughter." He, having gone to a certain region, having done work at a sugar-cane mill, having obtained twelve coins in

six months, thinking "This much is enough for the purpose of freeing my daughter," having tied those coins in the edge of his cloth, set out on the road thinking "I shall go home."

At that time, the Elder Piṇḍapāṭiyatissa, a resident of the Ambariya Great Monastery, thinking "Having gone to the Tissa Great Monastery, I shall pay homage to the shrine," going from his own dwelling place to Mahāgāma, proceeded along that very road. That lay follower, having seen the elder from afar, thinking "Rather than going alone, I shall go listening to a talk on the Teaching together with this noble one. For those who are moral are rare at all times," having reached the elder with speed, having paid respect, while going together, when the time was approaching, he thought - "I have no food in a container in my hand, and the time for almsfood has arrived for the noble one, and this travel money is in my hand; when we reach a village entrance, I shall give almsfood to the noble one."

Just as this thought had merely arisen in his mind, a certain person, having taken food in a container, arrived at that place. The lay follower, having seen him, having said "Venerable sir, wait a little," having approached him, said - "I give you a coin, my good man; give me that food in the container." He thought - "This food at this time is not worth even a small coin, yet this one gives me a coin at once; there must be a reason for this" - having thought thus, he said "I will not give it for a coin." "That being so, take two, take three" - in this manner, he became willing to give all those coins. The other, with the perception "He must have still more," said just "I will not give it." Then he said to him - "If I had still more, my dear, I would give those too. But I am not taking it for my own sake; at this tree-root of mine, one noble one has been made to sit down; there will be merit for you too; give me the food." "If so, my dear, take it; bring your coins" - having taken the coins, he gave the food in the container. The lay follower, having taken the food, having washed his hands, having approached the elder, said "Bring out your bowl, venerable sir." The elder, having brought out his bowl, when half the food had been given, covered the bowl. The lay follower said - "This, venerable sir, is a portion for one person only; it is not possible for me to eat from this. This was sought and obtained for your sake only; accept it out of compassion for me." The elder, thinking "There is a reason for this," having taken it, consumed it all. The lay follower, having filtered drinking water with a filter waterpot, gave it. Then, when the meal duty was finished, both of them set out on the road with the elder.

The elder asked the lay follower - "For what reason do you not eat?" He told everything about the arrangement of his going and coming. The elder, having heard that, being struck with religious emotion, thought - "A difficult thing has been done by the lay follower. But having consumed such almsfood, I should be grateful to him. Having obtained a suitable lodging, right there, even while skin, flesh, and blood are drying up, without attaining arahantship while seated cross-legged, I shall not rise." He, having gone to the Tissa Great Monastery, having performed the duties of a visitor, having entered the lodging allotted to him, having spread out the bed-sheet, seated there, he took up his own original meditation subject. He was unable to produce even so much as a light on that night. From the following day onwards, having cut off the impediment of the alms round, he practised insight on that very same meditation subject in forward and reverse order. Practising insight by this

method, at the seventh dawn, together with the analytical knowledges, having attained arahantship, he thought - "My body is exceedingly weary. Will my life continue for long or will it not continue?" Then, having seen its state of non-continuation, having set in order the lodging, having taken his bowl and robes, having gone to the middle of the monastery, having had the drum beaten, he assembled the community of monks.

