

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

2. Commentary on the Exposition of the Discourse on the Octet
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PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

2. Explanation of the Exposition of the Discourse on the Octet About the Cave

7. In the second - "A being" means stuck. "In the cave" means in the body. For the body is called "cave" because it is the dwelling place of fierce beasts such as lust and so on. "Covered over by many things" means covered over by the extensive collection of mental defilements such as lust and so on. By this, the internal bondage is stated. "Standing" means standing by way of lust and so on. "Sunk in delusion" - delusion is called the types of sensual pleasure. For here gods and humans become deluded, having been immersed in them; by this, the external bondage is stated. "Such a one is far from seclusion" means that such a man is far from, not near to, the threefold seclusion beginning with seclusion of the body. Why? "For sensual pleasures in the world are not easily abandoned" - because sensual pleasures in the world are not easily abandoned, therefore it is said.

"A being has indeed been said" means it has been spoken of by the method beginning with "a being, a man, a young man" and so on. "First the cave should be explained" means the cave should first be spoken of. In "body or" and so on, this is first the connection of terms - "body" or "cave" or etc. or "pot." Therein, "body" has already been stated below in the discussion on the establishments of mindfulness by the method beginning with "the body is the origin of contemptible things." It is a "cave" in the meaning of being the dwelling place of fierce beasts such as lust and so on; some say "in the meaning of concealing" also. As in such passages as "Far-wandering, travelling alone, bodiless, dwelling in the cave." It is a "physical form" in the meaning of being burnt by lust and so on, as in such passages as "They, having abandoned the human body." It is an "embodiment" in the meaning of causing heedlessness, as in such passages as "This putrid body breaks up, for life has death as its end." It is a "boat" in the meaning of travelling about in the round of rebirths, as in such passages as "Bail out, monk, this boat, bailed out it will go lightly for you." It is a "chariot" in the meaning of the existence of postures, as in such passages as "The chariot has morality as its accessory, meditative absorption as its axle, energy as its wheels." It is a "banner" in the meaning of being exceedingly lofty, as in such passages as "A flag is the mark of a chariot."

It is an "ant-hill" through being the residence of families of worms, as in such passages as "'Ant-hill', monk, this is a designation for this body made of the four primary elements." For just as an external ant-hill is called an "ant-hill" for four reasons: "it discharges," "it is discharged," "it is raised up by what is discharged," and "it is bound together by discharged cohesion." For it discharges various kinds of creatures such as snakes, mongooses, rats, and house lizards - thus it is an "ant-hill." It is vomited up by termites - thus it is an "ant-hill." Having been discharged by termites, it is raised up to the measure of a hip or even to the measure of a person by

dust powder lifted with their beaks - thus it is an "ant-hill." Because of being bound by the spittle-cohesion discharged by termites, even when it rains for seven weeks it does not scatter; even in the dry season, having taken a fistful of dust from it, when that fistful is pressed, cohesion comes out - thus it is bound together by discharged cohesion, and so it is an "ant-hill." In the same way, this body too discharges various kinds of impure filth and stain by the method beginning with "from the eye, eye-filth" - thus it is an "ant-hill." Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions, through the exhaustion of attachment in this individual existence, have abandoned their individual existence and gone - thus it is vomited up by the noble ones, and so too it is an "ant-hill." And that by which this body is raised up by three hundred bones, bound together by sinews, plastered over with flesh, enveloped by moist hide, and coloured by skin, deceiving beings - all that is indeed renounced by the noble ones, thus it is raised up by what is renounced, and so too it is an "ant-hill." "Craving generates a person, his mind runs about" - thus, because of being generated by craving, this body, bound together by the cohesion of craving which is indeed renounced by the noble ones, is bound together by renounced cohesion - thus too it is an "ant-hill." And just as inside an ant-hill, various kinds of creatures are born right there, they defecate and urinate, the sick lie down, and the dead fall. Thus it is for them a birthing chamber, a toilet, a sick hall, and a cemetery. In the same way, even the body of wealthy warriors and others - without thinking "this is the guarded, protected, adorned, and beautified body of those of great power" - creatures dependent on the outer skin, creatures dependent on the hide, creatures dependent on the flesh, creatures dependent on the sinews, creatures dependent on the bones, creatures dependent on the bone marrow - thus by family reckoning, approximately eighty thousand families of worms are born right within the body itself, they defecate and urinate, afflicted by sickness they lie down, the dead and the not yet dead fall. Thus this too is for those creatures a birthing chamber, a toilet, a sick hall, and a cemetery, and so it has gone by the term "ant-hill."

It is a city in the sense of being a place where agreeable and disagreeable things befall, as in such passages as "the city of identity" and so on. It is a nest in the sense of being a nesting place, a dwelling place for diseases and so on, as in such passages as "a seat of disease, perishable" and so on. It is a hut in the sense of being a dwelling house for conception, as in such passages as "having entered this hut with five doors" and so on. It is a boil in the sense of being putrid, as in such passages as "disease, monks, boil, monks, dart, monks, this is a designation for the body" and so on. It is a pot in the sense of breaking, as in such passages as "having understood this body to be like a pot" and so on. "This is a designation for the body" means this is a designation, a description, for the collection of contemptible phenomena made of the four primary elements, of the aforesaid kind. "In the cave" means in the body. "Attached" means clinging. "Strongly attached" means diversely clinging by way of lust for beauty and so on. Clinging by way of lust for shape. Stuck by way of grasping right there as "beautiful" and "pleasant." Fastened by way of grasping as self. "Obstructed" means standing without releasing by way of lust for contact. "Wall peg" means a small post hammered into a wall. "Ivory peg" means likewise a curved hook resembling an elephant's tusk. "Attached" means stuck on a wall peg. "Strongly attached" means stuck on an ivory peg. "Clinging" means stuck on a bamboo pole for

robes. "Stuck" means stuck on a cord for robes. "Fastened" means stuck on the leg of a chair. "Obstructed" means stuck on the leg of a bed - it should be connected by such methods and so on.

"A designation for attachment" means a description of clinging with distinction.

"Covered" means concealed by mental defilements of the aforesaid kind. "Completely covered" means covered over and over by way of arising again and again.

"Obstructed" means shut out. "Hindered" means blocked. "Enveloped" means covered over by spreading upon. "Closed" means wrapped around like the mouth of a pot with a lid. "Concealed" means veiled. "Turned upside down" means placed face downward. Therein, "covered" is like something covered with grass, leaves, and so on.

"Completely covered" is like a dam obstructing a river. "Obstructed" is like an obstruction on a road for people's passage.

"Bound through the power of conceit" means having been bound to various objects through the power of various kinds of conceit and arrogance, he stands. "Adhered to through the power of views" means adhered to through the power of the sixty-two views, touched and seized. "Gone to distraction through the power of restlessness" means through the power of not remaining settled on the object, he has reached and attained mental distraction. "Not having reached a conclusion through the power of doubt" means through the power of sceptical doubt reckoned as uncertainty regarding the Triple Gem and so on, he has not reached a conclusion. "Become strong through the power of underlying tendencies" means through the power of underlying tendencies that are difficult to remove and unabandoned, having reached and attained a state of firmness, he stands.

"Involved with matter" means having approached matter by way of involvement through craving and views, having made it an object. "Consciousness, when remaining, remains" means consciousness having matter as its object, remaining in that object, remains. "With matter as its object, established upon matter" means having taken hold of matter itself as its object, having made matter itself its support. "Imbued with delight" means consciousness sprinkled with the water of craving accompanied by rapture. "Growth" means the state of growth. "Increase" means the state of increase upwards by way of impulsion. "Expansion" means expansion by way of that object.

"There is lust" and so on are names for greed itself. For it is called "lust" by way of dyeing, "delight" by way of rejoicing, and "craving" by way of thirsting.

"Consciousness is established there and has grown" means having impelled the action, it is both established and grown through the ability to drag in conception.

"Where" is a locative referring to the round of rebirths in the three planes. Or everywhere this locative refers to the preceding term. "There is growth of activities there" - this was said with reference to activities that are the cause of the future round of rebirths, for one standing in this resultant round of rebirths. "Where there is the production of rebirth in the future" means in whatever state there is the production of rebirth in the future. Therein, it should be known that the first discourse was said by way of attachment to objects such as matter and so on, the second discourse was said by way of delighting in that very object, the third was said by way of the station of consciousness, the fourth by way of the fourfold nutriment, by way of the station of wholesome and unwholesome consciousness.

"For the most part" means mostly. "Become deluded" means they fall into delusion. "Become completely deluded" means they become deluded with distinction. "Become thoroughly deluded" means they become deluded in every way. Or else, dependent on a visual object they become deluded, dependent on a sound object they become completely deluded, dependent on a sensed object they become thoroughly deluded. "Blinded by ignorance" means blinded by ignorance, by not knowing, in the eight instances. Or the reading is "gatā," the meaning being they have gone to a state of blindness. "Sunk" means entered into. "Plunged in" means entered into the lower part. "Immersed in" means having plunged in and covered over, entered in with distinction. "Submerged" means having become face downward, entered in. Or else, plunged in through the association of seeing. Immersed in through the association of hearing. Submerged through the association of speaking. Or plunged in through being deprived of the association of good persons. Or immersed in through being deprived of the practice of the Good Teaching. Or submerged through being deprived of the practice in conformity with the Teaching.

"Seclusion" means separation, or detachment is seclusion. "Three" is a delimitation by counting. "Seclusion of the body" means separation by body, moving apart without. In seclusion of the mind and so on too, the same method applies. "Here a monk" means in this Dispensation. A monk because of seeing danger in the round of rebirths. "Secluded" means empty, with little noise, with little disturbance - this is the meaning. For with reference to this very thing, in the Vibhaṅga, it was said: "Secluded" means even if a lodging is near, and it is not crowded by householders or those gone forth, therefore it is called "secluded." "One sleeps and also sits here" - thus "lodging" (senāsana); this is a designation for beds, chairs, and so on. Therefore he said -

"Lodging" means a bed is also a lodging, a chair too...a mattress too... a pillow too... a dwelling-place too... a lean-to too... a mansion too... a watchtower too... a pavilion too... a rock cell too... a cave too... a tree-root too... a bamboo thicket too... or wherever monks withdraw to, all this is a lodging.

Furthermore, a dwelling-place, a lean-to, a mansion, a long building, a cave - this is called dwelling-lodging. A bed, a chair, a mattress, a pillow - this is called bed-and-chair-lodging. A carpet, a piece of leather, a grass spread, a leaf spread - this is called spread-lodging. Or wherever monks withdraw to - this is called space-lodging. Thus lodging is fourfold. All that is included by the term "lodging."

But here, showing the suitable lodging for this monk who is like a bird, belonging to the four directions, he said "a forest, the root of a tree" and so on. Therein, "forest" means "having gone out beyond the gate, all this is forest" - this has come by way of the nuns. "A forest lodging is named as the last five hundred bow-lengths" - but this is suitable for this monk. Its characteristic has been stated in the Visuddhimagga in the description of the ascetic practices. "The root of a tree" means any secluded tree-root giving dense shade. "Mountain" means a rock. For there, having done the water-function at the natural rock-tanks, for one seated in the cool shade of a tree, with the various directions visible, being fanned by a cool breeze, the mind becomes fully focused. "Grotto" - "ka" is called water; split by that, a mountain region broken by water. Which they also call "river-basin" and also "river-glen." For there the sand is like a silver plate, at the top the forest thicket is like a canopy of jewels, and water

flows like a mass of gems. Having descended into such a grotto, having drunk water, having cooled the limbs, having heaped up sand, having spread out a rag-robe, for one seated practising the ascetic duty, the mind becomes fully focused. "Mountain cave" means between two mountains, or in just one, a great opening like a tunnel. The characteristic of a cemetery has been stated in the Visuddhimagga.

"Deep forest" means having gone beyond the village boundary, a place not frequented by people, where they neither plough nor sow. Therefore he said "deep forest is a designation for distant lodgings" and so on. "Open space" means uncovered. But if one wishes, one makes a robe-hut here and dwells. "Heap of straw" means a pile of straw. For from a great heap of straw, having dragged out straw, they make shelters resembling an overhanging rock cell; and also having placed straw on top of shrubs, bushes and so on, seated underneath, they practise the ascetic duty. With reference to all this, it was said "he dwells secluded in body" and so on. "Alone determines upon the walking path" means he sets it going - this is what has been said. "Moves" means he maintains the posture. "Conducts himself" means he gives rise to the conduct of the posture. "Maintains himself" means he preserves the posture. "Sustains himself" means he sustains himself. "Supports himself" means he supports himself.

"For one who has attained the first meditative absorption" means for one who possesses wholesome meditative absorption. "The mind is secluded from the mental hindrances" - although even by access concentration the mind is secluded from the mental hindrances, in order to show that within absorption it is well secluded indeed, it was said "for one who has attained the first meditative absorption, the mind is secluded from the mental hindrances." The same method applies for those who have attained the second, third, and fourth meditative absorptions with regard to applied thought, sustained thought, rapture, happiness, and suffering. "From perception of material form" means from the perception of the fifteen fine-material-sphere meditative absorptions by way of wholesome, resultant, and functional. "From perception of aversion" means and from the perception of sensory impingement reckoned as the two sets of fivefold sense consciousness, arisen through the impingement of the eye with visible form and so on, by way of wholesome and unwholesome resultant. "From perception of diversity" means and from the forty-four sensual-sphere perceptions occurring with regard to various objects, the mind is secluded, is empty.

"For one who has attained the plane of infinite space" - here, that which has no end is infinite; space is infinite - thus infinite space; infinite space itself is the infinity of space; that infinity of space is a plane for this meditative absorption together with its associated mental states in the meaning of determination, just as the plane of the gods is for the gods - thus the plane of infinite space; this is a designation for the meditative absorption having as its object the space revealed by the removal of the kasiṇa. For one who has attained that plane of infinite space, for one who has attained the wholesome or functional meditative absorption. "From perception of material form" means under the heading of perception, from the fine-material-sphere meditative absorption and also from its object. For the fine-material-sphere meditative absorption too is called "material" in such passages as "one who is material sees forms" and so on; its object too in such passages as "one sees forms

externally, beautiful and ugly" and so on. Therefore here, perception regarding material form is perception of material form - thus under the heading of perception, this is a designation for the fine-material-sphere meditative absorption. "There would be perception regarding material form" is perception of material form; it is said to mean "material form is its name." Thus it should be understood that this is also a designation for its object, which is distinguished as the earth kasiṇa and so on. From this perception of material form reckoned as meditative absorption of fifteen kinds by way of wholesome, resultant, and functional. And from this perception of material form reckoned as object of eight kinds by way of the earth kasiṇa and so on.

"From perception of aversion" means perception arisen through the impingement of the sense-bases such as the eye and so on and objects such as visible form and so on is perception of sensory impingement; this is a designation for perception of visible form and so on. As he said - "Therein, what is perception of sensory impingement? Perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object - these are called perceptions of sensory impingement." Those are five wholesome resultant and five unwholesome resultant - from this perception of sensory impingement.

"Perception of diversity" means by perception occurring in a diverse sensory field, or by diverse perception. As he said - "Therein, what is perception of diversity? For one not attained, whether possessing the mind-element or possessing the mind-consciousness element, perception, perceiving, the state of having perceived - these are called perceptions of diversity" - thus it was stated having been classified in the Vibhaṅga. Those are what is intended here. For one not attained, the perceptions included in the mind-element and mind-consciousness element occur in a diverse sensory field of various intrinsic natures, differentiated into material form, sound, and so on. Since these are eight sensual-sphere wholesome perceptions, twelve unwholesome perceptions, eleven sensual-sphere wholesome-resultant perceptions, two unwholesome-resultant perceptions, and eleven sensual-sphere functional perceptions - thus all forty-four perceptions are diverse, of various intrinsic natures, mutually dissimilar, therefore they are called "perceptions of diversity"; by that perception of diversity.

"The mind is secluded" means for one who has attained the plane of infinite space, the consciousness of the meditative absorption is secluded from the perceptions reckoned as perception of material form, perception of aversion, and perception of diversity - it is separated, it is withdrawn. "The plane of infinite consciousness" means this very consciousness is its plane in the meaning of foundation - thus the plane of infinite consciousness; this is a designation for the meditative absorption that has as its object the consciousness occurring in space. For one who has attained that meditative absorption, the mind is secluded from the perception of the plane of infinite space of the aforementioned kind.

"The plane of nothingness" - here, however, "there is nothing of it" means one who owns nothing; it is said to mean that not even so much as a fragment of it remains. The state of one who owns nothing is nothingness; this is a designation for the disappearance of the consciousness of the plane of infinite space. That nothingness is its plane in the meaning of foundation - thus the plane of nothingness; this is a designation for the meditative absorption that has as its object the disappearance of

the consciousness that occurred in space. For one who has attained that plane of nothingness, the mind is secluded from that perception of the plane of infinite consciousness.

"The plane of neither-perception-nor-non-perception" - here, however, by the nature of whichever perception it is called "the plane of neither-perception-nor-non-perception," in order to show first what that perception is for one who has thus practised, in the Vibhaṅga, having extracted "neither percipient-nor-non-percipient," that very same is stated: "One attends to the plane of nothingness as peaceful, one develops the attainment with a residue of activities; therefore one is called neither percipient-nor-non-percipient." Therein, "attends to it as peaceful" means one attends to it as "peaceful" by way of its having a peaceful object, thus: "Peaceful indeed is this attainment, in that it dwells having made even the state of non-existence its object." For one seated having entered that plane of neither-perception-nor-non-perception, the consciousness of the meditative absorption is empty of that perception of the plane of nothingness.

"Of a stream-enterer" means of one who has attained the fruition of stream-entry. "Of identity view" means of identity view with twenty bases. "Of sceptical doubt" means of uncertainty regarding the eight instances. "Of adherence to moral rules and austerities" means the view that arises by adhering thus: "By morality there is purification, by ascetic practice there is purification." "Of the underlying tendency to wrong view" means the underlying tendencies to wrong view that lie latent in the continuity in the sense of not being abandoned. Likewise the underlying tendency to sceptical doubt. "And from those co-existent with these" means and from those standing together with identity view and so on. Mental defilements that torment and oppress - from those mental defilements beginning with identity view, the mind is secluded, is empty. Here, "co-existent" is twofold co-existence: co-existence by abandoning and co-existence by conascence. For the mental defilements leading to the realms of misery, as long as they are not abandoned by the path of stream-entry, so long they stand together with wrong view and sceptical doubt in one person - thus they are co-existent by abandoning. For among the ten mental defilements, here only wrong view and sceptical doubt have come. Among the underlying tendencies, the underlying tendency to wrong view and the underlying tendency to sceptical doubt have come. But the remaining eight mental defilements leading to the realms of misery - greed, hate, delusion, conceit, sloth, restlessness, shamelessness, and moral fearlessness - having become co-existent by abandoning together with wrong view and sceptical doubt, are abandoned by the path of stream-entry together with the two underlying tendencies. Or among the one and a half thousand mental defilements headed by lust, hate, and delusion, when wrong view is being abandoned by the path of stream-entry, sceptical doubt is abandoned together with wrong view, and together with the underlying tendency to wrong view and the underlying tendency to sceptical doubt, all mental defilements leading to the realms of misery are abandoned by way of co-existence by abandoning. But the co-existent by conascence are the remaining mental defilements standing together with wrong view and together with sceptical doubt in each individual consciousness.