The senior monk of the Community asked "By which monk was the Community assembled?" "By me, venerable sir." "For what purpose, good person?" "Venerable sir, there is no other business. But those who have uncertainty about the path or the fruition, let them ask me." "Good person, monks such as these do not speak of a virtue that is non-existent. We have no uncertainty here. But what was the cause of your religious emotion, and having made what the condition, did you produce arahantship?" "Venerable sir, in this great village, on Creeper Street, a lay follower named Dārubhaṇḍaka Mahātissa, having placed his own daughter outside, having taken twelve coins, having obtained one milk-cow with those, established a milk-rice ticket-meal for the Community. He, thinking 'I shall free my daughter,' having worked for wages at a machine-hall for six months, having obtained twelve coins, thinking 'I shall free my daughter,' while going to his own house, having seen me on the road, at the time for the alms round, having given all those coins, having obtained a packet of food, gave everything to me. I, having consumed that almsfood, having come here, having obtained a suitable lodging, thinking 'I shall perform the act of honouring the almsfood,' produced a distinction, venerable sir." All four assemblies who had arrived at that place gave applause to the elder. He was indeed unable to remain in his own natural state. The elder, having sat down in the midst of the Community, while speaking, even while speaking, having determined "Let my catafalque move only when touched by the hand of Dārubhaṇḍaka Mahātissa," attained final Nibbāna through the Nibbāna element without residue of clinging.

The great king Kākavaṇṇatissa, having heard "One elder, it is said, has attained final Nibbāna," having gone to the monastery, having made honour and respect, having prepared a catafalque, having placed the elder thereon, while lifting it up thinking "Now we shall go to the place of the funeral pyre," was unable to move it. The king asked the community of monks - "Was anything spoken by the elder, venerable sir?" The monks told the arrangement spoken by the elder. The king, having had that lay follower summoned, asked "Was a packet of food given by you to some monk who was travelling on the road, at the summit of the seventh day from now?" "Yes, Sire." "By what procedure was it given?" He reported that entire reason. Then the king sent him to the place of the elder's catafalque - "Go, recognise that elder, whether it is he or another." He, having gone, having lifted up the curtain, having seen the elder's face, having recognised him, holding his heart with both hands, having gone to the king's presence, said "Sire, he is my noble master." Then the king had a great decoration given to him. Having adorned him and when he had come, he said "Go, brother Mahātissa of mine, having said 'noble master,' lift up the catafalque." The lay follower, having gone saying "Very well, Sire," having paid homage at the elder's feet, having lifted up with both hands, placed it on his own head. At that very moment the catafalque, having flown up into the sky, came to rest on the top of the funeral pyre. At that time, from all four corners of the funeral pyre, flames of fire arose of their own accord.

Great indeed is this inheritance from the Teacher, that is to say, the seven noble treasures; that cannot be taken by a lazy person. For just as parents make a son who has gone wrong an outsider, saying 'This one is not our son,' and he, upon their passing, does not receive the inheritance, so too a lazy person does not receive this inheritance of noble treasures, only one who has put forth strenuous energy receives it - thus it arises also for one who reviews the greatness of the inheritance.

Great indeed is your Teacher. For at the time of your Teacher's taking conception in the mother's womb, at the Great Renunciation, at the highest enlightenment, at the turning of the wheel of the Teaching, the Twin Miracle, the descent from the heavens, the relinquishing of the life-activities, and at the time of final Nibbāna, the ten-thousandfold world system trembled. Is it proper for you, having gone forth in the Dispensation of such a Teacher, to be lazy? - thus it arises also for one who reviews the greatness of the Teacher.

By birth too, you are now not of inferior birth; you were born in the royal lineage of the Okkāka kings, which has come down through the unbroken succession of Mahāsammata, and you are the grandson of King Suddhodana and Queen Mahāmāyā, the younger brother of Rāhulabhadda. For you, being such a son of the Conqueror, it is not proper to dwell in laziness - thus it arises also for one who reviews the greatness of birth.

Sāriputta and Moggallāna and the eighty great disciples penetrated the supramundane states through energy alone. Do you follow the path of these fellows in the holy life, or do you not? - thus it arises also for one who reviews the greatness of the fellows in the holy life.

It arises also for one who avoids lazy persons who have abandoned bodily and mental energy, like a boa constrictor standing still after filling its belly, and also for one who associates with persons who have put forth strenuous energy and are resolute, and also for one whose mind inclines, slopes, and tends towards the arousing of energy while standing, sitting, and so on. Therefore a beginner, a son of good family, having produced the enlightenment factor of energy by these eleven causes, having made that itself his charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of energy up to the path of arahantship; when the fruition is attained, it is called developed.

Eleven mental states lead to the arising of the enlightenment factor of rapture - recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities, recollection of peace, avoidance of coarse persons, association with smooth persons, reviewing of inspiring discourses, and inclination towards that.

For indeed, for one recollecting the virtues of the Buddha, the enlightenment factor of rapture arises, pervading the entire body up to access concentration; also for one recollecting the virtues of the Teaching and the Community; also for one reviewing the fourfold purification morality that has been guarded unbroken for a long time; also for a householder reviewing the ten precepts or the five precepts; also for one who, in times of famine and danger and so on, having given sumptuous food to fellows in the holy life, reviews generosity thinking "Thus indeed we gave"; also for a householder reviewing gifts given to the virtuous at such a time; also for one

reviewing the existence in oneself of such virtues as those endowed with which they have attained divinity; also for one reviewing that mental defilements suppressed by meditative attainment do not arise for even sixty or seventy years; also for one who avoids coarse persons who, through disrespectful conduct at the seeing of shrines, the seeing of the Bodhi tree, and the seeing of elders, have indicated their coarseness, who are like dust on a donkey's back due to the absence of the affection of confidence towards the Buddha and so on; also for one who associates with smooth persons who have abundant confidence in the Buddha and so on and are of tender mind; also for one who reviews inspiring discourses that illuminate the virtues of the Triple Gem; also for one whose mind inclines, slopes, and tends towards the arousing of rapture while standing, sitting, and so on, it arises. Therefore a beginner, a son of good family, having produced the enlightenment factor of rapture by these eleven causes, having made that itself his charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of rapture up to the path of arahantship; when the fruition is attained, it is called developed.

Seven mental states lead to the arising of the enlightenment factor of tranquillity - use of superior food, use of comfortable climate, use of comfortable postures, balanced practice, avoidance of persons with agitated bodies, association with persons with tranquil bodies, and inclination towards that.

For indeed, tranquillity arises for one eating superior, smooth, suitable food, and also for one resorting to a suitable climate among cold and hot seasons, and a suitable posture among the postures of standing and so on. But whoever is of the nature of a great man, able to endure all climates and postures, this was not said with reference to him. For whoever has suitability and unsuitability, it arises for him when, having avoided unsuitable climates and postures, he resorts to suitable ones. Balanced practice is called the reviewing of the ownership of actions of both oneself and another. Through this balanced practice it arises. Whoever goes about harassing others with clods of earth, sticks, and so on - it arises also for one who avoids such a person with an agitated body, also for one who associates with a person with restrained feet and hands and a tranquil body, and also for one whose mind inclines, slopes, and tends towards the arousing of tranquillity while standing, sitting, and so on. Therefore a beginner, a son of good family, having produced the enlightenment factor of tranquillity by these seven causes, having made that itself his charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of tranquillity up to the path of arahantship; when the fruition is attained, it is called developed.

Eleven mental states lead to the arising of the enlightenment factor of concentration - making the basis clear, establishing the balance of the faculties, skilfulness in the sign, exerting the mind at the right time, restraining the mind at the right time, gladdening at the right time, looking on with equanimity at the right time, avoidance of unconcentrated persons, association with concentrated persons, reviewing of meditative absorptions and deliverances, and inclination towards that. Therein, making the basis clear and establishing the balance of the faculties should be understood according to the method already stated.

Skilfulness in the sign means skilfulness in apprehending the kasiṇa sign. Exerting the mind at the right time means: at whatever time the mind is sluggish due to excessively slack energy and so on, at that time the exerting of it by arousing the enlightenment factors of investigation of phenomena, energy, and rapture.

Restraining the mind at the right time means: at whatever time the mind is agitated due to excessively aroused energy and so on, at that time the restraining of it by arousing the enlightenment factors of tranquillity, concentration, and equanimity.