For by the path of stream-entry, five consciousnesses are abandoned - four accompanied by wrong view and one accompanied by sceptical doubt. Therein, when the two unprompted consciousnesses associated with wrong view are being abandoned, greed, delusion, restlessness, shamelessness, and moral fearlessness that are consascent with them - these mental defilements are abandoned by way of co-existent; when the two prompted consciousnesses associated with wrong view are being abandoned, greed, delusion, sloth, restlessness, shamelessness, and moral fearlessness that are consascent with them - these mental defilements are abandoned by way of co-existent; when the consciousness accompanied by sceptical doubt is being abandoned, delusion, restlessness, shamelessness, and moral fearlessness that are consascent with it - these mental defilements are abandoned by way of co-existent. "The mind is secluded from those twofold co-existent mental defilements" means the consciousness of the path becomes secluded; the consciousness of fruition is secluded, detached, withdrawn, and empty - this is the meaning.

"Gross mental fetters of sensual lust of a once-returner" means the mental fetters that have become gross, that are coarse by being conditions for transgression at the body door, reckoned as lust for sexual intercourse. For it fetters one in sensual existence - thus it is called "mental fetter." "Mental fetter of aversion" means the mental fetter of anger. For it strikes against the object - thus it is called "aversion." Those very same, in the sense of having become firmly established, underlie in the continuity - thus they are underlying tendencies. "Residual" means the subtle mental fetter of sensual lust, the mental fetter of aversion, the residual underlying tendency to sensual lust, and the underlying tendency to aversion - in the sense of not being abandoned, by way of lying latent in the continuity, they are the subtle underlying tendencies to sensual lust and aversion. "And from those co-existent with these" means the mind is secluded from and empty of the mental defilements that are twofold co-existent as stated in meaning.

"Of a Worthy One" means of one who has received the name "Worthy One" because of having destroyed the enemies that are mental defilements. "Lust for material form" means desire and lust in fine-material existence. "Lust for immaterial existence" means desire and lust in immaterial existence. "Conceit" means conceit itself that is to be destroyed by the path of arahantship. Likewise restlessness, ignorance, the underlying tendency to conceit, and so on are to be destroyed by the path of arahantship. Among these, conceit has the characteristic of elevation. Restlessness has the characteristic of non-appeasement. Ignorance has the characteristic of blindness. The underlying tendencies to lust for existence that operate by way of lust for fine-material existence and lust for immaterial existence. "And from those co-existent with these" means and from the mental defilements standing together with those. "And externally from all signs" means the consciousness of the path becomes secluded from, is without, and withdraws from all signs of activities that, with reference to the unwholesome aggregates in the internal continuity of consciousness, have come to be reckoned as "external," and that, having been released internally, operate externally; the consciousness of fruition is secluded, detached, and withdrawn.

Therein, the absence of underlying tendencies should be understood in two ways: by the order of mental defilements and by the order of paths. For by the order of mental defilements, there is the absence of the underlying tendency to sensual lust and the underlying tendency to aversion by the third path, of the underlying tendency to conceit by the fourth path, of the underlying tendency to wrong view and the underlying tendency to sceptical doubt by the first path, and of the underlying tendency to lust for existence and the underlying tendency to ignorance by the fourth path itself. By the order of paths, however, there is the absence of the underlying tendency to wrong view and the underlying tendency to sceptical doubt by the first path, the diminution of the underlying tendency to sensual lust and the underlying tendency to aversion by the second path, their complete absence by the third path, and the absence of the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance by the fourth path.

"Seclusion of the mind" means the state of being empty and void of mental defilements for exalted and supramundane consciousnesses - this is the meaning.

"Seclusion from clinging" means the state of being empty of the clings reckoned as mental defilements, aggregates, and volitional activities. In order to show clinging first, he said beginning with "clinging is called mental defilements and" etc. Lust and so on arise in whomever, they torment and oppress that one - thus they are mental defilements. And the five aggregates beginning with matter, which are the domain of clinging. And the meritorious, demeritorious, and imperturbable volitional activities arisen from clinging. "The Deathless" means there is no death reckoned as dying for this - thus it is the Deathless; because of being the antidote to the poison of mental defilements, it is also the Deathless as medicine. Craving sews together and weaves in the round of rebirths, modes of generation, destinations, rebirths, stations of consciousness, and abodes of beings - thus craving is called "weaving"; that does not exist therein - thus it is Nibbāna. "Those whose bodies are in seclusion" means those whose bodies have departed from the desire to be in a crowd and company. "Who delight in renunciation" means those who delight in and are inclined towards the first meditative absorption and so on, which have gone forth from sensual pleasures and so on, as renunciation. "Who have attained the highest cleansing" means those who, having reached the fruit of the state of the highest purity, stand firm. "Those with pure minds through the absence of impurities, those who have attained the highest cleansing through the state of being freed from mental defilements. Those with pure minds through suppression-abandoning, those who have attained the highest cleansing through eradication-abandoning" - thus some explain. "Those free from clinging" means those in whom clinging has departed. "Those who have gone beyond activities" means those who, having abandoned activities as object, have approached Nibbāna, which is devoid of activities, by way of object. "The mind gone to the unconditioned" - here too indeed Nibbāna itself is said to be "the unconditioned."

"Distant" means far in various ways. "Very distant" means well and truly distant. "Not near" means not in proximity. "Not in the vicinity" means not on one side. "Not close" means not extremely near. "Removed from seclusion" means exceedingly far; the meaning is gone away. "One like that" means similar to that. "One standing in that way" means standing in that manner. "One of that manner" means standing in that way. "One of that kind" means one of that category. Or else, "one like that by the state of being attached in the cave of individual existence. One standing in that way

by the state of being covered by mental defilements. One of that manner by the state of being sunk in delusion. One of that kind by the state of being far from the three kinds of seclusion" - thus some explain.

"Difficult to abandon" means they cannot be abandoned with ease. "Difficult to give up" means it is not possible to give up with ease. "Difficult to relinquish completely" means it is not possible to give up in every way. "Difficult to make sober" means it is not possible to make sober, to make free from intoxication. "Difficult to extricate from" means it is not possible to effect disentanglement, to effect release. "Difficult to cross" means it is not possible to cross over and surpass. "Difficult to cross over" means it is not possible to cross over in a distinguished way. "Difficult to transcend" means they are to be transcended only with difficulty. "Difficult to turn back from" means difficult to turn back from. Or else, "difficult to relinquish completely by their very nature. Difficult to make sober, like a bull's halter. Difficult to extricate from, like a serpent's snare. Difficult to cross, difficult to cross over, like a desert wilderness in the summer season. Difficult to transcend, like a forest occupied by tigers. Difficult to turn back from, like an ocean wave" - thus some explain.

8. Having thus established by the first verse that "such a one is far from seclusion," again making manifest the natural condition of such beings, he spoke the verse beginning with "with desire as source." Therein, "with desire as source" means having craving as cause. "Bound to the pleasure of existence" means bound by the pleasure of existence to pleasant feeling and so on. "They are difficult to free" means those phenomena that have become the basis of the pleasure of existence. Or those beings with desire as source who are bound therein are difficult to release. "For there is no release by another" means they are not able to release others. Or this is a word expressing reason. Those beings are difficult to free. Why? Because they are not to be released by another. If beings were to be released, they would be released by their own strength - this is its meaning. "Looking back or forward" means looking forward to sensual pleasures in the future or in the past. "Craving for these very sensual pleasures or for former ones" means desiring with powerful craving these present sensual pleasures or former ones, in both ways, past and future. And the connection of these two terms should be understood together with "they are difficult to free, for there is no release by another." Otherwise, "looking forward, craving - what do they do, or what has been done?" would not be clear.

"Bound to the pleasure of existence": pleasure in existence is the pleasure of existence; having been bound by that pleasure of existence, by the gratification of happiness, they remain. In order to show that by analysing it, he said "one pleasure of existence - pleasant feeling" and so on. The state of being youthful is youth. The state of being free from illness is health. The state of the life faculty continuing is life. "Material gain" means the gain of the four requisites. "Fame" means retinue. "Praise" means renown. "Happiness" means bodily and mental happiness. "Pleasing forms" means forms that increase the mind. The same method applies in the remaining ones too.

"Accomplishment of eye" means the accomplishment of the eye. With reference to the arisen gratification of happiness, "My eye is accomplished, it appears like an opened lattice window in a jewelled mansion," "accomplishment of eye" is said. The same method applies in the case of accomplishment of ear and so on too. Bound to

the pleasure of pleasant feeling, etc. "Variously bound" means bound in various ways. "Fastened" means especially bound from the beginning. "Stuck" means applied together with the object. "Attached" means attached like a jar of molasses on an ivory peg. And whatever has not been said here should be understood by the method stated in the passage beginning with "a being, strongly attached."

"For there is no release by another" means there is no release by others. "Or those objects of pleasure in existence are difficult to free" means those phenomena that have become the basis of the gratification of pleasure in existence are difficult to release. "Or beings are difficult to release from this" means beings indeed are difficult to release from this object of pleasure in existence.

"Difficult to pull out" means difficult to pull out. "Difficult to pull out completely" means difficult to pull out upwards, like one who has fallen into a hellish pit with banks cut on all sides. "Difficult to raise up" means difficult to make rise. "Difficult to raise up completely" means exceedingly difficult to lift up, like establishing a subtle individual existence on the earth.

"Those who are themselves sunk in the marsh" means those submerged up to the head in deep mud are unable. "To pull out another who is sunk in the marsh" means they are unable to seize by the hands or by the head another likewise submerged, pull him out, and establish him on dry ground. "That indeed, Cunda" - "he" is a description of the person in the manner to be spoken of. Of that, having brought this term of synopsis "whoever," whoever is himself sunk in the marsh, that one indeed, Cunda, will pull out another who is sunk in the marsh. Thus the connection should be understood in the remaining terms. "Sunk in the marsh" means one submerged in deep mud. Just as, Cunda, some man submerged up to the head in deep mud would pull out another likewise submerged, having seized him by the hands or by the head - this is impossible. For indeed there is no reason by which he could pull him out and establish him on dry ground. As for "untamed, undisciplined, not attained final Nibbāna" - here, however, untamed because of not seeking after. Undisciplined because of the state of not having trained in the discipline. Not attained final Nibbāna because of the state of mental defilements not being quenched - this should be understood. That such a one will tame another, will make him seek after, will discipline, will train in the three trainings. "Will lead to final Nibbāna" means will extinguish his mental defilements.

"There is no one else" means there is no other person whatsoever able to release. "By one's own strength" means by the strength of one's own knowledge. "By power" means by the power of knowledge. "By energy" means by mental energy associated with knowledge. "By manly effort" means by great energy through stepping upon successive stages.

"I will not be able" means I will not be able, I am not capable; it is said to mean "I will not endeavour." "For the setting free" means to set free. "One who is doubting" means one with uncertainty. "Dhotaka" is a form of address. "You will cross" means you would cross.

"Indeed, evil done by oneself, by oneself one becomes defiled;
Evil not done by oneself, by oneself one becomes pure;

Purity and impurity are individual, no one can purify another."

Here the meaning is this: By whichever self unwholesome action has been done, he, experiencing suffering in the four realms of misery, becomes defiled by himself. But by whichever self evil has not been done, he, going to a fortunate world and to a fortunate destination, becomes pure by himself. Purity reckoned as wholesome action and impurity reckoned as unwholesome action individually ripen for the doer beings by themselves alone. One person cannot purify another person - he neither purifies nor defiles - this is what is said.

"Nibbāna exists" means the Deathless, the great Nibbāna, exists indeed. "The path leading to Nibbāna" means the noble path beginning from the preliminary part of insight. "I exist as the instigator" means I stand as one who causes to undertake, as one who establishes. "Being thus exhorted, being thus instructed" means being thus exhorted by me, being thus instructed by me. Here, one speaking regarding a case that has arisen is called exhorting; one instructing regarding a case that has not arisen, showing the future by way of "there will be disgrace for you too" and so on, is called instructing. Even one speaking face to face is called exhorting; one sending a messenger or a message in one's absence is called instructing. Even one speaking once is called exhorting; one speaking again and again is called instructing. Or one who exhorts is also called instructing. "Some" means even some; "some" is the meaning. "Attain the absolute goal, Nibbāna" - "absolute" means having gone beyond the end termed elimination and passing away; and that being absolute and being the goal because it is the state of non-occurrence of all activities - thus "absolute goal," the exclusive goal, the perpetual goal - this is the meaning. They attain, they accomplish that absolute Nibbāna. "Do not attain" means they do not accomplish, they do not obtain - this is the meaning. "What can I do about this" means among these, what can I do, what shall I do - this is the meaning. "One who points out the path" means one who points out the path of practice. "Tells" means speaks. "Practising by themselves, they would be released" means practising, we would be released.

"With reference to the past" means dependent on the past. "How does one look before" means in what manner does one look, does one gaze. "I was of such matter" means by way of tall, short, thin, stout and so on, I was of such kind, of such form. "Therein one pursues delight" means in that visual object one rightly brings, leads forth craving. The same method applies to feeling and so on as well.

"Thus my eye" and so on - he said this showing the arising of craving by way of sense-base and object. "Thus forms" means thus forms, thus. "Therein bound by desire and lust" - in those eye-forms, desire reckoned as weak and lust reckoned as strong, by that desire and lust it is bound, clinging. "Consciousness" means impulsion consciousness. "Because consciousness is bound by desire and lust" means because of the state of that impulsion consciousness being bound by desire and lust. "Delights in that" means one delights in that object through the influence of craving.

"Whatever of his those" means whatever of his those were. "Before" means in the past. "Together" means as one. "Laughing, talking and playing" means laughing such as showing the teeth and so on, and talking by making verbal expression, and playing

such as bodily amusement and so on. "He enjoys that" means he enjoys that, finds gratification, consents to it. "He desires that" means he desires that, expects it. "Finds happiness" means reaches contentment.

"May I be" means I would be. "For the attainment of what has not been attained" means for the purpose of reaching what has not been reached. "Directs the mind" means places the mind. "By reason of the mind's aspiration" means by reason of the placing of consciousness.

"By morality or" means by morality such as the five precepts and so on, or. "By ascetic practice or" means by the observance of ascetic practices, or. "By austerity or" means by the observance of energy, or. "By the holy life or" means by abstinence from sexual intercourse, or. "A god or" means a king of gods of great might, or. "An inferior deity or" means a certain one among them, or.

"Craving" means speaking by way of virtue. "Yearning" means speaking in a particular manner. "Longing" means speaking with distinction, or the term is extended by means of a prefix.

9. Having thus established by the first verse that "such a one is far from seclusion," and having made manifest by the second verse the natural condition of such ones, now making manifest their evil doing, he spoke the verse "greedy for sensual pleasures."

Its meaning is - Those beings are greedy for sensual pleasures through craving for enjoyment, engaged due to being devoted to seeking and so on, bewildered due to having fallen into confusion, ungenerous due to going down, due to stinginess, and due to not heeding the words of the Buddha and so on, established in unrighteousness beginning with bodily misconduct, at the final moment brought to the suffering of death, they lament: "What shall we become when we have passed away from here?"

"Greedy" means greedy through sensual lust. "Bound" means having been expecting through lust for thoughts, bound. "Infatuated" means overcome by infatuation through sensual craving. "Attached" means pressed down and submerged by delight in sensual pleasures. "Stuck" means clinging through affection for sensual pleasures. "Fastened" means united through the fever of sensual passion. "Fettered" means ensnared by the perception of sensuality. Or else, "greedy in the seeing of views. Bound in frequent seeing. Infatuated in the act of association. Attached in the act of intimacy. Stuck in the pursuit of affection. Fastened in the attainment of coupling. Having been not releasing again and again, fettered" - thus some explain.

"Seeking" means they expect. "Searching for" means they track down. "Investigating" means they wish for and desire in every way. Or else, regarding a seen object, they seek whether there is beauty or ugliness, or not. Having made evident the beautiful or ugly object, making it dear for the purpose of pursuing, they search for it. By the power of the mind they seek. By the power of effort they search for. By the power of action they investigate. Having descended into and conducting themselves dependent on those twofold sensual pleasures - thus they are of that temperament. And they increase and set in motion those sensual pleasures abundantly and for the most part - thus they have that abundantly. And having made those sensual

pleasures weighty, they delight in them - thus they are bent thereon. Having become slanting and bending towards those sensual pleasures, they dwell - thus they are slanting towards that. Having become fully slanting towards those sensual pleasures, they dwell - thus they are sloping towards that. Having hung upon those sensual pleasures, bending towards those very ones, they dwell - thus they are inclining towards that. Having spread over those sensual pleasures, having become overcome by infatuation and attachment, they speak - thus they are intent upon that. And having made those sensual pleasures the authority and foremost, they dwell - thus they have that as authority. Or else, "of that temperament due to the desirable nature of the object. Having that abundantly due to the pleasant nature of the object. Bent thereon due to the agreeable nature of the object. Slanting towards that due to the dear nature of the object. Sloping towards that due to the nature of the object being connected with sensuality. Inclining towards that due to the enticing nature of the object. Intent upon that due to the infatuating nature of the object. Having that as authority due to the binding nature of the object" - thus some explain.

In the passage beginning with "investigate visible forms" and so on, "investigate" means by way of search for the gaining of what has not been obtained. "Obtain" means by way of having come into possession. "Consume" means stated by way of using - this should be known. One who makes dispute and contention is a maker of disputes. One engaged in that is engaged in disputes. In the case of doer of action and so on too, the same method applies. "Walking in a resort" means walking about in the resort of prostitutes and so on, or in the resort of the establishments of mindfulness and so on. One engaged in those is engaged in the resort. "A meditator" means one who has meditative absorption by way of meditation on a single object. One engaged in that is engaged in meditative absorption.

"Those who go down" means they go to the realm of misery. "The stingy" means those who conceal their own success. "Word" means utterance. "Statement" means a sentence-path. "Teaching" means an answering exhortation. "Admonition" means instruction. "Do not heed" means they do not take up, they do not respect. "Na paṭissanti" is also a reading; the meaning is the same. For the purpose of showing stinginess by way of subject matter, "five kinds of stinginess - stinginess regarding residence" and so on was said. Therein, stinginess regarding residence is stinginess regarding residence. The same method applies to the remaining terms as well.

"Residence" means the entire monastery, or a residential cell, or a single room, or night-quarters and so on. Those dwelling in them dwell happily and obtain requisites. A certain monk does not wish for the coming there of a well-behaved monk who is accomplished in duty, and even when he has come, he thinks "Let him go away quickly" - this is called stinginess regarding residence. But for one who does not wish for the dwelling there of makers of quarrels and so on, it is not called stinginess regarding residence.

"Family" means both a supporting family and a family of relatives. Therein, for one who does not wish for the approach of another, there is stinginess regarding family. But for one who does not wish for the approach of an evil person, it is not called stinginess. For he proceeds to the destruction of their confidence. But for one who does not wish for the approach there of a monk who is indeed able to protect their confidence, it is called stinginess.

"Material gain" means the gain of the four requisites only. When another who is virtuous obtains that, for one thinking "May he not obtain it," there is stinginess regarding material gain. But whoever wastes offerings given in faith, destroys them by way of non-use, misuse, and so on, and does not give even what is going to a state of rottenness to another - for one who, having seen that, thinks "If this one were not to obtain this, another who is virtuous would obtain it and it would come to use," there is no stinginess whatsoever.

"Praise" means both bodily beauty and the beauty of virtues. Therein, one who is stingy regarding bodily beauty, when it is said "Another is pleasing and possesses beauty," does not wish to speak of that. One who is stingy regarding the beauty of virtues does not wish to speak the praise of another by way of morality, ascetic practices, practice, and conduct.