Gladdening at the right time means: at whatever time the mind is without relish due to sluggishness in the application of wisdom or due to non-attainment of the happiness of peace, at that time one stirs a sense of urgency by reviewing the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present. And by recollecting the virtues of the Triple Gem one generates confidence. This is called "gladdening at the right time."

Looking on with equanimity at the right time means at whatever time, based on right practice, the mind is not sluggish, not agitated, not dull, proceeding evenly upon the object, entered upon the path of serenity, then one does not commit to the tasks of exerting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. This is called "looking on with equanimity at the right time." Avoidance of unconcentrated persons means keeping far away from persons of distracted mind who have not attained either access or absorption. Association with concentrated persons means the association with, companionship with, and attending upon those whose minds are concentrated through either access or absorption. Inclination towards that means the state of mind slanting towards, sloping towards, and inclining towards the sole purpose of producing concentration while standing, sitting, and so on. For indeed, for one who practises thus, this arises. Therefore a beginner, a son of good family, having produced the enlightenment factor of concentration by these eleven causes, having made that itself his charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of concentration up to the path of arahantship; when the fruition is attained, it is called developed.

Five qualities lead to the arising of the enlightenment factor of equanimity - impartiality towards beings, impartiality towards activities, avoidance of persons who cherish beings and activities, association with persons who are impartial towards beings and activities, and inclination towards that. Therein, one produces impartiality towards beings in two ways: by reviewing the ownership of action thus - "You have come by your own action and will go by your own action alone; this one too has come by his own action and will go by his own action alone; whom do you cherish?" - and by reviewing the absence of a being thus - "In the ultimate sense, there is no being at all; so whom do you cherish?" One produces impartiality towards activities in just two ways - by reviewing the ownerless nature thus - "This robe, having gradually undergone change of colour and reached a worn-out state, having become a foot-wiping rag, will have to be discarded with the tip of a stick; but if it had an owner, he would not allow it to perish thus" - and by reviewing the temporary nature thus - "This is not lasting, it is temporary." And just as with the robe, so the explanation should be

made with regard to the bowl and so on too.

As for "avoidance of persons who cherish beings and activities" - here, whatever person, whether a householder who cherishes his own sons, daughters, and so on, or one gone forth who cherishes his own pupils, those sharing the same preceptor, and so on, who with his own hand performs their hair-cutting, needle-work, robe-washing, dyeing, bowl-firing, and so on, and not seeing them even for a moment, looks here and there like a bewildered deer, saying "Where is such and such a novice? Where is such and such a youngster?" - and even when asked by another for the purpose of hair-cutting and so on, "Send such and such a one for a moment," does not give him, saying "We too do not have him do our own work; you, having taken him, will only tire him out" - this one is called one who cherishes beings. But whoever cherishes robes, bowls, beakers, walking sticks, and so on, does not allow another even to touch them with his hand, and when asked for something temporary, says "Even we, treasuring this, do not use it; what shall we give to you?" - this one is called one who cherishes activities.

But whoever is neutral and indifferent regarding both those two objects, this one is called one who is impartial towards beings and activities. Thus this enlightenment factor of equanimity arises for one who keeps far away from such a person who cherishes beings and activities, and also for one who associates with a person who is impartial towards beings and activities, and also for one whose mind slants towards, slopes towards, and inclines towards the purpose of producing it while standing, sitting, and so on. Therefore a beginner, a son of good family, having produced the enlightenment factor of equanimity by these five causes, having made that itself his charge, having established adherence, gradually attains arahantship. He is said to develop the enlightenment factor of equanimity up to the path of arahantship; when the fruition is attained, it is called developed. Thus these seven factors of enlightenment too are spoken of as a mixture of mundane and supramundane only.

419. "He develops right view" means he increases and cultivates right view, which is the foundation of the eightfold path. The same method applies to the remaining terms as well. Here, however, right view has the characteristic of right seeing. Right thought has the characteristic of right application. Right speech has the characteristic of right encompassing. Right action has the characteristic of right origination. Right livelihood has the characteristic of right purification. Right effort has the characteristic of right exertion. Right mindfulness has the characteristic of right establishing. Right concentration has the characteristic of right composing.