"Teaching" means both the Teaching of the scriptures and the Teaching of penetration. Therein, noble disciples are not stingy regarding the Teaching of penetration; regarding the Teaching penetrated by themselves, they wish for penetration by the world with its gods. Moreover, they wish "May others know that penetration." But stinginess regarding the Teaching exists only regarding the Teaching of the texts. A person endowed with that, whatever hidden text or method of discourse he knows, does not wish to make others know it. But whoever, having examined the person, does not give out of consideration for the Teaching, or having examined the Teaching, does not give out of consideration for the person, this one is not called stingy with the Teaching. Therein, a certain person is fickle; at one time he is an ascetic, at one time a brahmin, at one time a Jain. For whatever monk does not give, thinking "This person, having broken the tradition-received text, the smooth and subtle distinction of the Teaching, will throw it into confusion," this one, having examined the person, does not give out of consideration for the Teaching. But whoever does not give, thinking "This Teaching is smooth and subtle; if this person grasps it, having declared the final liberating knowledge and having revealed himself, he will be ruined," this one, having examined the Teaching, does not give out of consideration for the person. But whoever does not give, thinking "If this one grasps this Teaching, he will be able to break our tradition," this one is called stingy with the Teaching.

Among these five kinds of stinginess, first, through stinginess regarding residence, having become a demon or a ghost, one wanders about carrying the refuse of that very residence on one's head. Through stinginess regarding families, having seen others making gifts, paying honour, and so on in that family, for one thinking "This family of mine is indeed broken," blood rises from the mouth, there is purging of the belly, and the intestines come out broken into fragments. Through stinginess regarding material gain, having been stingy regarding the material gain belonging to the monastic community or to a group, having consumed it as if for individual use, one is reborn as a demon or a ghost or a great boa constrictor. Through stinginess regarding bodily beauty and the beauty of virtues, and through stinginess regarding the teachings of the scriptures, one praises only one's own beauty, regarding the beauty of others saying "What beauty has this one?" pointing out this and that fault, and not giving any of the teachings of the scriptures to anyone, one becomes ugly and an idiot.

Furthermore, through stinginess regarding residence, one is cooked in an iron house; through stinginess regarding families, one obtains little material gain; through stinginess regarding material gain, one is reborn in the excrement hell; through stinginess regarding beauty, for one reborn in existence after existence, there is no beauty whatsoever; through stinginess regarding the Teaching, one is reborn in the hot-ash hell.

Stinginess is by way of the act of being stingy. The manner of the act of being stingy is the act of being stingy. The state of one who is possessed of stinginess, who has been affected by avarice, is the state of being stingy. One who does not wish to share all one's own successes, thinking "May they be for me alone, not for another," is avaricious; the state of the avaricious one is avarice - this is the name for soft stinginess. A miser is called disrespectful; the state of that is miserliness - this is the name for obstinate stinginess. For a person endowed with that prevents even others from giving to others. And this too was said -

"Miserly, of evil thought, holding wrong view, disrespectful;
He prevents one who is giving food to those who are begging."

Having seen beggars, one who bends and contracts the mind with harshness is one of harsh contraction; the state of that is the state of harsh contraction. Another method - The state of harsh contraction is called the ladle-grip. For when taking food from a pot filled level to the brim, one takes with the tip of a ladle shrunken on every side and is unable to take it full. In the same way, the mind of a stingy person contracts; when that contracts, the body too likewise contracts, shrinks back, turns away, and does not extend - thus stinginess is called "the state of harsh contraction."

"The state of not grasping of the mind" means the state of the mind being held back by obstructing, in such a way that it does not expand in the manner of giving and so on for the purpose of helping others. But because a stingy person is unwilling to give what is his own property to others, and wishes to take what belongs to others. Therefore, by way of its occurrence as "Let this wonderful thing be for me alone, not for another," its characteristic of concealing one's own success and its characteristic of seizing others' success should be understood.

"Stinginess regarding the aggregates is also stinginess" means the stinginess that occurs as "Let this wonderful thing be for me alone, not for another" regarding the becoming of rebirth reckoned as one's own five aggregates, not shared with others, is called stinginess regarding the aggregates. In the case of stinginess regarding elements and sense bases too, the same method applies. "Grasping" means seizing by way of the determination to grasp. "With lack of generosity" means through the state of not knowing what has been spoken even by the Omniscient Buddhas. For one who does not give to beggars does not know what has been spoken by them. "People are heedless" means people who are separated from mindfulness. "Word" means a brief utterance. "Statement" means a detailed utterance. "Teaching" means an utterance that points out the meaning by showing a simile. "Admonition" means an utterance that causes one to discern again and again. Or else, speaking by showing is called "word." Speaking by causing to grasp is called "statement." Speaking by pleasing is called "teaching." Speaking by making evident is called "admonition." Or else, speaking by removing the suffering of torment is called "word." Speaking by

removing the suffering of fever is called "statement." Speaking by removing the suffering of the realms of misery is called "teaching." Speaking by removing the suffering of existence is called "admonition." Or else, "word" is an utterance connected with the penetration of the full understanding of the truth of suffering. "Statement" is connected with the penetration of the abandoning of the truth of origin. "Teaching" is connected with the penetration of the realisation of the truth of cessation. "Admonition" is connected with the penetration of the development of the truth of the path - thus by such a method and so on some explain.

"They do not listen" means they do not hear. "They do not lend an ear" means they do not place the ear for the purpose of hearing. "They do not apply their minds to final knowledge" means they do not establish their minds for the purpose of knowing. "Disobedient" means not hearing the exhortation. "Not doing what is said" means even though hearing, they do not act upon the word - thus they are not doing what is said. "Acting contrary" means having become opponents, they conduct themselves in opposition. "They turn their faces away" means even though acting, they do not give their faces - this is the meaning.

"In unrighteousness" means unrighteous because it is the opposite of what is righteous, that is, what is authorised as bodily good conduct and so on; in that unrighteousness. "Established" means entered into and difficult to remove. "In bodily action" means in bodily action that occurs from the body, or that occurs by means of the body. In the case of verbal action and so on too, the same method applies.

Therein, it should be known that bodily action, verbal action, and mental action are classified by way of misconduct, while killing living beings and so on are classified by way of the ten unwholesome courses of action. This is, for now, the explanation of the common terms here. But among the uncommon terms, the striking down of a living being is the killing of living beings; it means the murder of a living being, the slaughter of a living being. "Living being" here means, in conventional terms, a being; in the ultimate sense, the life faculty. But in the case of one who perceives a living being as a living being, the murderous volition, aroused by an effort to cut off the life faculty, occurring through one or another of the doors of body and speech, is the killing of living beings. That, among living beings devoid of virtues such as animals and so on, is of little fault in the case of a small living being, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort; and even when the effort is equal, because of the greatness of the object. Among those endowed with virtues, such as human beings and so on, it is of little fault in the case of a living being of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense.

There are five requisite factors of it - a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. There are six modes of action - by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. But when this matter is elaborated upon, there is excessive prolixity; therefore we shall not elaborate upon it. And other matters of such a kind; but those who are interested should examine the Samantapāsādikā, the commentary on the Vinaya, and learn from it.

The taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. But in the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little fault when the property of another is inferior, and of great fault when it is superior. Why? Because of the superiority of the object; and when the objects are equal, it is of great fault in respect of the property belonging to those of superior virtue. With reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case.

There are five requisite factors of it -belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. The six modes of action are those beginning with by one's own hand. And these indeed operate as appropriate by way of these five modes of carrying away: carrying away by theft, carrying away by force, carrying away by concealment, carrying away by scheming, and carrying away by lot-drawing. This is the summary here. But the detail is stated in the Samantapāsādikā.

"Sexual misconduct" - here, "in sensual pleasures" means in sexual conduct. "Misconduct" means utterly blameworthy, low conduct. But by characteristic, sexual misconduct is the volition that transgresses an improper object, occurring through the body-door with the intention of engaging in sexual intercourse.

Therein, an improper object for men, to begin with, is: protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, with protection, under penalty - these are the ten beginning with protected by the mother; bought with money, kept for passion, kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, wife for the moment - these ten beginning with bought with money make twenty women. But for women, other men are the improper object of the twelve women: the two with protection and under penalty, and the ten beginning with bought with money. This is called the improper object.

And this misconduct is of little fault when the improper object is devoid of virtues such as morality and so on, and of great fault when endowed with virtues such as morality and so on. There are four requisite factors of it -an improper object, the intention for intercourse with that one, the effort of intercourse, and the endurance of the practice of the path by a non-path. There is one mode of action, which is only by one's own hand.

"Falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive. With the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Another method - "falsely" means a subject matter that is not factual, that is untrue. "Speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to

communicate to another an untrue subject matter as true. That is of little fault when the welfare it destroys is small, and of great fault when it is great. Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little fault; that which is spoken for the purpose of destroying welfare after having become a witness is of great fault. For those gone forth, having obtained even a little oil or ghee, that which occurs by the method of exaggeration with the intention of amusement, such as "today in the village oil flows like a river, methinks," is of little fault; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great fault.

There are four requisite factors of it -an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of action, which is only by one's own hand. And that should be understood as the act of deceiving another by body, or by something connected to the body, or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act.

In the passages beginning with "divisive speech": the speech by which, to the one to whom he speaks that speech, he creates in that person's heart a sense of one's own dearness and a sense of the other's emptiness - that is divisive speech. But that by which one makes both oneself and another harsh, speech which is itself harsh, neither pleasant to the ear nor going to the heart - this is harsh speech. That by which one prattles frivolously what is pointless - that is idle chatter. The volition that is their root also obtains the designation of divisive speech and so on, and it is that very volition which is intended here.

Therein, the volition of one with a defiled mind, which is instigated by bodily and verbal action, for the purpose of dividing others or for the desire to be dear to oneself, is divisive speech. That is of little fault due to the lesser virtue of the one whose division it causes, and of great fault due to the great virtue of that one.

There are four requisite factors of it -another person to be divided; either the aim of division, thinking "thus they will become separated, they will become estranged"; or the desire to be dear, thinking "thus I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. Even an action that wounds the vital spots, due to the gentleness of mind, is not harsh speech. For parents sometimes say to their little children thus "May thieves cut you to pieces!" yet they do not wish even a waterlily petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus "Why do these shameless ones without moral fear conduct themselves so? Expel them!" Yet they wish for them the achievement of scriptural learning and realisation. And just as due to the gentleness of mind it is not harsh speech, so too due to the gentleness of words it is not non-harsh speech. For indeed, for one who wishes to have someone killed, the words "Make this one lie down comfortably" are not non-harsh speech; rather, due to the harshness of mind, that is indeed harsh speech. That, with reference to whomever it is directed - is of little fault

due to the lesser virtue of that one, and of great fault due to the great virtue of that one. There are three requisite factors of it -another person to be reviled, an angered mind, and the reviling.

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. That is of little fault when the practice is slight, and of great fault when the practice is great. There are two requisite factors of it -the inclination towards pointless talk such as the Bhārata war, the abduction of Sītā, and so on; and the speaking of such talk.

"It covets" - thus covetousness; the meaning is that it proceeds by being directed towards another's goods and by inclination towards that. That has the characteristic of coveting another's goods thus: "Oh, indeed, may this be mine!" It is of little fault and of great fault, like taking what is not given. There are two requisite factors of it - another's goods, and the diverting to oneself. For even when greed has arisen with another's goods as its object, there is not yet a completion of the course of action, as long as one does not divert it to oneself thus: "Oh, indeed, may this be mine!"

"It destroys welfare and happiness" - thus anger; that has the characteristic of mental corruption for the destruction of another. It is of little fault and of great fault, like harsh speech. There are two requisite factors of it -another being, and the thought of his destruction. For even when wrath has arisen with another being as its object, there is not yet a completion of the course of action, as long as one does not think of his destruction thus: "Oh, may this one be annihilated, may he perish!"

"One sees wrongly through the absence of grasping things as they really are" - thus wrong view. That has the characteristic of distorted seeing, by the method beginning with "there is not what is given." It is of little fault and of great fault, like idle chatter.

"We shall become percipient, non-percipient, neither percipient nor non-percipient" - they are uncertain by way of form and so on. By the phrase beginning with "Shall we indeed exist," they are uncertain about themselves. Therein, "Shall we indeed exist?" "Or shall we not exist?" - in dependence on the mode of eternalism and the mode of annihilation, they are uncertain about their own existence and non-existence in the future. "What shall we indeed become?" - in dependence on birth, characteristic, and rebirth, they are uncertain whether "Shall we indeed become of the warrior caste, or one among brahmins, merchants, workers, householders, those gone forth, gods, or human beings?" "How shall we indeed become?" - in dependence on shape and appearance, they are uncertain whether "Shall we indeed become tall, or one among the short, fair, dark, of proper measure, of improper measure, and so on?" Some, however, say that in dependence on the creation by a lord and so on, they are uncertain as to the cause, thinking "By what reason indeed shall we come to be?" "Having been what, what shall we indeed become?" - in dependence on birth and so on, "Having been of the warrior caste, shall we indeed become brahmins?" etc. "Having been gods, human beings" - they are uncertain about their own succession. But "period of time" everywhere is a designation for time.

10. Since this is so, therefore one should train, etc. "the wise have said." Therein, "should train" means one should attend to the three trainings. "Here only" means in this very Dispensation. Therein, "what should be trained in" is training. "Three" is a delimitation by counting. "Training in higher morality": what is superior and highest as

morality is higher morality; and that higher morality is training in the sense of what should be trained in - thus it is the training in higher morality. The same method applies to the trainings in higher consciousness and higher wisdom.

But what here is morality, what is higher morality, what is consciousness, what is higher consciousness, what is wisdom, what is higher wisdom? It is said - The five-factored and ten-factored morality is, to begin with, merely morality. For that is practised in the world whether a Buddha has arisen or has not arisen. When a Buddha has arisen, both Buddhas and disciples encourage the public in that morality; when a Buddha has not arisen, Individually Enlightened Ones, believers in action, righteous ascetics and brahmins, universal monarchs, great kings, and great Bodhisattas encourage them; and wise ascetics and brahmins undertake it by themselves. They, having fulfilled that wholesome mental state, experience success among gods and human beings.

But the morality of Pātimokkha restraint is called "higher morality." For that, like the sun among lights, like Sineru among mountains, is both superior to and the highest of all mundane moralities, and it is practised only when a Buddha has arisen, not without the arising of a Buddha. For no other being is able to draw out that regulation and establish it. But only Buddhas, having completely cut off the stream of transgression through the doors of body and speech, lay down that morality of restraint befitting each and every transgression. And even beyond the Pātimokkha restraint, only the morality associated with the path and fruition is higher morality.

But the eight sensual-sphere wholesome consciousnesses and the mundane eight attainment consciousnesses, taken together, should be understood as merely consciousness. And its occurrence whether a Buddha has arisen or not, the encouraging and the undertaking, should be understood by the very method stated regarding morality.

But the consciousness of the eight attainments that serves as the foundation for insight is called "higher consciousness." For that, like higher morality among moralities, is both superior to and the highest of all mundane consciousnesses, and it exists only when a Buddha has arisen, not without the arising of a Buddha. And even beyond that, only the consciousness of the path and fruition is higher consciousness.

But the knowledge of the ownership of actions, which proceeds by way of "there is what is given, there is what is sacrificed" and so on, is wisdom. For that is practised in the world whether a Buddha has arisen or has not arisen. When a Buddha has arisen, both Buddhas and disciples encourage the public in that wisdom; when a Buddha has not arisen, Individually Enlightened Ones, believers in action, righteous ascetics and brahmins, universal monarchs, great kings, and great Bodhisattas encourage them; and wise beings undertake it by themselves. For thus Aṅkura gave a great gift for ten thousand years. Velāma, Vessantara, and many other wise people gave great gifts. They, having fulfilled that wholesome mental state, experienced success among gods and human beings.

However, insight knowledge that delimits the aspects of the three characteristics is called "higher wisdom." For just as higher morality and higher consciousness are superior to and higher than morality and consciousness, so too it is both superior to and higher than all mundane wisdom, and it does not occur in the world without the

arising of a Buddha. And even beyond that, only the wisdom of the path and fruition is higher wisdom.

Now, showing each one individually, he said beginning with "What is the training in higher morality - here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha." The word "here" is an illumination of the Dispensation that is the support of the person who is accomplished in the preliminary duties and who fulfils morality in every way, and a denial of such a state in other dispensations. For this was said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics." "Monk" is the illustration of the person who fulfils that morality. "Restrained by the restraint of the Pātimokkha" - this is the illustration of his state of being established in the Pātimokkha restraint. "Dwells" - this is the illustration of his being endowed with a dwelling conforming with that. "Accomplished in good conduct and lawful resort" - this is the illustration of the qualities that support his Pātimokkha restraint. "Seeing danger in the slightest faults" - this is the illustration of his nature of not falling away from the Pātimokkha. "Having accepted" - this is the illustration of his undertaking of the training rules without remainder. "He trains" - this is the illustration of his being endowed with the training. "In the training rules" - this is the illustration of the qualities to be trained in.

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

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

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

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

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

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

For this morality has the manifestation of purity as stated thus "bodily purity, verbal purity, mental purity"; it manifests as purity, it comes to the state of being apprehended. But shame and moral fear have been described by the wise as its proximate cause; the meaning is the near cause. For when shame and moral fear are present, morality both arises and endures; when they are absent, it neither arises nor endures - by morality of such a kind one is virtuous. This morality should be known as the mental states such as volition and so on of one abstaining from killing living beings and so on, or of one fulfilling the duty practice. For this has been said in the Paṭisambhidā: "What is morality? Volition is morality, the mental factor is morality, restraint is morality, non-transgression is morality."

Therein, volition as morality is the volition of one abstaining from killing living beings and so on, or of one fulfilling the duty practice. The mental factor as morality is the abstinence of one abstaining from killing living beings and so on. Furthermore, volition as morality is the volition of the seven courses of action of one abandoning killing living beings and so on. The mental factor as morality is the mental states of non-covetousness, non-anger, and right view stated in the Saṃyutta Mahāvagga by the method beginning with "having abandoned covetousness, he dwells with a mind free from covetousness." "Restraint is morality": here restraint should be known as fivefold - Pātimokkha restraint, mindfulness restraint, knowledge restraint, patience restraint, and energy restraint. The difference between them will become evident above. "Non-transgression is morality" means the bodily and verbal non-transgression of one who has undertaken morality. And here, the morality of restraint and the morality of non-transgression - this alone is morality directly. Volition as morality and the mental factor as morality should be known as morality in a figurative sense.

"Pātimokkha" means the morality of the training rules. For whoever protects it, guards it, that liberates, releases him from sufferings beginning with those bound for the realm of misery; therefore it is called "Pātimokkha." "Restrained by the restraint of the Pātimokkha" means endowed with the morality of Pātimokkha restraint. "Accomplished in good conduct and lawful resort" means accomplished in good conduct and in resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Realising the danger" means one who sees danger. "Having accepted" means having rightly taken up. "He trains in the training rules" means having taken upon himself each and every training rule, he trains. Furthermore, "having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, in the divisions of training, whether bodily or mental, having accepted all of that, he trains.

"The minor aggregate of morality" means the aggregate of morality with remainder beginning with saṅghādisesa. "The great" means without remainder beginning with pārājika. But since a monk is established in the Dispensation by means of Pātimokkha morality, therefore it is said to be "the support." Either a monk is established here, or

wholesome mental states are established here - thus it is the support. This meaning should be understood by way of such discourses beginning with "A wise man established in morality" and "The characteristic of morality is support, great king, for all wholesome mental states" and "Established in morality, great king, etc. all wholesome mental states do not decline."

That same is the beginning in the meaning of arising first. And this too was said: "Therefore, Uttiya, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight." Just as a city builder, wishing to build a city, first clears the city site, then afterwards, having divided it by the demarcation of streets, crossroads, and intersections and so on, builds the city. Just so, one who practises meditation first purifies morality, then afterwards realises concentration, insight, path, fruition, and Nibbāna. Or just as a washerman first washes a cloth with three alkaline substances, and then applies whatever kind of dye to the purified cloth; or just as a skilled painter, wishing to draw a picture, first does the wall preparation from the very beginning, then afterwards produces the picture. Just so, one who practises meditation, having purified morality from the very beginning, afterwards realises the mental states beginning with serenity and insight. Therefore morality is said to be "the beginning."

That same is conduct by way of resemblance to feet. For "conduct" means feet. Just as for a man whose feet have been cut off, the volitional activity of going in a direction does not arise, but arises only for one with complete feet, just so for one whose morality is broken, defective, and incomplete, the going of knowledge for the purpose of going to Nibbāna does not succeed. But for one whose morality is unbroken, without defect, and complete, the going of knowledge for the purpose of going to Nibbāna succeeds. Therefore morality is said to be "conduct."

That same is self-control by way of controlling. Restraint by way of guarding - thus by both, morality as self-control and morality as restraint are spoken of. The meaning of the word here, however, is: it controls the struggling of transgression, or it controls a person - it does not allow him to struggle by way of transgression - thus it is self-control. It guards, it shuts the door of entry for transgression - thus it is restraint.

"The chief" means the highest or that which has become the entrance. Just as the fourfold nutriment of beings, having entered through the mouth, pervades the various limbs, so too for one who practises meditation, the wholesome of the four planes, having entered through the entrance of morality, accomplishes the success of purpose. Therefore it is called "the chief." "Good at the forefront" means the foremost; the meaning is the forerunner, the best, the chief. "For the attainment of wholesome mental states" should be understood as the foremost, the forerunner, the best, the chief for the purpose of obtaining the wholesome of the four planes.

"Quite secluded from sensual pleasures" means having been secluded from sensual pleasures, having been without them, having withdrawn. The particle "eva" here should be understood as having the meaning of delimitation. And since it has the meaning of delimitation, therefore at the time of entering and dwelling in the first meditative absorption, it indicates the opposing nature of sensual pleasures to that first meditative absorption, even though they are not present, and that its

achievement is through the relinquishment of sensual pleasures alone. How? When the delimitation is being made thus "quite secluded from sensual pleasures," this becomes clear: surely sensual pleasures are the opposite of this meditative absorption; when they are present, this does not occur, just as the light of a lamp does not occur when there is darkness; and its achievement is through the relinquishment of them alone, just as the far shore is reached through the relinquishment of the near shore. Therefore it makes the delimitation.

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

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

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

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

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

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

into space, and like the circling of a wasp that has descended towards a lotus, over the upper part of the lotus.

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

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

Therein, minor rapture is able only to cause goose-flesh on the body. Momentary rapture is like the arising of lightning, moment by moment. Recurring rapture, like a wave on the ocean shore, having descended upon the body again and again, breaks. Uplifting rapture is powerful, having raised the body upward, reaching the extent of causing one to leap into space.

Pervading rapture is exceedingly powerful. For when it has arisen, having inflated the entire body, it becomes thoroughly pervaded, like an inflated bladder, and like the belly of a mountain cavern flooded by a great torrent of water. And this fivefold rapture, taking hold and reaching maturity, fulfils the twofold tranquillity - tranquillity of the mental body and tranquillity of consciousness; tranquillity, taking hold and reaching maturity, fulfils the twofold happiness - bodily and mental; happiness, taking hold and reaching maturity, fulfils the threefold concentration - momentary concentration, access concentration, and absorption concentration. Among those, that which, having become the root of absorption concentration, growing, and having reached the stage of association with concentration, is pervading rapture - this is the rapture intended in this meaning.

The other, however, "it makes happy" - thus happiness (sukham); the meaning is that in whomever it arises, it makes that one happy. Or "making happy" is happiness; or it well devours and destroys bodily and mental affliction - thus happiness; this is the name for pleasurable feeling. It has the characteristic of comfort. And even though they are somewhere inseparable, rapture is the contentment at the obtaining of a desirable object, and happiness is the experiencing of the flavour of what has been obtained. Where there is rapture, there is happiness; but where there is happiness, there is not necessarily rapture. Rapture is included in the aggregate of mental activities; happiness is included in the aggregate of feeling. Rapture is like the seeing and hearing of water at the edge of a forest for one exhausted in a wilderness; happiness is like entering the shade of the forest and partaking of the water. It should be understood that this was said because of their becoming obvious at each respective time. Thus, this rapture and this happiness belong to this meditative absorption, or exist in this meditative absorption - therefore this meditative absorption is called "with rapture and happiness."

Or else, rapture and happiness together are "rapture-and-happiness," like the Teaching and discipline and so on. Rapture and happiness born of seclusion belongs to this meditative absorption, or in this meditative absorption there is - thus also "rapture-and-happiness-born-of-seclusion." For just as the meditative absorption itself, so too the rapture and happiness here are born of seclusion only, and that belongs to it; therefore, having made an elision compound, it is fitting to say in a single term "rapture-and-happiness-born-of-seclusion" also.

"First" means first in the order of counting; it is also first because this arose first. "Meditative absorption" means meditative absorption is twofold: meditation on a single object and meditation on the characteristics. Therein, the eight meditative attainments are reckoned as meditation on a single object because they meditate upon the earth kasiṇa and other objects. But insight, path, and fruition are called meditation on the characteristics. Therein, insight is meditation on the characteristics because of meditating upon the characteristic of impermanence and so on. The path is meditation on the characteristics because the task accomplished by insight succeeds through the path; but fruition meditates upon the truth of cessation, the true characteristic - thus it is meditation on the characteristics. Among these, here in the preliminary stage, meditation on a single object is intended; at the moment of the supramundane path, meditation on the characteristics is intended. Therefore, it should be understood as "meditative absorption" because of meditation on the object, because of meditation on the characteristics, and because of the burning of adverse mental states.

"Having attained" means having approached, having reached - this is what is said. Or having produced, having accomplished - this is what is said. "Dwells" means one moves with a posture and mode of dwelling conforming with that; having become endowed with the meditative absorption of the aforesaid kind, one produces the movement and conduct of one's individual existence.

But this first meditative absorption has five factors abandoned, is endowed with five factors, is threefold in goodness, and is accomplished in ten characteristics. Therein, the state of having five factors abandoned should be understood by way of the abandoning of these five mental hindrances: sensual desire, anger, sloth and torpor,

restlessness and remorse, and sceptical doubt. For meditative absorption does not arise when these have not been abandoned. Therefore these are called its factors of abandoning. Although indeed at the moment of meditative absorption other unwholesome mental states too are abandoned, nevertheless these alone are particularly obstructive to meditative absorption. For consciousness enticed by sensual desire towards various objects does not become concentrated on a single object; or overpowered by sensual desire, it does not enter upon the practice for the abandoning of the sensual element. Or struck against the object by anger, it does not proceed continuously. Overpowered by sloth and torpor, it becomes unwieldy. Beset by restlessness and remorse, being unquiet, it wanders about. Impaired by sceptical doubt, it does not ascend the practice conducive to the achievement of meditative absorption. Thus, because they particularly obstruct meditative absorption, these alone are said to be the factors of abandoning.

But since applied thought directs consciousness upon the object, and sustained thought sustains it, and because of the success of endeavour arising from the accomplishment of effort of the mind whose effort has been prepared for non-distraction by these, rapture produces gladness and happiness produces augmentation. Then the remaining associated mental states, supported by these acts of directing, sustaining, gladdening, and augmenting, and the unified focus, are evenly and rightly placed upon a single object. Therefore, the state of being endowed with five factors should be understood by way of the arising of these five: applied thought, sustained thought, rapture, happiness, and unified focus of mind. For when these five have arisen, meditative absorption is said to have arisen. Therefore these are called its five factors of endowment. Therefore, it should not be taken that there is some other meditative absorption endowed with these. But just as a fourfold army, a fivefold musical ensemble, and an eightfold path are so called merely by way of their factors, so too this should be understood as being called "fivefold" or "endowed with five factors" merely by way of its factors.

And although these five factors are present even at the moment of access, yet at access they are more powerful than normal consciousness. But here they are more powerful than at access, having attained the characteristic of the fine-material sphere, and are concretely produced. For here applied thought arises implanting consciousness upon the object in a very clear manner. Sustained thought exceedingly stroking the object. Rapture and happiness pervading the entire body. Therefore he said - "There is no part of his entire body unpervaded by the rapture and happiness born of seclusion." Unified focus of mind too arises having touched the objects like the upper casket-lid upon the lower casket-lid; this is the distinction of these from the others. Therein, although unified focus of mind is not indicated in this passage "with applied thought and sustained thought," nevertheless, because it is stated thus in the Vibhaṅga - "meditative absorption means applied thought, sustained thought, rapture, happiness, unified focus of mind" - it is indeed a factor. For with whatever intention the synopsis was made by the Blessed One, that very same was made clear by him in the Vibhaṅga.

Threefold Goodness

"Threefold in goodness and accomplished in ten characteristics" - here, however, the threefold goodness is by way of the beginning, the middle, and the end. And the

accomplishment in ten characteristics should be understood by way of the characteristics of those very same beginning, middle, and end. Herein this is the canonical text -

"Purification of practice is the beginning of the first meditative absorption, development of equanimity is the middle, gladdening is the end. Purification of practice is the beginning of the first meditative absorption. How many characteristics does the beginning have? The beginning has three characteristics - Whatever is its obstacle, from that the mind becomes pure; because of purity the mind proceeds to the middle sign of serenity; because of having proceeded, the mind springs forward there. And that the mind becomes pure from the obstacle, and that because of purity the mind proceeds to the middle sign of serenity, and that because of having proceeded the mind springs forward there. Purification of practice is the beginning of the first meditative absorption; these are the three characteristics of the beginning. Therefore it is said - 'The first meditative absorption is good in the beginning and accomplished in three characteristics.'

"The development of equanimity of the first meditative absorption is the middle. How many characteristics does the middle have? The middle has three characteristics - One looks upon the pure mind with equanimity, looks upon that which has entered serenity with equanimity, looks upon the establishing of oneness with equanimity. That one looks upon the pure mind with equanimity, that one looks upon that which has entered upon serenity with equanimity, that one looks upon the establishing of oneness with equanimity. The development of equanimity of the first meditative absorption is the middle; these are the three characteristics of the middle. Therefore it is said - 'The first meditative absorption is good in the middle and accomplished in three characteristics.'

"The gladdening of the first meditative absorption is the end. How many characteristics does the end have? The end has four characteristics - Gladdening in the sense of the mental states arisen therein not surpassing one another, gladdening in the sense of one heap of the faculties, gladdening in the sense of conveying the energy going towards that, gladdening in the sense of practice. The gladdening of the first meditative absorption is the end; these are the four characteristics of the end. Therefore it is said 'the first meditative absorption is good at the end and accomplished in four characteristics.'

"Therein, purification of practice means access with its requisites. Development of equanimity means absorption. Gladdening means reviewing" - thus some explain. But since it is stated in the canonical text that "the mind that has come to unity both enters into purification of practice, and is developed by equanimity, and is gladdened by knowledge," therefore purification of practice should be understood as being within absorption itself by way of arrival, development of equanimity by way of the function of equanimity of neutrality, and gladdening by way of the accomplishment of the function of the purifying knowledge through the establishing of the state of non-surpassing and so on of mental states.

How? For at the occasion when absorption arises, from the group of mental defilements called mental hindrances, which is the obstacle to that meditative absorption, the mind becomes pure. Because of purity, having become free from obstruction, it proceeds to the middle sign of serenity. The middle sign of serenity is just the evenly proceeding absorption concentration itself. But immediately after that, the preceding consciousness, approaching that state by the method of transformation within a single continuity, proceeds to the middle sign of serenity; thus, because of having proceeded, by approaching that state, it springs forward there. Thus, for now, the purification of practice should be understood as that which produces the aspects existing in the preceding consciousness, at the very moment of arising of the first meditative absorption, by way of arrival.

But since that which has thus become pure has no further need to be purified, not engaging in the task of purifying, one looks upon the pure mind with equanimity. Since it has approached the state of serenity, not engaging in the task of further concentrating that which has entered serenity, one looks upon that which has entered serenity with equanimity. And precisely because of the state of having entered serenity, having abandoned contact with mental defilements, for that which is established in oneness, not engaging in the task of further establishing oneness, one looks upon the establishing of oneness with equanimity. Thus the development of equanimity should be understood by way of the function of equanimity of neutrality.

But those paired mental states reckoned as concentration and wisdom, arisen therein when equanimity has been thus developed, which have occurred without surpassing each other; and those faculties beginning with faith, which have occurred having become of one flavour through the flavour of liberation because of being freed from various mental defilements; and the befitting energy that he exerts for those states of non-surpassing and one-flavour nature; and the practice occurring at that moment - all those aspects, since they have been accomplished only through having been gladdened, purified, and cleansed in this way and that way by knowledge, having seen this and that danger and benefit in defilement and cleansing, therefore it was said: "Gladdening should be understood by way of the accomplishment of the function of the purifying knowledge through the establishing of the state of non-surpassing and so on of mental states."

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

"Confidence" - confidence is called faith. Through the connection with confidence, the

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

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

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

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

Furthermore, through the subsiding of applied and sustained thought there is this confidence, not from the murkiness of mental defilements. And through the subsiding of applied and sustained thought there is unification of mind, not through the abandoning of mental hindrances as in access absorption, nor through the manifestation of factors as in the first meditative absorption - thus this statement illuminates the cause of confidence and unification of mind. Likewise, through the subsiding of applied and sustained thought this is without applied thought and

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

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

"Second" means second in the order of counting. It is also second because this arose as the second.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Neutrality, divine-abiding, enlightenment-factor, six-factored, meditative-absorption, and purity;
Insight and activity and feeling and energy - thus.

"In detail ten kinds of equanimity - six being neutrality and so on, from that;
Two are wisdom, from that by two, these become only four."

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

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

"Mindful and fully aware" - here "he remembers" - thus "mindful." "He fully comprehends" - thus "fully aware." Thus, by way of the person, mindfulness and full awareness are stated. Therein, mindfulness has the characteristic of remembering, the function of non-forgetting, and the manifestation of safeguarding. Full awareness has the characteristic of non-confusion, the function of judging, and the manifestation of thorough investigation.

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

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

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

But why do they praise him thus? Because he is worthy of praise. For this one, because he is equanimous in the third meditative absorption, which has exceedingly sweet happiness and has reached the perfection of happiness, he is not dragged along there by attachment to happiness. And just as rapture does not arise, so he is mindful through the establishment of mindfulness. And because he experiences with the mental body happiness that is dear to the noble ones, frequented by noble persons alone, and undefiled, therefore he is worthy of praise. Thus, because he is worthy of praise, those noble ones, making known the virtues that are the cause of praise, praise him thus: "one who is equanimous and mindful, one who dwells in happiness" - thus it should be understood. "Third" means third in the order of counting; it is also third because this arose as the third.

"With the abandoning of pleasure and with the abandoning of pain" means with the abandoning of bodily pleasure and bodily pain. "Previously" means that indeed previously, not at the moment of the fourth meditative absorption. "With the passing away of joy and displeasure" means the passing away of these two as well - mental pleasure and mental pain - previously; it is said to mean simply "abandoning."

But when does their abandoning occur? At the access moment of the four meditative absorptions. For pleasure is abandoned at the very access moment of the fourth meditative absorption, and pain, displeasure, and happiness at the access moments of the first, second, and third meditative absorptions. Thus the abandoning of happiness, pain, pleasure, and displeasure, which were not stated here in the order of their abandoning, but were stated here too in the order of the synopsis of the faculties in the Analysis of the Faculties, should be understood.

But if these are abandoned at the very access moment of each respective meditative absorption, then why "Where does the arisen faculty of pain cease without remainder? Here, monks, a monk, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption; here the arisen faculty of pain ceases without remainder. Where does the arisen faculty of displeasure...the faculty of pleasantness... the pleasure faculty cease without remainder? Here, monks, a monk, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. Here the arisen pleasure faculty ceases without remainder" - thus cessation is stated as being in the meditative absorptions themselves? Because of surpassing cessation. For their surpassing cessation is in the first meditative absorption and so on, not mere cessation. But at the access moment there is mere cessation only, not surpassing cessation.

For thus, at the access to the first meditative absorption with varied adverting, even though the faculty of pain has ceased, there could be arising through the contact of gadflies, mosquitoes, and so on, or through the distress of an uncomfortable seat; but not within absorption itself. Or even though it has ceased at access, it is not well ceased because it has not been destroyed by the opposite. But within absorption, through the pervading of rapture, the whole body is suffused with happiness, and for one whose body is suffused with happiness, the faculty of pain is well ceased because it has been destroyed by the opposite. And regarding the faculty of displeasure that has been abandoned at the access to the second meditative absorption with varied adverting - since this arises even conditioned by applied and sustained thought when there is bodily weariness and mental distress, but does not arise at all in the absence

of applied and sustained thought. But where it arises, there in the presence of applied and sustained thought. And since applied and sustained thought are not yet abandoned at the access to the second meditative absorption, there could be its arising there; but not in the second meditative absorption itself, because the conditions have been abandoned. Likewise, even though the faculty of pleasantness has been abandoned at the access to the third meditative absorption, there could be arising for one whose body is pervaded by sublime matter originating from rapture; but not in the third meditative absorption itself. For in the third meditative absorption, rapture, which is the condition for happiness, has completely ceased. Likewise, even though the pleasure faculty has been abandoned at the access to the fourth meditative absorption, there could be arising because of nearness, because absorption has not been attained, because of the absence of equanimity, and because it has not been properly transcended; but not in the fourth meditative absorption itself. Therefore indeed the phrase "without remainder" was included in each case in "here the arisen faculty of pain ceases without remainder."

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

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

"Neither-unpleasant-nor-pleasant" means not unpleasant through the absence of suffering, not pleasant through the absence of happiness. By this, herein it explains the third feeling that is the opposite of happiness and suffering, not merely the

absence of suffering and happiness. The third feeling is called neither-unpleasant-nor-pleasant, and is also called equanimity. It should be understood as having the characteristic of experiencing what is contrary to the desirable and undesirable, the function of neutrality, the manifestation of an obscure object, and the proximate cause of the cessation of happiness.

"Purity of mindfulness due to equanimity" means purity of mindfulness produced by equanimity. For in this meditative absorption mindfulness is well purified, and that purity of that mindfulness is brought about by equanimity, not by anything else. Therefore this is called "purity of mindfulness due to equanimity." And the equanimity by which mindfulness here becomes pure should be understood as, in meaning, neutrality of mind. And here not only mindfulness alone is purified by that, but also all associated mental states; however, the teaching was stated under the heading of mindfulness.

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

"He is wise" means he is wise because wisdom exists in him. "That discerns rise and fall" means that which discerns both rise and fall. "Endowed with" means complete. "Noble" means faultless. "Penetrative" means belonging to the side of penetration. "Leading to the destruction of suffering" means leading to Nibbāna. In "He understands 'this is suffering'" and so on, "this much is suffering, there is no more beyond this" - he understands as it really is and penetrates the entire truth of suffering through the penetration of its own characteristic. And the craving that produces that suffering, as "this is the origin of suffering." That state having reached which both of those cease, that non-continuance of them, Nibbāna, as "this is the cessation of suffering." And the noble path that leads to that, as "this is the practice leading to the cessation of suffering" - he understands as it really is and penetrates through the penetration of its own characteristic. Thus the meaning should be understood.