Among these, each one has three functions. As follows: right view, to begin with, abandons wrong view together with other defilements opposed to itself, makes cessation its object, and sees the associated mental states through non-delusion by means of dispelling the delusion that conceals them. Right thought and the rest likewise abandon wrong thought and so on, and make cessation their object. But here, in particular, right thought rightly applies the co-arisen mental states, right speech rightly encompasses, right action rightly originates, right livelihood rightly purifies, right effort rightly exerts, right mindfulness rightly establishes, right concentration rightly strives.

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

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

But right thought is of great service to it, therefore it was stated immediately after that. Just as indeed a money-changer, having turned over and turned over with his hand, looking at a coin with his eye, knows "this one is counterfeit, this one is genuine," in the same way, one who practises meditation too, in the preliminary stage, having reflected and reflected with applied thought, looking with insight wisdom, knows "these phenomena are of the sensual-sphere, these phenomena are of the fine-material-sphere and so on." Or just as a carpenter, having planed with an adze a great tree that has been held at the end and turned over and turned over by a man, brings it to the work, in the same way, one who practises meditation, having defined by wisdom the phenomena that have been reflected upon and reflected upon with applied thought and given, by the method "these phenomena are of the sensual-sphere, these phenomena are of the fine-material-sphere" and so on, brings them to the work. Therefore it was said - "Right thought is of great service to it, therefore it was stated immediately after that."

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

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

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

For one of pure livelihood, it is not proper to dwell asleep and heedless, having

become satisfied to that extent thinking "my livelihood is pure." Rather, in order to show that "this energy should be aroused in all postures," right effort was stated immediately after that.

Then, for the purpose of showing that "even by one of aroused energy, mindfulness should be made well established in the four objects beginning with the body," right mindfulness was taught immediately after that.

But because mindfulness thus well established, having examined the courses of mental states that are helpful and unhelpful to concentration, is able to concentrate the mind on a single object, therefore it should be understood that right concentration was taught immediately after right mindfulness. Thus this eightfold path too is spoken of as a mixture of the mundane and supramundane.

427. In the terms beginning with "perceiving material forms internally," one is called a percipient of material forms internally by way of preliminary work on internal material form. For one doing the blue preliminary work internally does it on the head-hair, or on the bile, or on the pupil of the eye; one doing the yellow preliminary work does it on the fat, or on the skin, or on the palms of the hands and soles of the feet, or on the yellow place of the eyes; one doing the red preliminary work does it on the flesh, or on the blood, or on the tongue, or on the red place of the eyes; one doing the white preliminary work does it on the bone, or on the teeth, or on the nails, or on the white place of the eyes. But that is not deeply blue, deeply yellow, deeply red, or deeply white; it is simply impure.

"One sees forms externally" means for one whose preliminary work has thus arisen internally, but the sign is external. He, thus by way of the preliminary work internally and absorption externally, is said to be "perceiving material forms internally, one sees forms externally." "Limited" means not extended. "Beautiful or ugly" means they are either beautiful or ugly; it should be understood that this basis of overcoming is stated only by way of the limited. "Having overcome them" means just as a person with an effective digestion, having obtained a ladleful of food, gathering it together thinking "Is there anything here to eat?" makes it into just one mouthful, just so a person with superior knowledge, of clear knowledge, having overcome those forms thinking "Is there anything here to attain in this limited object? This is no burden for me," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption. "I know, I see" - by this, his reflective attention is stated. And that is of one who has emerged from the attainment, not within the attainment. "One has this perception" means one has this perception both by way of the perception of reflective attention and by way of the perception of meditative absorption. For the perception of overcoming exists for him even within the attainment, but the perception of reflective attention is only for one who has emerged from the attainment.