Having thus shown the truths in their own nature, now showing them by way of exposition through mental defilements, he said beginning with "these are the mental

corruptions." These should be understood by the very method already stated. Having thus shown the three trainings, now in order to show the order of their fulfilment, he said beginning with "these three trainings - one should train by attending to them." Its meaning is - One should train by attending to each one in order to fulfil it; even having attended, one should train by knowing "this is such and such a training"; having known, one should train by seeing again and again; having seen, one should train by reviewing what has been seen; having reviewed, one should train by making the mind unshakeable right there and establishing it; one should train by performing their respective functions through faith, energy, mindfulness, concentration, and wisdom associated with each respective training; even at the time of directly knowing what should be directly known, performing each respective function, one should train in the three trainings; one should practise higher morality, one should rightly practise higher consciousness, having accepted higher wisdom one should proceed.

"Here" is the root term. By the ten terms beginning with "in this view," the Dispensation of the Omniscient Buddha, reckoned as the threefold training, alone is spoken of. For since it was seen by the Buddha, the Blessed One, it is called "view." By way of that very one's acquiescence, it is called acceptance; by way of approval, preference; by way of grasping, undertaking; in the meaning of intrinsic nature, the Teaching; in the meaning of what should be trained in, discipline; by both of those, the Teaching and discipline; by way of being proclaimed, the Scriptures; in the meaning of the supreme conduct, the holy life; by way of giving instruction, the Teacher's instruction - thus it is called. Therefore, in "in this view" and so on, it means in this view of the Buddha, in this acceptance of the Buddha, in this preference of the Buddha, in this undertaking of the Buddha, in this Teaching of the Buddha, in this discipline of the Buddha.

"Whatever teachings you, Gotamī, would know - 'these teachings lead to lust, not to dispassion; they lead to bondage, not to separation from bondage; they lead to accumulation, not to diminution; they lead to great desire, not to fewness of wishes; they lead to discontent, not to contentment; they lead to company, not to solitude; they lead to idleness, not to arousal of energy; they lead to being difficult to support, not to being easy to support' - You should definitely keep in mind, Gotamī - 'This is not the Teaching, this is not the monastic discipline, this is not the Teacher's instruction.'

"And whatever teachings you, Gotamī, would know - 'these teachings lead to dispassion, not to lust, etc. they lead to being easy to support, not to being difficult to support' - You should definitely keep in mind, Gotamī - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'" -

When thus stated, the meaning should be understood as: in this Teaching and discipline of the Buddha, in this Scriptures of the Buddha, in this holy life of the Buddha, in this Dispensation of the Buddha.

Moreover, this entire Dispensation, reckoned as the threefold training, is view because it was seen by the Blessed One, because it is a condition for right view, and because it is preceded by right view. It is acceptance by way of the Blessed One's acquiescence. It is preference by way of approval. It is undertaking by way of grasping. It is the Teaching because it sustains its practitioner, making him not fall

into the realms of misery. That itself removes the side of defilement - thus it is discipline. It is the Teaching and that is the discipline - thus it is the Teaching and discipline. Or, this is the removal of unwholesome mental states by wholesome mental states - thus it is the Teaching and discipline. For that very reason it was said -

"And whatever teachings you, Gotamī, would know - 'these teachings lead to dispassion, not to lust, etc. you should definitely keep in mind, Gotamī - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'"

Or, discipline by the Teaching, not by the stick and so on - thus it is the Teaching and discipline. And this too was said -

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

Likewise -

"For those being led by the Teaching, what envy is there for those who understand?"

Or, discipline for the sake of the Teaching - thus the Teaching and discipline. This discipline is for the purpose of blameless qualities, not for the purpose of existence, enjoyment, and material gain. Therefore the Blessed One said: "This holy life, monks, is not lived for the purpose of deceiving people" - in detail. The Elder Puṇṇa too said: "For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One." Or, it leads to the distinguished - thus discipline. Discipline from the Teaching - thus the Teaching and discipline. For this leads to the distinguished Nibbāna, away from the phenomena of the round of rebirths or from the phenomena beginning with sorrow. Or, the discipline of the Teaching, not of the founders of other sects - thus the Teaching and discipline. For the Blessed One has become the Teaching itself; it is his very own discipline.

Or, because phenomena alone are to be directly known, to be fully understood, to be abandoned, to be developed, and to be realised, therefore this is discipline regarding phenomena, not regarding beings, not regarding souls - thus the Teaching and discipline. Because it is the foremost utterance among the utterances of others, with meaning and phrasing and so on, it is the teaching (pavacana); the teaching itself is the Scriptures (pāvacana). It is the holy life because of being the distinguished conduct among all conducts. The instruction of the Blessed One who has become the Teacher of gods and humans - thus the Teacher's instruction. Or, the instruction that has become the Teacher - thus also the Teacher's instruction. "He will be your Teacher after my passing - indeed the Teaching and discipline itself is the Teacher" - thus it has been said; thus the meaning of these terms should be known.

But because a monk who produces meditative absorptions of all kinds is seen only in this very Dispensation, and not elsewhere, therefore in each case the restriction "of this" and "in this" should be known as having been made.

The phenomena associated with it live by means of it - thus life. It exercises the function of lordship in the characteristic of maintenance - thus faculty. Life itself is the faculty - thus the life faculty. That has authority over the continuity of occurrence. The life faculty has the characteristic of maintenance of phenomena inseparable from itself by way of characteristic and so on; its function is causing them to occur; its manifestation is the establishing of those very phenomena; its proximate cause is the phenomena that are to be sustained. Even though there is the arrangement beginning with the characteristic of maintenance, it maintains those phenomena only at the moment of their existence, just as water maintains blue lotuses and so on. It also protects phenomena arisen through their respective conditions, like a nurse protects a child, and it proceeds only through connection with the phenomena set in motion by itself, like a helmsman with a boat. It does not cause occurrence beyond the moment of dissolution, because of the absence of both itself and those that should be made to occur. It does not establish at the moment of dissolution, because of itself being broken, like the wick-oil being consumed and the flame of a lamp; yet it is not devoid of the power of maintenance, occurrence, and establishing, because at the aforesaid moment it accomplishes each respective function - thus it should be seen. "Because of the limited duration or" means because of the weakness and brevity of the moment of presence. "Short" means slight, inferior. "Because of the limited substance or" means because of the scarcity and weakness of the functions and achievements that serve as conditions for it.

To show those two reasons by way of classification, he said beginning with "How is life short because of the limited duration?" Therein, the passage beginning with "In a past mind-moment one lived" and so on should be understood as spoken with reference to immaterial life, since in the occurrence in five-aggregate constituent existence, at the time of the cessation of consciousness, even though all material and immaterial phenomena are not ceasing, the immaterial has its establishment from the material; or with reference to the death consciousness in five-aggregate constituent existence, since all material and immaterial phenomena cease together with the death consciousness; or with reference to four-aggregate constituent existence, due to the absence of matter in four-aggregate constituent existence. "In a past mind-moment" means at the time endowed with the dissolution moment of past consciousness, it is possible to say of the person endowed with that "one lived." "One does not live" means it is not possible to say "one lives" either. "One will not live" means it is not possible to say "one will live" either. "In a future mind-moment one will live" means at the time endowed with the non-arising moment of future consciousness, it is possible to say "one will live." "One does not live" means it is not possible to say "one lives." "One did not live" means it is not possible to say "one lived" either. "In a present mind-moment" means at the time endowed with the present mind-moment. "One lives" means it is possible to say "one lives now." "One did not live" means it is not possible to say "one lived." "One will not live" means it is not possible to say "one will live" either.

"Life and individuality, and pleasure and pain" - this verse should be understood as spoken with reference to five-aggregate constituent existence only, because painful feeling, which is obtainable only without excluding five-aggregate constituent existence, is taken. How? "Life" means the aggregate of mental activities, with life as the heading. "Individuality" means the aggregate of matter. Because it was said "But

equanimity, being peaceful, is spoken of as happiness only," having included equanimity feeling within, "and pleasure and pain" means the aggregate of feeling; "consciousness" means the aggregate of consciousness is stated. It should be understood that by the very fact that these four aggregates have been spoken of, the aggregate of perception too is spoken of by way of the characteristic of aggregates, through the state of having a single characteristic, by way of the mode of characteristic. Thus, when the five aggregates have been stated, having set aside immaterial phenomena, through the non-occurrence of matter originated by kamma and so on, "associated with a single consciousness" means the predominance of the immaterial has been spoken of. How? In the case of non-percipient beings, even matter proceeds without releasing the power of kamma accumulated here; for those attained to cessation, even matter proceeds without releasing the power of the attainment first attained. Thus, it should be understood that even in the place where it itself does not occur, having made the occurrence of matter as its own possession, for the immaterial phenomenon whose intrinsic nature is occurrence, through being the predominant cause of the occurrence of matter in the place of its own occurrence, "associated with a single consciousness" means the predominance of consciousness has been spoken of.

Thus, in the occurrence in five-aggregate constituent existence, through the cessation of consciousness which is the predominant factor for the occurrence of matter, while matter still remains, there is what is called cessation of those that are occurring - thus it was said "the moment passes quickly" with reference to immaterial phenomena only. Or it should be understood as spoken with reference to the death consciousness in five-aggregate constituent existence. When thus being spoken of, "and pleasure and pain" means bodily and mental pleasant feeling and bodily and mental unpleasant feeling, though not existing at the moment of the death consciousness, are spoken of as ceasing together with the death consciousness by way of a single continuity. It should also be understood as spoken with reference to four-aggregate constituent existence. How? In another context, "individuality" means because the aggregate of perception has been stated as individuality, "individuality" means only the aggregate of perception is taken. In the Brahma world, although bodily pleasure, bodily pain, and displeasure do not exist, it should be understood that "and pleasure and pain" means the aggregate of feeling is taken as obtainable by the generality of feeling. The remainder is exactly the same as what was said. And in these three alternatives, "entirely" means permanent, pleasant, beautiful, and self do not exist; entirely unmixed with those. "The moment passes quickly" means according to the method stated, through lasting only a single mind-moment, the moment of life and so on passes quickly, being light and extremely slight.

Showing the non-occurrence of two consciousnesses together, he spoke the verse "eighty-four thousand." "Eighty-four thousand cosmic cycles, those gods remain" means those companies of gods, having taken a life span of eighty-four thousand cosmic cycles, remain in the plane of neither-perception-nor-non-perception. "Ye narā" is also a reading. "Yet even they do not live, combined with two consciousnesses" means those gods too, combined with two consciousnesses, having become together, do not indeed live with a paired consciousness; they live with each single consciousness - this is the meaning.

Now, showing the time of death, he spoke the verse "those that have ceased." Therein, "those that have ceased" means those aggregates that have ceased, that have passed away. "For one dying" means for one who has died. "Or for one remaining" means or for one who is lasting. "All aggregates alike" means whether aggregates that have ceased after the passing away, or aggregates that have ceased during occurrence, all aggregates are alike in the sense of being unable to be joined together again. "Gone, incapable of reconnection" means they are called "gone, incapable of reconnection" because of the impossibility of the ceased aggregates coming back again and being reconnected.

Now, in order to show that there is no diversity among the ceased aggregates in the three times, he spoke the verse "immediately." Therein, "and those broken immediately, and those broken in the future" means those aggregates that, having become immediately past, were broken and ceased, and those future aggregates that will be broken. "In between those" means of the present aggregates that have ceased in between those. "There is no difference in characteristic" means the state of being uneven is unevenness; that unevenness does not exist; there is no diversity among them - this is the meaning. "That which is characterised" is a characteristic; in that characteristic.

Now, speaking of the unmixed nature of the future aggregates with the present aggregates, he spoke the verse "not born with the unborn." "Not born with the unborn" means not born, not arisen, with the unborn, the unmanifested, future aggregate. By this he spoke of the unmixed nature of the future aggregate with the present aggregate. "One lives with the present" means one lives with the momentarily present, existing aggregate. By this it is stated that one does not live with two consciousnesses at one moment. "Dead with the breaking of consciousness" means dead through the dissolution of consciousness, by the state of not living with two consciousnesses at one moment. "Uparito cittabhaṅgā" is also a reading; that is straightforward indeed. "A concept in the ultimate sense" means according to the statement "The form of mortals decays, name and clan do not decay," it is merely a concept, not having the nature of decay; the supreme duration of this is "in the ultimate sense"; the meaning is "having the nature of intrinsic duration." For "Datta has died, a friend has died" - merely the concept indeed remains. Or alternatively, "in the ultimate sense" means "having ultimate purpose." "The supreme purpose of this" - thus "having ultimate purpose." "Unlike unborn space" - unlike speaking of a concept dependent on a non-existent phenomenon, "dead" as a concept is not spoken dependent on a non-existent phenomenon; it is spoken dependent on the phenomenon reckoned as the dissolution of the life faculty.

"Gone without deposit, broken" means those aggregates that are broken do not go to a deposit, a store, an accumulation - thus "gone without deposit." "There is no heap in the future" means even in the future there is no state of being a heap, no state of being a mass, for them. "Those that have arisen just remain" means having arisen by way of the present, at the moment of duration they remain being merely of the nature of fall. Like what? "Like a mustard seed on a needle-point" means like a mustard seed on the tip of a needle.

Now, showing the visible nature of the aggregates, he spoke the verse "of those that have arisen." Therein, "of arisen phenomena" means of the present aggregates.

"Their dissolution is placed before them" means their breaking up is placed in front of them. "Subject to disintegration" means having the nature of perishing. "Not associated with the old" means not mixed with, not in contact with aggregates that arose before.

Now, showing the invisible nature of the aggregates, he spoke the verse "from invisibility they come." Therein, "from invisibility they come" means they come, they arise, while being invisible. "After dissolution they go to invisibility" means after breaking up, beyond dissolution, they go to the state of invisibility. "Like the arising of lightning in space" means like the emanation of a lightning flash in the open sky. "They arise and pass away" means from the past onwards they arise and break apart and perish - this is the meaning. As in such passages as "the moon rises, waxes and wanes."

Having thus shown the limitedness of duration, now showing the limitedness of substance, he said beginning with "how is life short due to the limitedness of its substance?" Therein, "life bound to the in-breath" means the life faculty bound to the nasal wind entering internally. "Out-breath" means the nasal wind going out externally. "In-breath and out-breath" means both of those. "Bound to the primary elements" means life bound to the primary elements of earth, water, fire, and air, which have four origins. "Bound to edible food" means bound to edible food consisting of what is eaten, drunk, and so on. "Bound to heat" means bound to the kamma-born fire element. "Bound to consciousness" means bound to the life-continuum consciousness. With reference to which it was said: "When vitality, heat, and consciousness leave this body."

Now, showing the reason for their weakness, he said beginning with "the root of these is weak." Therein, "the root too" means even that which is the root in the sense of being a support. For the material body is the root of the in-breath and out-breath. For the primary elements and so on, ignorance, action, craving, and nutriment are the root. "Of these" means of those of the aforementioned kind, the in-breath and so on, stated by way of being the cause for the occurrence of the life faculty. For when even one of these is absent, the life faculty does not persist. "Weak" means of little strength. "The prior causes too" means even ignorance, activities, craving, clinging, and becoming, which are reckoned as causes, being the roots of this round of results in past births. "Whatever conditions of these are weak, they too are weak" means whatever common conditions such as object and so on. "Productive" means craving for existence, which, having become predominant, is productive. "The co-existent ground" means even the co-existent material and immaterial phenomena. "The associations too" means even the immaterial phenomena conjoined together. "The co-arisen too" means even those arisen together in a single consciousness. "Whatever is the connecting factor" means that which is appointed to connect by way of death and rebirth-linking is the connecting factor - craving, which is the root of the round of rebirths. For this was said: "A person with craving as companion." "Constantly weak" means weak without interruption. "Unsettled" means not settled, not standing firm having descended. "These bring each other to ruin" means these cause each other to fall and to be consumed. "Of each other" means one of another, each one of each one - this is the meaning. "Hi" is an indeclinable particle in the sense of cause. "There is no protector" means there is no guardian, no protector.

"And these do not establish one another" means they are unable to establish one another. "Even the producer, he is not found" means even the phenomenon that produces these, that does not exist now.

"And no one is diminished by anyone" means not even one declines by the power of anyone. "And these gandhabbas are in every way" means indeed all these aggregates are fit to reach dissolution in every way. "These are produced by the former" means these present ones are produced by prior root conditions. "And those who were productive" means those present ones that are productive are prior root conditions. "They died before" means those conditions of the aforesaid kind, without reaching the present, attained death first. "Both the former and the latter" means the former prior root conditions and the latter arisen from conditions in the present. "Never once saw each other" means they were never previously seen by each other at any time. The syllable "ma" is stated by way of word-junction.

"Of the gods ruled by the four great kings" means the four great kings reckoned as Dhātaraṭṭha, Virūḷhaka, Virūpakkha, and Kuvera are lords of these - thus "ruled by the four great kings." They sport and play with forms and so on - thus they are gods. They dwell in the middle region of Mount Sineru. Among them there are some dwelling on mountains and some dwelling in the sky. Their succession extends to the encircling world-mountain. The gods corrupted by play, the gods corrupted by mind, the cold rain cloud gods, the hot rain cloud gods, the moon young god, and the sun young god - all these too are situated in the realm of the gods ruled by the four great kings. That is the life of those gods ruled by the four great kings. "Compared to" means dependent on. "Limited" is the negation of growth. "Brief" means of short duration; the negation of a long period. "Momentary" means of short duration; the negation of an interval of time. "Light" means slight; the negation of sluggishness. "Fleeting" is the negation of swiftness and strength. "Not lasting long" means not enduring the long course by way of time. "Not of long duration" means it does not last for a long time by way of days - thus "not of long duration"; the negation of days.

"Of the Thirty-three" means thirty-three persons were reborn there - thus "the Thirty-three." Furthermore, it has also been said that "Tāvatiṃsa" is simply the name of those gods. They too include some dwelling on mountains and some dwelling in the sky; their succession extends to the encircling world-mountain. Likewise for the Yāma gods and so on. For even in a single heavenly world there is no case where the succession of gods has not reached the encircling world-mountain. Those who have gone, proceeded, and arrived at divine happiness - thus "Yāma." Those who are satisfied and delighted - thus "Tusita." Beyond the objects ordinarily prepared, at the time when they desire to create in excess, having created enjoyments according to their preference, they delight - thus "those who delight in creation." Having known the disposition of the mind, they exercise mastery over enjoyments created by others - thus "those who control what is created by others." Those engaged in the endeavour of the Brahmā company in the Brahmā realm - thus "those of Brahmā's company." All the five-aggregate Brahmās are included.

"Ought to go" means a gandhabba (a being ready for conception in a new existence). "Future state" means the world beyond. "One who, monks, lives long, lives a hundred years" means one who remains for a long time remains for merely a hundred years. "A little more" means one remaining beyond a hundred years, one remaining for two

hundred years - there is no such thing. "Should scorn it" means one should make that life despised, should think of it as inferior. Some also read "hīḷeyyāna." "Pass by" means they pass beyond. "Days and nights" means the divisions of night and day. "Ceases" means the life faculty ceases, reaches non-existence. "The life span of mortals is exhausted" means the life principle of beings goes to elimination. "Like water in small streams" means just as water in a small stream whose water is cut off, so the life span of mortals is exhausted. For in the ultimate sense, the life-moment of beings is extremely slight, being merely the duration of a single mind-moment. Just as a chariot wheel, even when rolling, rolls on just one point of the rim, and even when standing, stands on just one point, just so the life of beings lasts one mind-moment, and when that consciousness has merely ceased, the being is said to have ceased.