"Immeasurable" means of extended measure; the meaning is great. "Having overcome" - but here, just as a man who eats much, having obtained one serving of food, does not see it as great, thinking "Let there be more too, what will this do for me?" just so a person with superior knowledge, of clear knowledge, having overcome

them thinking "What is there here to attain? This is not immeasurable; there is no burden for me in producing unified focus of mind," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption.

"Not perceiving material forms internally" means devoid of the perception of preliminary work on internal material form, either through not obtaining it or through not desiring it.

"One sees forms externally" means for one whose preliminary work and sign have both arisen only externally, he, thus by way of the preliminary work externally and absorption externally, is said to be "not perceiving material forms internally, one alone sees forms externally." The remainder here is by the same method as stated in the fourth basis of overcoming. Now, among these four, the limited has come by way of the applied-thought temperament, the immeasurable by way of the delusion temperament, the beautiful by way of the hate temperament, and the ugly by way of the lust temperament. For these are suitable for those, and that suitability of theirs has been stated in detail in the Visuddhimagga in the description of temperaments.

In the fifth basis of overcoming and so on, "blue" is said by way of all-inclusive classification. "Of blue colour" is by way of colour. "Of blue appearance" is by way of appearance; it means that with undiscernible openings and unmixed colours, having become uniformly blue only, they are seen. "Of blue lustre" - this, however, is said by way of light; the meaning is having blue light, endowed with blue radiance. By this he shows their thorough purity. For these four bases of overcoming are stated by way of pure colour only. But here, the making of the kasiṇa, the preliminary work, and the procedure for absorption, beginning with "One who takes up the blue kasiṇa grasps the sign in blue, whether in a flower, or in a cloth, or in a colour element" - all this has been stated in detail in the Visuddhimagga itself. Now these eight meditative absorptions of the bases of overcoming are the round of rebirths, are the basis of the round of rebirths, are the basis of insight, are pleasant abidings in the present life, are the basis of direct knowledge, and are the basis of cessation; but they should be understood as mundane only, not supramundane.

435. "One who is material sees forms" - here, the fine-material meditative absorption produced internally by way of the blue kasiṇa and so on among the blue kasiṇa and so on based on head-hair and so on is materiality; one who has that is "material." "Sees forms externally" means one sees externally too the forms such as the blue kasiṇa and so on with the eye of meditative absorption. By this, the four fine-material-sphere meditative absorptions also of a person who has produced meditative absorption based on kasiṇas that are both internal and external are shown. "Not perceiving material forms internally" means internally not a percipient of material forms; the meaning is one who has not produced fine-material-sphere meditative absorption based on one's own head-hair and so on. By this, the fine-material-sphere meditative absorptions of a person who, having done the preliminary work externally, has produced meditative absorption only externally, are shown.

"One is intent only upon the beautiful" - by this, meditative absorptions based on well-purified colour kasiṇas such as blue and so on are shown. Therein, although within absorption there is no reflective attention as "beautiful," yet whoever dwells having made a pure, beautiful kasiṇa as the object, since he comes to the point

where it should be said "he is intent upon the beautiful," therefore the teaching was given thus. But in the Paṭisambhidāmagga, "How is 'one is intent only upon the beautiful' a deliverance? Here a monk dwells having pervaded one direction with a mind accompanied by friendliness, etc. Because of having developed friendliness, beings are not repulsive. With a mind accompanied by compassion, etc. With a mind accompanied by altruistic joy, etc. He dwells having pervaded one direction with a mind accompanied by equanimity, etc. Because of having developed equanimity, beings are not repulsive. Thus 'one is intent only upon the beautiful' is a deliverance" - thus it was said. Regarding what should be said concerning "with the complete transcendence of perceptions of form" and so on, all that has been stated in the Visuddhimagga itself.

443. "One develops the earth kasiṇa" - here, however, "kasiṇa" is in the meaning of entirety; earth itself as kasiṇa is the earth kasiṇa. This is a designation for the preliminary-work earth, for the learning sign, for the counterpart sign, and also for the meditative absorption arisen having made that sign as object. But here meditative absorption with the earth kasiṇa as object is intended. For this one develops that. In the water kasiṇa and so on too, the same method applies.