"Wise" means the wise thus. Again, "wise" means the wise ones. "Possessing steadfastness" means steadfastness belongs to him, thus possessing steadfastness. "Accomplished in steadfastness" means possessed of wisdom. "Having made evil despised" means those whose evil is reproached. To show that very same exposition, he said beginning with "dhī is called wisdom." Therein, "one understands" is wisdom. What does one understand? The noble truths, by the method beginning with "This is suffering." In the commentary, however, it is said: "Wisdom is by way of making known." What does it make known? It makes known "impermanent, suffering, non-self." That itself, because of overcoming ignorance, is a faculty in the meaning of predominance; or because it exercises the function of lordship in the characteristic of seeing, it is also a faculty; wisdom itself is a faculty - the wisdom faculty. And this has the characteristic of illuminating and the characteristic of understanding; just as indeed in a house with four walls, when a lamp is lit in the night-time, darkness ceases and light appears, just so wisdom has the characteristic of illuminating. There is no light equal to the light of wisdom. For one who is wise, seated in a single cross-legged posture, the ten-thousand world-system becomes a single light. Therefore the Elder said -

"Just as, great king, a man might bring an oil lamp into a dark house; the lamp having entered destroys the darkness, generates light, shows illumination, and makes forms obvious; just so indeed, great king, wisdom when arising destroys the darkness of ignorance, generates the light of true knowledge, shows the light of knowledge, and makes the noble truths obvious. Thus indeed, great king, illuminating is the characteristic of wisdom."

But just as a skilled physician knows what is suitable and unsuitable food and so on for the sick, so wisdom when arising understands mental states that are wholesome and unwholesome, to be cultivated and not to be cultivated, inferior and superior, dark and bright, with counterpart and without counterpart. And this too was said by the General of the Teaching: "'He understands, he understands', friend, therefore one is said to be wise. And what does one understand? 'This is suffering' - one understands" - this should be expanded. Thus its characteristic of understanding should be known.

Another method - wisdom has the characteristic of penetrating according to the intrinsic nature, or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer. Its function is illuminating the domain, like a lamp.

Its manifestation is absence of confusion, like a good guide gone to a forest.

"Wise regarding the aggregates" means those who exercise knowledge regarding the five aggregates are wise regarding the aggregates. Those who exercise knowledge regarding the eighteen elements are wise regarding the elements. The meaning should be understood by this method in the remaining ones too. "Those wise ones said thus" means those wise ones thus spoke. "They speak" means they say "short, limited." "They declare" means they say "brief, momentary." "They explain" means they establish "light, fleeting." "They express" means they express in various ways "not lasting long, not of long duration."

11. Now, showing the arising of disaster for those who do not act thus, he spoke the verse "I see." Therein, "I see" means I look with the physical eye and so on. "In the world" means in the realm of misery and so on. "Trembling" means trembling here and there. "This generation" means this order of beings. "Gone to craving" means gone to craving, overpowered; the intention is "cast down." "In existences" means in sensual existence and so on. "Inferior men" means men of inferior activity. "Lament in the mouth of death" means when the final moment has arrived, they lament in the mouth of dying. "Not free from craving" means craving not gone. "Existence" means sensual existence and so on. "In existences" means in sensual existence and so on. Or alternatively, "in existence after existence" means in existence upon existence; it is said to mean "in repeated existences."

"I see" means "I see with the physical eye" - the physical eye is twofold - the eye with its constituents, and the sensitivity-eye. Therein, that lump of flesh established in the eye-socket, delimited below by the bone of the eye-socket, above by the eyebrow bone, on both sides by the corners of the eyes, externally by the eyelashes, bound by a sinew-thread emerging from the middle of the eye-socket to the brain, decorated with white and dark circles - this is called the eye with its constituents. But whatever sensitivity herein dependent, herein bound, derived from the four primary elements - this is called the sensitivity-eye. This is what is intended. That same, in the middle of the dark circle surrounded by the white circle of that eye with its constituents, in the sphere of sight at the place where the arising of bodily forms standing in front occurs, having pervaded the seven eye-membranes like oil poured on seven layers of cotton pervading the cotton layers, in measure merely the size of a louse's head, stands accomplishing the function of sense-base and door as is appropriate for eye-consciousness and so on.

"It tastes that" - thus it is the eye; with that physical eye I see. "With the divine eye" means with the divine eye of such a kind as "I saw, monks, with the divine eye, which is pure." "With the eye of wisdom" means with the eye of wisdom that has come thus: "the stainless, spotless eye of the Teaching arose." "With the Buddha-eye" means with the Buddha-eye that has come thus: "I saw, monks, surveying the world with the Buddha-eye." "With the all-seeing eye" means with the all-seeing eye that has come thus: "the all-seeing eye is called the knowledge of omniscience." "I see" means with the physical eye, what pertains to matter, as if an emblic myrobalan placed on the palm of the hand, with the physical eye. "I discern" means I perceive with the divine eye the passing away and rebirth. "I look at" means I look upon with the eye of wisdom the four truths. "I reflect upon" means I contemplate with the Buddha-eye the faculties with faith as the fifth. "I examine" means I look all around, I search with the

all-seeing eye the five paths of those who need to be guided.

"Trembling with the trembling of craving" means moving with the agitation of craving. From here onwards, since the method has been stated ending with "trembling with suffering from disaster of wrong view" beginning with "trembling with the trembling of wrong view," it is clear in itself. "Trembling repeatedly" means trembling again and again. "Trembling in various ways" means moving in various ways. "Quaking" means shaking. "Greatly quaking" means shaking with intensity. "Violently quaking" means shaking again and again. Or the term is extended by means of a prefix.

"Followed by craving" means entered into by craving. "Spread by craving" means spread over by craving. "Near to craving" means submerged in craving. "Cast down by craving" means thrown by craving. Or the reading is "paripātita." "Overpowered" means crushed and overwhelmed by craving. "With mind seized" means mind taken after being exhausted. Or, gone to craving is like being carried away by a flood. Followed by craving is like having fallen and gone through the conditions of kammically acquired materiality. Spread by craving is like the surface of water covered by spread-out indigo plants covering the surface of the water. Near to craving is like being submerged in a cesspit. Cast down by craving is like having fallen from a treetop and fallen into hell. Overpowered by craving is like the bondage of kammically acquired materiality. With mind seized by craving is like the arisen insight of one who discerns kammically acquired materiality. Or, gone to craving through sensual desire. Followed by craving through sensual thirst. Spread by craving through the mental corruption of sensuality. Near to craving through the fever of sensual passion. Cast down by craving through sensual attachment. Overpowered by craving through the mental flood of sensuality. With mind seized by craving through clinging to sensual pleasures - thus some explain. "Sensual existence" means in the sensual-sphere of existence. "Fine-material existence" means in the fine-material-sphere of existence. "Immaterial existence" means in the immaterial-sphere of existence. Their diversity has been made known just below.

"In existence after existence": "existence after existence" - "existence" means the sensual element. "Non-existence" means the fine-material and immaterial element. Or alternatively, "existence" means the sensual element and fine-material sphere element. "Non-existence" means the immaterial element. In those existences after existences. "Kammic becoming" means in the kammic round of rebirths. "Rebirth" means in the resultant round of rebirths leading to rebirth. "Sensual existence" means in the sensual element. "Kammic becoming" means in the kammic round of rebirths. Therein, kammic becoming - it develops, thus it is becoming. "Rebirth in sensual existence" means in the becoming of rebirth in the sensual element, in the resultant round of rebirths. Resultant becoming comes to be, thus it is becoming. The same method applies in fine-material existence and so on too. And here, "in sensual existence, in fine-material existence, in immaterial existence" was said with reference to spatial becoming. In all three too, "in kammic becoming" was said with reference to kammic becoming; likewise "in rebirth" was said with reference to becoming of rebirth. "In repeated existence" means in arising again and again. "In destination" means in one of the five destinations. "In the production of individual existence" means in the production of individual existences. "Not free from craving" is the root term. "Craving not gone" means craving has not gone from these, due to the absence

of momentary abandoning, like momentary concentration - thus craving not gone. "Craving not abandoned" means craving not relinquished due to the absence of abandoning by substitution of opposites. "Craving not vomited" means craving not vomited due to the absence of abandoning by suppression - thus craving not vomited. "Craving not released" means craving not released due to the absence of abandoning by absolute eradication. "Craving not eliminated" means craving not eliminated due to the absence of abandoning by subsidence. "Craving not relinquished" means craving not relinquished because of remaining without relinquishing the underlying tendency of defilement established in existence, due to the absence of abandoning by escape.

12. Now, because those whose craving has not gone thus tremble and lament, therefore instigating in the removal of craving, he spoke the verse "over what is cherished." Therein, "over what is cherished" means regarding the object taken possession of as "mine" through the selfish attachments of craving and wrong view. "See" - he said this addressing the listeners. "This too" means this danger too. The remainder is well-known.

"Two kinds of selfish attachment" means two kinds of attachment. "Whatever" is an indeclinable particle in the sense of delimiting restriction. "By what is reckoned as craving" means by the portion of craving; "term" and "reckoned" are one in meaning, as in such passages as "for the terms of obsession have perception as their source." "Made a boundary" means free from the fault of non-delimitation, made a limit, as in such passages as "let him authorise a boundary of a maximum of three yojanas." "Made a restriction" means free from the fault of verbal non-delimitation, made a delimitation, like a boundary tree. "Made an end" means made a delimitation. But a boundary tree is common to two; this, however, is "made an end" as if made like a palm-leaf fan belonging to one alone. "Possessed" means having released what belongs to others even after a period of time, taken in every way. "Cherished" means made an attachment, like a lodging entered for the rains retreat. "This is mine" means standing nearby. "That is mine" means standing far away. "This much" is a restriction of requisites, as in "even this much would not have occurred." "To this extent" is a restriction of an indeclinable particle also in the sense of delimitation, as in "to this extent indeed, Mahānāma." "Even the entire great earth" means even the whole great earth.

"One hundred and eight thoughts of craving" means the detailed extent of the course of one hundred and eight cravings. If asked, how does one hundred and eight come about? Craving for visible form, etc. "Craving for mental objects" - thus craving occurring in the impulsion process at the eye-door and so on has obtained its name from a similar object, just as in such cases as "merchant's son" or "brahmin's son" the name is obtained from the father. And here, craving having visible form as object - craving for visible form means craving for visible form. That, operating by way of sensual lust, relishing visible form, is sensual craving. Operating by way of lust accompanied by the eternalist view, relishing thus: "visible form is permanent, stable, eternal" - is craving for existence. Operating by way of lust accompanied by the annihilationist view, relishing thus: "visible form is annihilated, perishes, will be cut off" - is craving for non-existence. Thus it is threefold. And just as craving for visible form, so too craving for sound and so on - these are eighteen thoughts of craving.

Those are eighteen regarding internal visible form and so on, and eighteen regarding external visible form and so on - making thirty-six; thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - making one hundred and eight. "With reference to the internal, 'I am' occurs, 'I am thus' occurs" - or by such methods, eighteen based on internal visible form and so on; "with reference to the external, by this 'I am' occurs, by this 'I am thus' occurs" - eighteen based on external visible form and so on - making thirty-six. Thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - in this way too there are one hundred and eight thoughts of craving.

"Identity view with twenty bases" means having made each of the five aggregates beginning with matter into bases occurring in four ways by the power of grasping according to the method beginning with "one regards matter as self," the view arisen in the body reckoned as the pentad of aggregates, in the sense of existing, is identity view. "Wrong view with ten bases" means wrong view proceeding by the method beginning with "there is not what is given, there is not what is sacrificed"; a view that is not exact, or a false view because of grasping having missed the mark, is wrong view; also a view contemptible to the wise because of bringing harm is wrong view. It should be seen as having the characteristic of unwise adherence, the function of adherence, the manifestation of wrong adherence, the proximate cause of unwillingness to see the noble ones and so on, and as the supreme fault. "Extreme-grasping view with ten bases" means a view proceeding by the method beginning with "the world is eternal, the world is non-eternal, the world is finite," having made each portion a support, thus occurring by the power of grasping - this is extreme-grasping view with ten bases. "Whatever such view" means whatever view of such a kind. "Wrong view" means gone among views. This seeing, because of being included within the sixty-two views, is wrong view; view itself is a thicket in the sense of being difficult to pass through - this is the thicket of views, like thickets of grass, thickets of forest, and thickets of mountains. In the sense of being dangerous and frightful, it is the wilderness of views, like the wilderness of thieves, the wilderness of wild beasts, the waterless wilderness, and the famine wilderness. In the sense of being pierced through by right view and in the sense of being contrary, it is the wriggling of views. For wrong seeing, when arising, pierces through right seeing and opposes it. Because of sometimes grasping eternalism and sometimes annihilationism, it is a deformed writhing of view - thus the writhing of views. For one gone to wrong views is unable to become established in one position. Sometimes he recollects eternalism, sometimes annihilationism. View itself in the sense of binding is a mental fetter - thus the mental fetter of wrong view. Like crocodiles and so on, it firmly grasps a person as its object - thus grasping. Because of establishing, it is support-grasping. For this grasps having established itself by the power of strong occurrence. One adheres by way of permanence and so on - thus adherence. Having transgressed the intrinsic nature of phenomena, one touches from outside by way of permanence and so on - thus adherence. A path contemptible because of bringing harm, or a path to the contemptible realms of misery - thus a wrong path. Because of being a path that is not exact, it is a wrong path. Just as even though grasped by one who has lost his bearings as "this is the path to such and such a village," it does not lead to that village; so too, even though grasped by one gone to wrong views as "the path to a fortunate destination," the view does not lead to a fortunate destination - because of

being a path that is not exact, it is a wrong path. Because of having a wrong intrinsic nature, it is a wrong course. Because of wandering about right there, the foolish cross here - thus it is a belief; and it is both a belief and a plane of harm - thus the sphere of sectarian doctrines; or it is also the sphere of sectarian doctrines in the sense of being a plane as a place of origin and a dwelling place for sectarians. A grasping that has become a perversion, or a grasping through perversion - thus grasping through perversion. A grasping of what is not the intrinsic nature - thus grasping through reversal. A grasping by reversing through the power of proceeding by the method beginning with "permanent in what is impermanent" - thus grasping through distortion. A grasping without the right means is wrong grasping. In a subject matter that is not exact, in a subject matter that is not of its own intrinsic nature, the grasping of what is true, exact, and of intrinsic nature is the grasping "what is actual in what is not actual." "As far as" means however many. "The sixty-two wrong views" means the sixty-two wrong views that have come in the Brahmajāla.

"Fearing that it will be taken away, they tremble" means even those in whom fear has arisen that others will take it by force, having cut it off forcibly, they shake. "While it is being taken away" means according to the method stated, even while it is being taken by force. "When it has been taken away" means according to the method stated, even when it has been taken by force, having cut it off. "Fearing that it will change" means even fearing by way of alteration, becoming otherwise. "While it is changing" means even at the time of transformation. "When it has changed" means even when it has been transformed. "They tremble" means they shake. "They shake violently" means they shake in every way. "They struggle" means they tremble in various ways. "They quake" means having seen fear, they tremble. "They shudder" means due to trepidation, they tremble especially through fear. "They shudder violently" means they tremble in every way through the fear of horripilation. "Phandamāne" is an accusative plural. "With little water" means in scanty water. "In scanty water" means in disturbed water. "When the water is exhausted" means when the water is eliminated. "Or by herons" means by the remaining winged creatures not already mentioned. "Being attacked" means being harmed, being struck against. "Being picked up" means being taken out from the midst of the mud, or being swallowed. "Being devoured" means being eaten. They tremble because of crows. They shake violently because of hawks. They struggle because of herons. They quake at the time of being seized by the beak, by the power of death. They shudder at the time of being pierced. They shudder violently near death.

"Having seen" means having seen the fault. "Having weighed" means having weighed the virtue and fault. "Having determined" means having expanded the virtue and fault. "Having made clear" means having released and avoided what is subject to the destruction of its basis. "Having made manifest" means having brought to accomplishment, having made it distinctive. Or else, having freed from the fault of confusion, having seen by means of the classification of the subject matter. Having freed from the fault of non-delimitation, having weighed by means of establishing the measure. Having freed from the fault of the subject matter, having determined by means of making the classification. Having freed from the fault of delusion, having made clear by means of making the highest classification. Having freed from the fault of compactness, having made manifest by means of making the classification of nature. "Having abandoned" means having given up. "Having relinquished" means

having let go. "Not cherishing" means not making attachment through craving and wrong view. "Not grasping" means not grasping that by wisdom in the preliminary stage of wrong view. "Not adhering to" means not making consideration by applied thought. "Not being attached to" means not entering by way of the view of entering upon the fixed course.

"Not making" means not doing by the influence of craving for possession. "Not generating" means not generating by the influence of craving leading to rebirth. "Not producing" means not producing with distinction. "Not bringing forth" means not bringing forth by the influence of craving for aspiration. "Not fully bringing forth" means not fully bringing forth in every way. Or these terms are extended by means of prefixes. Thus here, the gratification by the first verse.

13. Having shown the danger by the following four verses, now in order to show the escape together with its method and the benefit of escape; or having shown by all these the danger, degradation, and defilement of sensual pleasures, now in order to show the benefit of renunciation, he spoke the pair of verses beginning with "for both extremes." Therein, "for both extremes" means in the two, two divisions of contact, the origin of contact, and so on. "Having removed desire" means having removed desire and lust. "Having fully understood contact" means having fully understood contact beginning with eye-contact and so on, or by following contact, all the immaterial phenomena associated with it, and the material phenomena by way of their bases, doors, and objects - thus having fully understood the entire mentality-materiality with three full understandings. "Not greedy" means not greedy regarding all phenomena beginning with matter and so on. "Not doing what he himself would blame" means not doing what one censures oneself. "The wise one does not cling to what is seen and heard" means he, being of such a kind, the wise one endowed with energy, does not cling by even one of the two taints to phenomena that are seen and heard. Like space, untainted, he has attained absolute cleansing.

"Contact is one extreme" means contact is one division. It touches - thus contact (phassa). This has the characteristic of touching, the function of striking together, the manifestation of meeting, and the proximate cause of an object that has come into range. For this, although being an immaterial phenomenon, occurs in the manner of touching the object - thus it has the characteristic of touching. Although not clinging even in one part, just as matter strikes the eye, and just as sound strikes the ear, it strikes together consciousness and the object - thus its function is striking together; or because it has arisen from the striking together of sense-base and object, it should be understood as "having the function of striking together" by way of function in the sense of achievement as well. For this was said in the commentary -

"It is not that contact of the four planes does not have the characteristic of touching; but the function of striking together belongs only to the five-door contact. For the five-door contact has the name of both the characteristic of touching and the function of striking together. The mind-door contact has only the name of the characteristic of touching, not the function of striking together."

And having said this, this discourse was brought forth -

"Just as, great king, two rams might fight; just as one ram, so should the eye be seen. Just as the second ram, so should matter be seen. Just as their collision, so should contact be seen. Thus contact has the characteristic of touching and the function of striking together. Just as, great king, two cymbals might strike together, two hands might strike together. Just as one hand, so should the eye be seen. Just as the second hand, so should matter be seen. Just as their collision, so should contact be seen. Thus contact has the characteristic of touching and the function of striking together" - this is the detail.

Or just as in such passages as "having seen a form with the eye," eye-consciousness and so on are stated by the name of eye and so on, so too here they should be understood as stated by the name of eye and so on. Therefore, in such passages as "thus the eye should be seen," the meaning should be understood by this method as "thus eye-consciousness should be seen." This being so, because of the striking together of consciousness and object, even in this discourse, it is established as "having the function of striking together" by way of function in the sense of function alone. But because it is made known by way of its own cause, reckoned as the meeting of three, it has the manifestation of meeting. For this is made known here and there as "the meeting of the three is contact" - thus by way of the cause alone. And the meaning of this discourse passage is "by the meeting of the three, contact arises," not that the mere meeting itself is contact.

But because it has been thus made known, it manifests in that very same manner - thus it is said to have "the manifestation of conjunction." But in the sense of result, by way of manifestation, this is called having the manifestation of feeling. For it makes feeling manifest, the meaning is it produces it. And in producing, just as heat, although having an external condition of warmth, being dependent on the element reckoned as lac, causes softness in its own support, not in the external state of warmth reckoned as spent charcoal which is its own condition. Thus, although having other conditions reckoned as sense-base and object, because of being dependent on consciousness, this is a producer of feeling only in consciousness which is its own support, not in the sense-base or object which are its own conditions - this should be understood. But because it arises without obstacle in an object examined by the appropriate attentiveness and by the faculty, this is said to have "an object that has come into range as its proximate cause."

That from which contact arises and originates is called "the origin of contact." For this was said: "The six sense bases are the condition for contact." The dyad of the past is stated by way of time. The dyad of feeling, because it was said "But equanimity, being peaceful, is spoken of as happiness only," should be understood as stated by way of pleasure and pain, having made equanimity feeling as happiness only; the dyad of mentality-materiality by way of material and immaterial; the dyad of sense bases by way of the continuation of the round of rebirths; the dyad of identity by way of the five aggregates. Therein, "it makes happy" (sukhayati) - thus pleasant (sukhā). It feels - thus feeling (vedanā). It afflicts - thus unpleasant (dukkhā). Mentality has the characteristic of bending (namana). Materiality has the characteristic of being deformed. The six internal are the eye sense base and so on. The six external are the

visible form sense base and so on. The five aggregates beginning with the aggregate of matter are identity in the sense of existing. Ignorance, action, craving, nutriment, contact, and mentality-materiality are the origin of identity.

"Eye-contact" means "it tastes" (cakkhati) - thus it is the eye (cakkhu); the meaning is it enjoys and makes clear visible form. Contact that has occurred from the eye is eye-contact. But that is a condition for the feeling associated with it in eight ways: by way of conascence, mutuality, support, result, nutriment, association, presence, and non-disappearance. "It hears" (suṇāti) - thus it is the ear (sota). That, inside the ear-hole with its constituents, at the spot covered with fine copper-coloured hairs having the shape of a finger-ring, stands accomplishing the function of sense-base and door as is appropriate for ear-consciousness and so on. Contact that has occurred from the ear is ear-contact. In the case of nose-contact and so on too, the same method applies. "It smells" (ghāyati) - thus it is the nose (ghāṇa). That, inside the cavity with its constituents, at the spot having the shape of a goat's hoof, stands accomplishing the function of sense-base and door as is appropriate for nose-consciousness and so on. "It calls out life" (jīvitam avhāyati) - thus it is the tongue (jivhā); or the tongue in the sense of tasting (sāyana). That, having excluded the extreme tip, root, and sides of the tongue with its constituents, at the spot in the middle of the upper surface having the shape of the tip of a split blue lotus petal, stands accomplishing the function of sense-base and door as is appropriate for tongue-consciousness and so on. The body is the origin of contemptible phenomena with mental corruptions. "Origin" means the place of arising. Wherever in this body there is what is called clung-to occurrence, there for the most part body-sensitivity stands accomplishing the function of sense-base and door as is appropriate for body-consciousness and so on. "It knows" (munāti) - thus it is mind (mano); the meaning is it cognises. "Mind" means the life-continuum together with adverting; contact that has occurred from mind is mind-contact.

In order to show that the sixfold contact is just twofold, he said "designation-contact, impingement-contact." That which occurs through the mind-door is designation-contact. That which occurs through the five doors is impingement-contact, because it arises through the impingement of sense-base, object, and so on.

That which has pleasant feeling by way of object is experienced as pleasant. That which has unpleasant feeling by way of object is experienced as unpleasant. That which has neither-unpleasant-nor-pleasant feeling by way of object is experienced as neither-unpleasant-nor-pleasant. Therein, "it makes happy" - thus happiness (sukhaṃ); the meaning is that in whomever it arises, it makes that one happy. Or it well digs up and devours bodily and mental affliction - thus happiness. "It afflicts" - thus suffering (dukkhaṃ); the meaning is that in whomever it arises, it makes that one afflicted. "Not suffering, not happiness" is neither-unpleasant-nor-pleasant; the syllable "ma" is stated by way of word-junction.

"Wholesome" and so on are stated by way of category. Therein, "wholesome" means associated with the twenty-one wholesome consciousnesses. "Unwholesome" means associated with the twelve unwholesome consciousnesses. "Indeterminate" means associated with the remaining resultant and functional indeterminate consciousnesses.

Again, indicating by way of the classification of existence, he said beginning with "sensual-sphere." That associated with the fifty-four sensual-sphere consciousnesses is sensual-sphere. Having abandoned sensuality, it frequents in fine-materiality - thus fine-material-sphere; associated with the fifteen fine-material-sphere consciousnesses by way of wholesome and indeterminate. Having abandoned both sensuality and fine-materiality, it frequents in immateriality - thus immaterial-sphere; associated with the twelve immaterial-sphere consciousnesses by way of wholesome and indeterminate.

Now, showing by way of adherence, he said beginning with "empty." Therein, "empty" means empty because of being void of lust, hate, and delusion. "Signless" because of being without signs, due to the absence of the signs of lust, hate, and delusion. Because of the absence of the aspirations of lust, hate, and delusion, it is called "desireless."

Now, showing by way of what is included and not included in the round of rebirths, he said beginning with "mundane." "World" is called the round of rebirths in the sense of crumbling and disintegrating; because of being included in that, engaged in the world - thus mundane. "Crossed over" means higher; because of not being included in the world, higher than the world - thus supramundane. "Touching" means the mode of touching. "Contacting" and "the state of having contacted" - the term is augmented by a prefix.

"Having thus made it known" means having thus made it manifest, one who knows judges, determines, reflects in the manner to be stated above. One judges as impermanent because of having the nature of impermanence and because of having a beginning and an end. As suffering because of the oppression of arising and passing away and because of being the basis of suffering. As a disease because of being sustained by conditions and because of being the root of disease. As a boil because of being conjoined with the spike of suffering, because of the oozing of the impurity of mental defilements, and because of being swollen, ripened, and burst open through arising, ageing, and dissolution. As a dart because of producing oppression, because of piercing within, and because of being difficult to extract. As misery because of being blameworthy, because of bringing non-growth, and because of being the basis of misery. As an affliction because of producing a state of being without ease and because of being the proximate cause of affliction. As alien because of not being under one's control and because of not being amenable. As disintegrating because of crumbling and disintegrating through illness, ageing, and death. As a calamity because of bringing many disasters. As a danger because of bringing abundant harm that is not even known, and because of being the basis of all misfortunes. As peril because of being the source of all fears and because of being the opposite of the supreme relief reckoned as the appeasement of suffering. As an obstacle because of being pursued by many harms, because of being beset with faults, and because, like an obstacle, it is not worthy of endurance. As unstable because of being shaken by illness, ageing, and death, and also by worldly adversities such as material gain and so on. As perishable because of having the nature of going towards destruction both through assault and by its own nature. As not lasting because of being cast down in all circumstances and because of the absence of a firm state. As without shelter because of not providing protection and because of the impossibility of obtaining security from it. As without refuge because of being unworthy of clinging to, and

because even for those who have clung to it, it does not perform the function of a refuge. As without protection because of the absence of being a refuge from fear for those who depend upon it. As empty because of being devoid of the states of permanence, beauty, happiness, and selfhood as imagined. As hollow just because of being empty, or because of being insignificant. For even what is insignificant is called "hollow" in the world. As void because of being devoid of an owner, an inhabitant, an experienter, a doer, and a controller.

And by itself being without an owner, as non-self. Because of the suffering of occurrence, and because of the dangerousness of suffering, as dangerous. Or else, "ādīna" means one who goes about wretchedly, one who proceeds - thus "ādīnava" (a wretched one); this is a designation for a miserable person. And the aggregates too are indeed wretched - thus because of being similar to a wretched one, as dangerous. Through ageing and through death - because of being of the nature of change in two ways, as subject to change. Because of feebleness, and because of being easily breakable like softwood, as without substance. Because of being the cause of misery, as the root of misery. Like an enemy with the face of a friend, because of killing through trust, as murderous. Because of the disappearance of existence, and because of being arisen from non-existence, as non-existence. Because of being the proximate cause of mental corruptions, as with mental corruptions. Because of being conditioned by causes and conditions, as conditioned. Because of being the bait of Death-Māra and Defilement-Māra, as Māra's bait. Because of being of the nature of birth, ageing, illness and death, as subject to birth, ageing, illness and death. Because of being the cause of sorrow, lamentation and anguish, as subject to sorrow, lamentation and anguish. Because of being the domain of craving, wrong view, misconduct and defilement, as subject to defilement. By way of ignorance, action, craving and the six sense bases as arising, as arising. Through the absence of those, as passing away. By way of desire and lust for contact, through the sweet gratification, as gratification. Through the change of contact, as danger. Through the escape from both, as escape - one judges; and in all of these, "one judges" should be seen as the remainder of the reading.

"Abandons" means removes from one's own continuity. "Dispels" means pierces. "Puts an end to" means makes it gone to its end. "Brings to obliteration" means brings gradually to non-existence. Their root, which is made of craving and ignorance, has been cut off by the knife of the noble path - thus "with root cut off." Their site has been made like a palm stump - thus "made like a palm stump." Just as when a palm tree has been pulled up with its root and only its site has been made in that place, no further arising of that palm is discerned, so when the functions of matter and so on have been pulled up with their root by the knife of the noble path, and only their site has been made in the continuity of consciousness through the state of having previously arisen before, all of them are called "made like a palm stump." "For whom this" means for whatever person this greed. "Cut off" means destroyed. "Appeased" means appeased by the fruit. "Tranquillised" means calmed by the abandoning through tranquillisation. Or the term is extended by means of a prefix. "Incapable of arising" means incapable of arising again. "Burnt by the fire of knowledge" means consumed by the fire of path knowledge. Or else, abandoned together with its basis, like poison put aside and thrown away together with the vessel. Like a poisonous creeper with its root cut off, "cut off with its root" means cut off. Like embers

extinguished by pouring water into an oven, appeased. Like a drop of water fallen on extinguished embers, tranquillised. Like a seed with its cause destroyed for the sprouting of a shoot, incapable of arising. Like a poisonous tree struck by a thunderbolt, burnt by the fire of knowledge - thus some explain.

"Free from greed" is said by way of relinquishing one's own nature. "With greed gone" is by way of relinquishing the state of attachment to the object. "With greed abandoned" is again by way of showing the state of not taking up again. "With greed released" is by way of freeing from the continuity. "With greed eliminated" is by way of showing that even what is released does not remain anywhere. "With greed relinquished" is said by way of showing the giving up of what was formerly taken. "Without lust, with lust gone, with lust abandoned" should be connected according to the method stated. Therein, greed is by way of being greedy. It is lust by way of dyeing. "Without hunger" means free from craving. "Nicchado" is also a reading; the meaning is devoid of the covering of craving. "Quenched" means of quenched nature. "Become cool" means of cool nature. "Experiencing happiness" means of the nature of experiencing bodily and mental happiness. "With a self become divine" means with a nature that is highest. "Self" means mind.

"Because of what has been done" means and because of the fact of having done evil deeds. "Because of what has not been done" means and because of the fact of not having done wholesome deeds. "Bodily misconduct was done by me, bodily good conduct was not done by me" and so on are stated by way of the doors, by way of non-abstinence and abstinence, and by way of courses of action. "I am not one who fulfils morality" and so on are by way of the fourfold purification morality. "Not devoted to wakefulness" is by way of the five kinds of keeping awake. "With mindfulness and full awareness" is by way of full awareness of purpose and so on. "The four establishments of mindfulness" and so on are qualities conducive to enlightenment by way of the mundane and supramundane. "Suffering has not been fully understood by me" and so on should be understood as stated by way of the four noble truths. These are obvious in meaning, since the method has been stated in the respective places.

"The wise one, the wise person" - the seven terms are of the meaning already stated. Furthermore, he is wise in the meaning of being unshakeable in suffering. He is a wise person in the meaning of not being elated in happiness. He is one endowed with wisdom in the meaning of having practised in matters pertaining to the present life and the future life. He is intelligent in the meaning of being steadfast in one's own welfare and the welfare of others. He is one with knowledge in the meaning of not shrinking back in matters profound and shallow. He is discerning in the meaning of illuminating matters that are hidden and concealed. He is sagacious in the meaning of being like a balance through the purification of being free from mental defilements. "Does not cling" means he does not cling by his own nature, like a line in space. "Does not cling closely" means he does not cling with distinction. "Does not cling thoroughly" means even having become connected, he does not cling, like a line on the palm of the hand. "Untainted" means even having become connected, he is not defiled, like a gem-jewel placed on Kāsi cloth. "Not closely tainted" means he is not defiled with distinction, like Kāsi cloth wrapped around a gem-jewel. "Not thoroughly tainted" means even having approached, he does not adhere, like a drop of water on

a lotus leaf. "Gone out" means gone out outside, like one who has escaped from a prison. "Escaped" means one who has abandoned evil, like a defiled object concealed by an enemy. "Free" means well released, like having destroyed delight in an object liable to seizure and not coming again. "Unbound" means not joined together with mental defilements, like a sick person freed from disease. "With a mind rid of barriers" means with a mind from which barriers have been removed; the meaning is with a mind freed from all existence, from all objects, and from all mental defilements.

14. Now, in the verse "Having fully understood perception," this is the meaning in brief - Not only contact alone, but further perception too, distinguished as perception of sensuality and so on, or by following perception, mentality-materiality in the manner already stated previously, having fully understood with three full understandings, by this practice one would cross over the fourfold mental flood; thereupon he, having crossed over the flood, unstained by the abandoning of the mental defilements of craving and wrong view among the possessions of craving and wrong view, the sage who has eliminated the mental corruptions, with the dart pulled out because of the pulling out of the darts of lust and so on, wandering diligently through the attainment of the fullness of mindfulness, or wandering diligently in the preliminary stage, through that conduct of diligence having become one with the dart pulled out, does not long for this world or the next, distinguished as one's own individual existence, another's individual existence, and so on; but rather, through the cessation of the final consciousness, without clinging, he attains final Nibbāna like fire - thus he concluded the teaching with the pinnacle of arahantship, doing nothing other than establishing the guide of the Teaching; However, he did not produce by this teaching any path or fruition, because it was taught for one who has eliminated the mental corruptions.

Perception is that which perceives an object differentiated into blue and so on. It has the characteristic of perceiving and the function of recognising again. For it is not the case that perception of the four planes does not have the characteristic of perceiving; all have the characteristic of perceiving. But that which here perceives by means of a distinguishing mark, that has the function of recognising again. Its occurrence should be understood at the time when a carpenter, having made a distinguishing mark on a piece of timber, again recognises it by that distinguishing mark; at the time when, having observed a person's distinguishing marks such as a dark mole and so on, one again recognises him by that distinguishing mark as "This is such and such a person"; and at the time when the king's storekeeper who guards the ornaments, having tied a name-label to each ornament, when told "Bring the ornament called such and such," lights a lamp, enters the inner chamber, reads the label, and brings that very ornament.

Another method - By way of including all, perception has the characteristic of perceiving, the function of making a sign that is a condition for perceiving again, like carpenters and so on with regard to timber and so on; its manifestation is the making of adherence by way of the sign as grasped, like a blind man who sees an elephant; or its manifestation is not remaining long, by way of not being deeply immersed in the object, like lightning; its proximate cause is the object as it has presented itself, like the perception arisen as "men" in the young deer regarding scarecrows. But that

which here is associated with knowledge, that simply conforms to knowledge; it should be understood that the remaining mental states in relation to earth and so on with their constituents are like earth and so on.

Perception connected with sensuality is perception of sensuality. Perception connected with anger is perception of anger. Perception connected with violence is perception of violence. Among those, two arise regarding beings as well as regarding activities. For perception of sensuality arises in one who thinks about dear and agreeable beings or activities. Perception of anger arises regarding not dear and disagreeable beings or activities, having become angry, from the time of looking up to the point of destruction. Perception of violence does not arise regarding activities. For there is no such thing as an activity that can be made to suffer. But it arises regarding beings at the time of thinking "May these beings be killed, or annihilated, or destroyed, or may they not exist!" Perception connected with renunciation is perception of renunciation; it is of the sensual-sphere in the preliminary stage of foulness, of the fine-material-sphere in the meditative absorption on foulness, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Perception connected with non-anger is perception of non-anger; it is of the sensual-sphere in the preliminary stage of friendliness, of the fine-material-sphere in the meditative absorption of friendliness, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Perception connected with non-violence is perception of non-violence; it is of the sensual-sphere in the preliminary stage of compassion, of the fine-material-sphere in the meditative absorption of compassion, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. When non-greed is the lead, then the other two are following it. When friendliness is the lead, then the other two are following it. When compassion is the lead, then the other two are following it. Perception arisen referring to a visual object is perception of material form. In the case of perception of sound and so on too, the same method applies. This is its name from the object itself. Since the objects have been stated, the sense-bases such as that born of eye-contact and so on are also stated.

"Whatever such perception" - other kinds too should be understood, such as "perception born of contact with impingement, perception born of contact with designation" and so on. Therein, "perception born of contact with designation" is also, by method of exposition, belonging to the six doors only. For the three immaterial aggregates, themselves becoming the supporting basis, give the name "perception born of contact with designation" to the perception co-arisen with them; but without qualification, perception born of contact with impingement means perception belonging to the five doors, and perception born of contact with designation means perception belonging to the mind-door. These should be understood as the additional perceptions that have been included.

"Perception" is the name of the intrinsic nature. "Perceiving" is the mode of perceiving. "The state of having perceived" is the state of having perceived.

"The mental flood of ignorance" - in the sense of being inappropriate to fulfil, bodily misconduct and so on is called what should not be found, the meaning being what should not be obtained. It finds that which should not be found - thus it is ignorance.

Conversely, bodily good conduct and so on is called what should be found; it does not find that which should be found - thus it is ignorance. It makes unknown the meaning of heap of the aggregates, the meaning of sense base of the sense bases, the meaning of emptiness of the elements, the meaning of predominance of the faculties, the meaning of actuality of the truths - thus too it is ignorance. It makes unknown the fourfold meaning of suffering and so on stated by way of oppression and so on - thus too it is ignorance. In the round of rebirths which is without end, it causes beings to rush into modes of generation, destinations, existences, stations of consciousness, and abodes of beings - thus it is ignorance. In the ultimate sense, it rushes towards women, men, and so on which do not exist, and does not rush towards aggregates and so on which do exist - thus it is ignorance. Furthermore, ignorance is also because of concealing the sense-bases and objects of eye-consciousness and so on, and the phenomena of dependent origination and the dependently arisen; that is the mental flood of ignorance. By way of the mental flood of sensuality, one would cross over. By way of the mental flood of becoming, one would pass over. By way of the mental flood of views, one would transcend. By way of the mental flood of ignorance, one would overcome. Or else, by way of abandoning through the path of stream-entry, one would cross over. By way of abandoning through the path of once-returning, one would pass over. By way of abandoning through the path of non-returning, one would transcend. By way of abandoning through the path of arahantship, one would overcome. Or else, some say "the five terms beginning with 'would cross' should be connected with the five abandonings beginning with abandoning by substitution of opposites."