Now these kasiṇas are to be developed by one who, having purified his moralities and being established in pure morality, having cut off whatever impediment there is among the ten impediments, having approached a good friend who gives the meditation subject, having taken by way of what is agreeable to one's own conduct - whatever is suitable for whomever, that by him - having abandoned a dwelling unsuitable for kasiṇa meditation, dwelling in a suitable one, having cut off minor impediments, and without neglecting the entire method of meditation. This is the summary here; the detail, however, has been stated in the Visuddhimagga. For only the consciousness kasiṇa has not come there; that, in meaning, is the consciousness occurring in the space kasiṇa. And that was stated by way of object, not by way of attainment. For having made "consciousness is infinite" as object, this one developing the attainment of the plane of infinite consciousness is said to develop the consciousness kasiṇa. These ten kasiṇas are the round of rebirths, are the basis of the round of rebirths, are the basis of insight, are for the purpose of pleasant abiding in the present life, are the basis of direct knowledge, and are the basis of cessation; but they are mundane only, not supramundane.

453. "He develops the perception of foulness" means the perception of foulness is called the perception accompanied by the first meditative absorption arisen in the ten objects beginning with the bloated; he develops, increases, and cultivates that; he produces the unarisen and guards the arisen - this is the meaning. But the entire method of development of the ten foulnesses has been expanded upon in the Visuddhimagga. "He develops the perception of death" means having made the threefold death - conventional death, momentary death, and eradication death - as object, he develops the perception that arises, produces the unarisen, and guards the arisen - this is the meaning. Or the recollection of death itself with the characteristic stated below is here called the perception of death; he develops, produces, and cultivates that - this is the meaning. But the method of development of that has been expanded upon in the Visuddhimagga. "He develops the perception of repulsiveness in food" means regarding edible food classified as that which is eaten, drunk, and so

on, he develops the perception that arises for one who reviews the nine repulsivenesses beginning with the repulsiveness of going; he produces and cultivates it - this is the meaning. The method of development of that too has been expanded upon in the Visuddhimagga. "He develops the perception of non-delight in the entire world" means he develops the perception of non-delight, the perception of dissatisfaction, in the entire world of three elements - this is the meaning. "He develops the perception of impermanence" means he develops the perception that arises as "impermanent" regarding the five aggregates, which comprehends the rise, fall, and alteration of the five aggregates of clinging. "He develops the perception of suffering in the impermanent" means he develops the perception that arises as "suffering" regarding the impermanent fivefold group of aggregates, which comprehends the characteristic of suffering reckoned as oppression. "He develops the perception of non-self in suffering" means he develops the perception that arises as "non-self" regarding the fivefold group of aggregates that is suffering in the sense of oppression, which comprehends the characteristic of non-self reckoned as the mode of being uncontrollable. "He develops the perception of abandoning" means having made the fivefold abandoning as object, he develops the perception that arises. "He develops the perception of dispassion" means having made the fivefold dispassion itself as object, he develops the perception that arises. "He develops the perception of cessation" means having made the cessation of activities as object, he develops the perception that arises. Some also say the perception that arises having made Nibbāna as object. And here, by these three perceptions - the perception of non-delight in the entire world, the perception of impermanence, and the perception of suffering in the impermanent - strong insight is spoken of. Again, by the ten perceptions beginning with "he develops the perception of impermanence," only the undertaking of insight is spoken of.

473. "Recollection of Buddha's qualities" and so on are of already stated meaning.

483. "Accompanied by the first meditative absorption" means gone together with the first meditative absorption, occurring; the meaning is associated with the first meditative absorption. "He develops the faith faculty" means having made it accompanied by the first meditative absorption, he develops, increases, and cultivates the faith faculty. This same method applies everywhere.

Explanation of another Chapter on the Finger-snap.



ABOUT THIS TRANSLATION

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