Having said "wisdom is called knowledge," in order to show that in detail, he said beginning with "whatever wisdom, understanding." That is by the same method as already stated, setting aside the term "non-delusion, investigation of phenomena." Non-delusion is the opponent of non-development regarding wholesome mental states, and the cause of development. Through non-delusion one grasps without distortion, because of the deluded one's distorted grasping. Through non-delusion, holding what is exact as exact, one proceeds according to the inherent nature. For the deluded one grasps "what is true as untrue, and what is untrue as true"; likewise, the suffering of not obtaining what is desired does not arise. For one who is not deluded, because of the arising of reviewing such as "how could that be obtained here?", the suffering of death does not arise. For death in confusion is suffering, and that does not occur for one who is not deluded. There is pleasant communal life for those gone forth, and there is no production in the animal realm. For those constantly deluded through delusion are reborn in the animal realm. And non-delusion, being the opponent of delusion, is the maker of the absence of the state of non-neutrality through the power of delusion. Through non-delusion, the perception of non-violence, the perception of elements, the undertaking of the middle practice, and the breaking of the last pair of mental knots come about. The last two establishments of mindfulness succeed by its very power. Non-delusion is a condition for longevity. For one who is not deluded, having known what is beneficial and harmful, avoiding what is harmful and resorting to what is beneficial, is long-lived, and is not fallen away from personal success. For one who is not deluded, doing only what is beneficial for oneself, accomplishes oneself. It is a condition for the noble abiding; one who is not deluded is quenched regarding indifferent parties, because of the absence of all

attachment. Through non-delusion, the seeing of non-self arises. For one who is undeluded, skilled in grasping things as they really are, understands fully the five aggregates as without a leader, from the standpoint of being without a leader. And just as through this there is the seeing of non-self, so through delusion there is the seeing of self. For who indeed, having understood fully the emptiness of self, would fall into confusion again?

"Endowed with that knowledge" means possessed of knowledge of the aforesaid kind - the sage, beginning with trainees and so on. "Has attained wisdom" means one who has attained knowledge has reached the state of a sage. "Three" is a delimitation by counting. "Moral perfections" means phenomena that are the practice productive of the state of a sage, productive of moral perfection. In the passage beginning with "bodily moral perfection" and so on, bodily moral perfection is to be declared by way of the intimating body and the material body. Verbal moral perfection is to be declared by way of intimating speech and sound speech. Mental moral perfection is to be declared by way of mind-door consciousness and so on. "The abandoning of the threefold bodily misconduct" means the abandoning of badly practised conduct occurring from the body, of the kinds beginning with killing living beings and so on. "Bodily good conduct" means well practised conduct occurring from the body. "Knowledge with the body as object" means knowledge occurring by way of impermanence and so on, having made the body its object - knowledge with the body as object. "Full understanding of the body" means knowledge occurring by way of knowing the body through the full understandings as the known, as judgement, and as abandoning. "The path accompanied by full understanding" means the path produced by contemplating the internal body is accompanied by full understanding. "The abandoning of desire and lust for the body" means the abandoning of craving, desire and lust for the body. "Cessation of bodily activity" means the cessation, the obstruction of in-breath and out-breath - the attaining of the attainment of the fourth meditative absorption. "Cessation of verbal activity" means the cessation, the obstruction of applied and sustained thought - the attaining of the attainment of the second meditative absorption. "Cessation of mental activity" means the cessation, the obstruction of perception and feeling - the attaining of the attainment of the cessation of perception and feeling.

In the first verse, in the passage beginning with "a sage in body" and so on, a sage in body is by way of the abandoning of bodily misconduct. A sage in speech is by way of the abandoning of verbal misconduct. A sage in mind is by way of the abandoning of mental misconduct. A sage without mental corruptions is by way of the abandoning of all that is unwholesome. "Accomplished in moral perfection" means accomplished in moral perfection because of being established in fruition, having known what is to be known. "They call him one who has abandoned all" means they say he is one who has abandoned all because of being established after having abandoned all mental defilements.

In the second verse, "one who has washed away evil" - the meaning should be seen thus: whoever, having washed away, having cleansed by path knowledge all evil deeds that are grounds for rebirth by way of internal and external objects in the entire sense base, which is termed internal and external, because of being established after having washed and cleansed them, they call him one who has

washed away evil. Those dwelling in the midst of a house are householder sages. Those who have gone forth into the going forth are homeless sages. Among them, trainees are trainee sages. Worthy Ones are those beyond training sages. Individually Enlightened Ones are solitary sages. Perfectly Enlightened Ones are sage of sages.

Again, by way of a question prompted by the desire to explain, he said "which are the householder sages?" "Householders" means those engaged in household work such as farming, cattle-keeping and so on. "Who have seen the state" means those who have seen Nibbāna. "Who have cognised the teaching" means those for whom the teaching of the threefold training has been cognised - thus "who have cognised the teaching." "The homeless" means those for whom household work such as farming, cattle-keeping and so on does not exist - thus those gone forth are called "the homeless." "Seven trainees" means the seven beginning with stream-enterers and so on. "Trainees" means those who are training in the three trainings. "Those beyond training" means Worthy Ones do not train. Individually Enlightened Ones are solitary sages because, dependent on this and that cause, entirely alone and without a teacher, they have awakened to the four truths.

"Sage of sages are called the Truth-finders" - here the Blessed One is a Truth-finder for eight reasons. He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as the former Perfectly Enlightened Ones who had undertaken zeal for the welfare of the entire world came. What is meant? By whatever resolution the former Blessed Ones came, by that very same resolution our Blessed One too came. Or just as the former Blessed Ones, having fulfilled the thirty perfections - namely the ten perfections, ten secondary perfections, and ten ultimate perfections, reckoned as giving, morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity - having relinquished these five great relinquishments, namely the relinquishment of limbs, eyes, wealth, kingdom, sons, and wife, having fulfilled the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, having reached the summit of the conduct of higher intelligence, came; in the same way our Blessed One too came. And just as the former Blessed Ones, having developed and fulfilled the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path, came; in the same way our Blessed One too came. Thus he is a Truth-finder in the sense of "he who has thus come."

"Just as Dīpaṅkara Buddha and the others, sages who attained the state of omniscience came here;
So too this Sage of the Sakyans has come, therefore the One with Vision is called the Truth-finder."

How is "one who has thus gone" the Truth-finder? Just as the former Blessed Ones, just born, went. And how did they go? For they, just born, having stood firmly on even feet on the earth, facing north, went with seven strides. As he said -

"Just born, Ānanda, the Bodhisatta, having stood firmly on even feet on the earth, facing north, walks with seven strides, while a white umbrella is held over him, and surveys all directions, and speaks a bold speech - 'I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth.'

And that going of his was true, unerring, by being an advanced sign of many specific attainments. For that he, just born, stood firmly on even feet - this was the advanced sign of his attainment of the four bases for spiritual power. The state of facing north, however, was the advanced sign of the state of being entirely supramundane. The seven strides were of the attainment of the jewel of the seven factors of enlightenment. "Chowries with golden handles fly up and down" - the waving of chowries mentioned here, however, was of the crushing of all heretical teachers. The holding of the white umbrella was of the attainment of the excellent, stainless white umbrella of liberation through arahantship. The surveying of all directions was of the attainment of the unobstructed knowledge of omniscience. The speaking of the bold speech, however, was the advanced sign of the setting in motion of the excellent, irreversible Wheel of the Teaching. Likewise this Blessed One too went. And that going of his was true, unerring, by being an advanced sign of those very same specific attainments. Therefore the ancients said:

"Just as a lord of cattle, born but a moment, with even feet he touched the earth;
He, Gotama, strode seven steps, and the gods held over him a white umbrella.

"Having gone seven steps, he, Gotama, looked at the directions evenly all around;
He uttered a speech endowed with eight factors, like a lion standing on a mountain peak."

Thus "gone thus" means Truth-finder.

Or just as the former Blessed Ones, this Blessed One too likewise, through renunciation, sensual desire, etc. Through the first meditative absorption, the mental hindrances, etc. Through observation of impermanence, perception of permanence, etc. Having abandoned all mental defilements by the path of arahantship, he went forth; in this way too, "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? The characteristic of hardness of the solid element is true, unerring; the characteristic of flowing of the liquid element; the characteristic of hotness of the heat element; the characteristic of distension of the air element; the characteristic of non-contact of the space element; the characteristic of cognition of the consciousness element.

The characteristic of being deformed of materiality; the characteristic of being felt of feeling; the characteristic of perceiving of perception; the characteristic of volitional activity of activities; the characteristic of cognition of consciousness.

The characteristic of application of applied thought; the characteristic of stroking of sustained thought; the characteristic of pervading of rapture; the characteristic of comfort of happiness; the characteristic of non-distraction of unified focus of mind; the characteristic of touching of contact.

The characteristic of decision of the faith faculty; the characteristic of exertion of the energy faculty; the characteristic of establishing of the mindfulness faculty; the characteristic of non-distraction of the concentration faculty; the characteristic of understanding of the wisdom faculty.

The characteristic of unshakeability regarding faithlessness of the power of faith; of the power of energy regarding idleness; of the power of mindfulness regarding unmindfulness; of the power of concentration regarding restlessness; the characteristic of unshakeability regarding ignorance of the power of wisdom.

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

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

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

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

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

The characteristic of restraint of purification of morality; the characteristic of non-distracted purification of mind; the characteristic of seeing of purification of view; the characteristic of eradication of knowledge of destruction; the characteristic of tranquillity of knowledge of non-arising; the characteristic of root of desire.

The characteristic of origination of attention; the characteristic of combination of contact; the characteristic of converging of feeling; the characteristic of being chief of concentration; the characteristic of authority of mindfulness; the characteristic of being the highest of wisdom; the characteristic of substance of liberation; the characteristic of final goal of Nibbāna grounded upon the Deathless - this is true, unerring; this true characteristic he has arrived at by the course of knowledge, without failing, having attained, having reached - he is the Truth-finder. Thus, he who has arrived at the true characteristics is the Truth-finder.

How is it that he who has fully awakened to the true phenomena as they really are is the Truth-finder? The true phenomena are namely the four noble truths. As he said -

"Monks, there are these four things that are true, unerring, not otherwise.

What are the four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail.

And the Blessed One has fully awakened to them; because of having fully awakened to the true, he is called "Truth-finder." For here the word "gata" has the meaning of "fully awakened to".

Furthermore, the meaning of ageing and death having arisen and come about with birth as condition is actual, unerring, not otherwise... etc. The meaning of activities having arisen and come about with ignorance as condition is actual, unerring, not otherwise. Likewise, the meaning of ignorance being the condition for activities, etc. the meaning of birth being the condition for ageing and death is actual, unerring, not otherwise. The Blessed One has fully awakened to all that; because of having fully awakened to those truths too, he is the Truth-finder. Thus, he who has fully awakened to the true phenomena as they really are is the Truth-finder.

How is he a Truth-finder by virtue of true seeing? The Blessed One, whatever in the world with its gods, etc. among the generation with its gods and humans, in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-door of immeasurable beings - that he knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies also to sounds and so on coming into the range of the ear-door and the other doors. And this too was said by the Blessed One -

"Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, etc. that I have directly known. That has been understood by the Truth-finder, to that the Truth-finder

has not clung."

Thus he is a Truth-finder by virtue of true seeing. Therein, the derivation of the term "Truth-finder" in the sense of "one who sees truly" should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the four Māras, fully awakened to the unsurpassed perfect enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees, in the intervening period of forty-five years, during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever was spoken by the Blessed One - discourse, mixed prose and verse, etc. catechism. All that, both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, crushing the intoxication of hate and delusion; there is not even a hair-tip's worth of stumbling therein; all that, as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, is just so, unerring, not otherwise. As he said -

"And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise; therefore he is called 'Truth-finder'."

For here the word "gata" has the meaning of "speech." Thus he is a Truth-finder by virtue of true speaking.

Furthermore, speaking is "āgata"; the meaning is "utterance." His utterance is true, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" in this meaning should be understood.

How is he a Truth-finder by virtue of true acting? For the Blessed One's body is in accordance with his speech, and his speech also with his body. Therefore he speaks as he acts, and acts as he speaks. For one who is such, as is his speech, so too his body has gone forth in action - this is the meaning. And as is his body, so too his speech has gone forth in action - thus he is a Truth-finder. Therefore he said - "Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'." Thus he is a Truth-finder by virtue of true acting.

How is he a Truth-finder in the sense of overcoming? Making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; rather he is unequalled, immeasurable, unsurpassed, a king above kings, a god above gods, a Sakka above Sakkas, a Brahmā above Brahmās. Therefore he said -

"In the world with its gods, monks, etc. among the generation with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'."

Therein the derivation of the term should be understood thus -Like a medicine, it is a medicine. But what is this? Both the beauty of instruction and the accumulation of merit. For by that, this physician of great might overcomes all proponents of other doctrines and the world including the gods, as if with a divine medicine against snakes. Thus, in the overcoming of the entire world, the beauty of instruction and the accumulation of merit are true, not distorted, and are a medicine - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder." Thus he is a Truth-finder in the sense of overcoming.

Furthermore, he is a Truth-finder as one who has gone to truth, and he is a Truth-finder as one who has gone truly. "Gone" means understood, transcended, attained, practised - this is the meaning. Therein, he is a Truth-finder as one who has gone to truth, having understood the entire world through the full understanding by investigation. He is a Truth-finder as one who has gone to truth, having transcended the origin of the world through the full understanding by abandoning. He is a Truth-finder as one who has gone to truth, having attained the cessation of the world through realisation. He is a Truth-finder as one who has truly gone, having practised the practice leading to the cessation of the world. Therefore, what was said by the Blessed One -

"The world, monks, has been fully awakened to by the Truth-finder; the Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder; the origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder; the cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder; the practice leading to the cessation of the world has been developed by the Truth-finder. Whatever, monks, in the world with its gods, etc. pondered over by the mind - all that has been fully awakened to by the Truth-finder. Therefore he is called 'Truth-finder'."

Its meaning should be understood thus too. And this too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder. But since all Buddhas are perfectly equal even in the quality of being a Truth-finder, therefore he said "Truth-finders" with reference to all of them.

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

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

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

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

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

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

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

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

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

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

Thus in every way also -

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

But since all Buddhas are equal to one another also in the quality of arahantship, therefore with reference to all of them he said "Worthy Ones." "Perfectly Enlightened Ones" means because of having perfectly and by himself awakened to all phenomena, he is the Perfectly Enlightened One. For thus he is the Perfectly Enlightened One regarding all phenomena - the phenomena to be directly known as what should be directly known, the phenomena to be fully understood as what should be fully understood, the phenomena to be abandoned as what should be abandoned, the phenomena to be realised as what should be realised, the phenomena to be developed as what should be developed. Therefore he said -

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

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

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

"By silence" means although indeed one becomes a sage by the silence of path-knowledge reckoned as the practice of moral perfection, here however "by silence" is said with reference to mere quietness. "Foolish in appearance" means of hollow appearance. "Unwise" means unintelligent. For such a one, even though silent, is not called a sage. Or alternatively, by moral perfection one is not called a sage, but is of hollow nature and unintelligent - this is the meaning. "But whoever, as if holding up a balance" means just as one standing having taken a balance, if there is excess, removes it; if there is deficiency, puts in more. Just so, as if removing the excess, he removes and avoids evil; and as if putting into what is deficient, he fulfils the wholesome. And doing thus, having taken the excellent, the highest indeed, reckoned as morality, concentration, wisdom, liberation, and knowledge and vision of liberation, he avoids evil things, unwholesome actions - he is called a sage - this is the meaning. "Because of that he is a sage" - but if one asks why is he a sage? The reason stated below, because of that he is a sage - this is the meaning. "Whoever understands both worlds" means whatever person, in this world of aggregates and so on, as if placing upon a balance and measuring, understands both these meanings by the method beginning with "these are internal aggregates, these are external." "He is called a sage because of that" means by that reason he is indeed called a sage - this is the meaning.

"Of the bad and" - this is the meaning in brief of the verse - That principle of the bad and the good, which is distinguished as unwholesome and wholesome - having known that principle of the bad and the good by the knowledge of investigation in this entire world as "internally and externally." Because of that having been known, having passed beyond, having overcome the sevenfold attachment distinguished as lust and so on, and the twofold net distinguished as craving and wrong view, he stands. He is a sage because of being endowed with that knowledge of investigation termed wisdom. "Venerated by gods and humans" - this, however, is a word of praise for him. For because of being a sage who has eliminated the mental corruptions, he is worthy of veneration by gods and humans; therefore it is thus said.

"Dart" is the root term. "Seven darts" is a delimitation by counting. "The dart of lust" means lust in the sense of dyeing, and a dart because of producing oppression, because of piercing within, and because of being difficult to extract - thus the dart of lust. In the case of the dart of hate and so on too, the same method applies. "One with the dart pulled out" is the root term. "One with the dart extracted" means one whose dart has been removed. "One with the dart raised up" means one whose dart has been taken upward, one whose dart has been lifted out. "One with the dart thoroughly raised up" is said by way of prefix. "One with the dart torn out" means one whose dart has been pulled out. "One with the dart thoroughly torn out" is likewise by way of prefix.

"One who acts carefully" means one who acts carefully by way of careful performance regarding the development of wholesome mental states such as giving and so on, or regarding the person or the gift. By way of making it constant, one who acts with perseverance. By way of making it steadfast, one who acts steadfastly. Just as a chameleon, having gone a little way, stops for a little while, and does not go continuously; just so whatever person, having given a gift on one day, or having made an offering, or having heard the Teaching, or having practised the ascetic duty,

does it again only after a long time, does not carry it on continuously. He is called "one who acts without perseverance, one who acts unsteadily." This one does not act thus - thus one who acts steadfastly. "One who is not sluggish in conduct" means by the presence of pervasion reckoned as continuous performance, one who is not of sluggish conduct - thus one who is not sluggish in conduct. "One who has not laid down desire" means one who has not laid down desire by way of the state of not having laid down the desire of energy in performing the wholesome. "One who has not laid down the responsibility" means one who has not laid down the responsibility by way of not lowering the responsibility of energy; the meaning is one whose mind has not drawn back. "Whatever desire and effort therein" means whatever desire for the Teaching in the sense of wishing to do regarding those wholesome mental states, and effort reckoned as exertion. And endeavour by way of striving. And enthusiasm by way of exceeding striving. And this is effort in the sense of going to the far shore. And this is endeavour in the sense of being a forerunner. And this is enthusiasm in the sense of exceeding. "And unremitting" means and non-turning back. "And mindfulness and full awareness" - "it remembers" - thus mindfulness. "One fully understands" - thus full awareness; the meaning is one knows by all modes. Full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - the distinction should be known by way of this full awareness. "Ardour" means the energy that scorches the mental defilements. "Striving" means the highest energy. "Determination" means the state of being a support in performing the wholesome. "Pursuit" means engaging in. "Diligence" means non-negligence, the continuous presence of mindfulness.

"Does not long for this world" is the root term. "One's own individual existence" means one's own individual existence. "Another individual existence" means individual existence in the world beyond. "One's own matter, feeling, and so on" means one's own five aggregates; "another's matter, feeling, and so on" means the five aggregates in the world beyond. "The sensual element" means sensual existence. "The fine-material element" means fine-material existence. "The immaterial element" means immaterial existence. Again, in order to show a dyad by way of material and immaterial, it is stated by making the sensual element and the fine-material element as one, and the immaterial element as one. "Or destination" means the five destinations are stated by way of support. "Or rebirth" means the four modes of generation are stated by way of arising. "Or conception" means conception is stated by way of the linking of the three existences. "Or existence" means by way of kammic becoming. "Or the round of rebirths" means by way of the uninterrupted continuity of aggregates and so on. "Or the cycle" means he does not long for the cycle of the three planes.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on the Octet About the Cave 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 (Ṭīkā), 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.

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