

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

5. Commentary on the Great Book (5. Mahāvagga-aṭṭhakathā)

2. Connected Discourses on the Factors of Enlightenment
(2. Bojjhaṅgasammuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

2. Connected Discourses on the Factors of Enlightenment

1. The Chapter of the Mountain

1. Commentary on the Himavanta Discourse

182. In the first discourse of the Bojjhaṅga Saṃyutta, "serpents" - these too are dwellers between the waves on the surface of the great ocean, not the serpents of the Vimāna group of eight. Regarding their increasing of the body and so on in dependence on the Himalaya, all should be understood by the method already stated above. "Factor of enlightenment" (bojjhaṅga) - here, factors (aṅga) of enlightenment (bodhi) or of the enlightened one (bodhi) are factors of enlightenment. What is meant? For this concord of mental states - by which concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the mundane or supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment" (bodhi). "Awakens" means one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself - this is what is meant. As it was said: "Having developed the seven factors of enlightenment, he has fully awakened to the unsurpassed perfect enlightenment." Factors of that enlightenment termed the concord of mental states are factors of enlightenment, like factors of meditative absorption, path factors, and so on. And whoever is the noble disciple who is called "the enlightened one" (bodhi) because he awakens by means of this concord of mental states of the aforesaid kind, factors of that enlightened one are also factors of enlightenment, like factors of an army, factors of a chariot, and so on. Therefore the commentary teachers said: "Or factors of the person who awakens are factors of enlightenment."

Furthermore: "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment; they awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment" - by this method of the Paṭisambhidā and so on too, the meaning of factor of enlightenment should be understood.

In "the enlightenment factor of mindfulness" and so on, however, a praised and beautiful factor of enlightenment is an enlightenment factor (sambojjhaṅga). Mindfulness itself as an enlightenment factor is the enlightenment factor of mindfulness; "that enlightenment factor of mindfulness" - thus the meaning should be understood everywhere. "Develops" means increases; the meaning is that one generates again and again in one's own continuity of consciousness, brings into existence. "Based upon seclusion" and so on should be understood by the method stated in the Kosala Saṃyutta in the passage "he develops right view based upon seclusion."

But this is the distinction - There, only the threefold seclusion was stated - based upon seclusion by substitution, based upon seclusion by eradication, and based upon seclusion by escape; but having reached the development of the factors of enlightenment, some explain it as based upon fivefold seclusion as well. For they extract the factors of enlightenment not only at the moments of strong insight, path, and fruition, but also in the kasiṇa meditative absorptions, breathing meditative absorptions, foulness meditative absorptions, and divine abiding meditative absorptions that serve as the basis for insight; and this was not rejected by the commentary teachers. Therefore, according to their view, at the moment of occurrence of those meditative absorptions, it is based upon seclusion by suppression by function alone. And just as it was said "at the moment of insight, based upon seclusion by escape by disposition," so too it is proper to say that one also develops based upon seclusion by subsiding. The remainder here is just the method already stated above.

2. Commentary on the Body Discourse

183. In the second, "sustained by nutriment" means sustained by conditions. "Dependent on nutriment" means dependent on conditions. "Sign of the beautiful" means: the beautiful itself is the sign of the beautiful, and the object of the beautiful is also the sign of the beautiful. "Unwise attention" means unskilful attention, wrong-path attention; attention regarding the impermanent as "permanent," or regarding suffering as "happiness," or regarding non-self as "self," or regarding the unattractive as "beautiful." For one who frequently engages in that regarding that beautiful object, sensual desire arises. Therefore it was said "There is, monks, the sign of the beautiful" and so on. Thus the explanation should be understood for all the mental hindrances.

But among "the sign of aversion" and so on, aversion itself is the sign of aversion, and the object of aversion is also the sign of aversion. "Discontent" means longing. With reference to which it was said - "Therein, what is discontent? In remote lodgings or in various highly wholesome mental states, discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety - this is called discontent."

"Weariness" means adventitious bodily laziness arisen due to conditions such as excessive cold and so on. When it has arisen, one says "It is too cold, it is too hot, I am too hungry, I am too satiated, I have gone too far on the road." With reference to which it was said "Therein, what is weariness? Whatever weariness, becoming weary, being overcome by weariness, laziness, becoming lazy, the state of being lazy - this is called weariness."

"Yawning" means bending of the body through the influence of defilements. With reference to which it was said - "Therein, what is yawning? Whatever yawning of the body, arousing, bending back, bending sideways, bending down, bending forward, sickly condition - this is called yawning."

"Drowsiness after a meal" means fever after eating. With reference to which it was said - "Therein, what is drowsiness after a meal? Whatever faintness after eating, weariness after eating, fever after eating, bodily inertia of one who has eaten - this is called drowsiness after a meal."

"And sluggishness of mind" means the manner of shrinking of consciousness, with reference to which it was said - "Therein, what is sluggishness of mind? Whatever unwieldiness of consciousness, unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness - this is called sluggishness of mind."

"Non-appeasement of mind" means just as an ember even without flame does not yet settle down but continues to radiate heat, and just as at a place where pots are being fired it does not yet settle down but continues to radiate heat, so is the unpeaceful condition of consciousness; but in meaning this is just restlessness and remorse itself.

"Mental states that are grounds for sceptical doubt" means mental states that are the objects of sceptical doubt. Unwise attention is by the same method as stated everywhere. Thus here, sensual desire and sceptical doubt - these two mental states are spoken of by way of object; anger by way of object and by way of decisive support; the remaining ones by way of conscience and by way of decisive support.

"Mental states that are grounds for the enlightenment factor of mindfulness" means mental states that are objects of mindfulness - the thirty-seven qualities conducive to enlightenment and the nine supramundane states. "Frequently giving wise attention to them" means therein the repeated doing of wise attention.

In the passage beginning with "wholesome and unwholesome mental states," "wholesome" means arisen from proficiency, unblameable and having pleasant results. "Unwholesome" means arisen from lack of proficiency, blameable and having painful results. "Blameable" means unwholesome. "Unblameable" means wholesome. In the case of inferior, superior, dark and bright too, the same method applies. "With counterparts" means the dark and bright only. For the dark, because of giving dark results, and the bright, because of giving bright results, are called "with counterparts"; the meaning is having similar portions of results. Or they are "with counterparts" because of the existence of an opposing portion. For the bright are the opposing portion of the dark, and the dark are the opposing portion of the bright - thus too they are "with counterparts." Or they are "with counterparts" in the meaning of having mutual obstruction. For the unwholesome, having warded off the wholesome, gives its own result, and the wholesome, having warded off the unwholesome - thus too the dark and bright are "with counterparts."

"The element of instigation" means the energy of initial instigation. "The element of persistence" means that which is stronger than that, because of having emerged from idleness. "The element of exertion" means that which is stronger even than that,

because of stepping upon successive stages - thus by all three terms energy alone is spoken of.

"Grounds for the enlightenment factor of rapture" means mental states that are objects of rapture. "Tranquillity of body" means the tranquillity of disturbance of the three aggregates. "Tranquillity of consciousness" means the tranquillity of disturbance of the aggregate of consciousness. "The sign of serenity" means serenity itself is the sign of serenity, and the object too. "The sign of non-agitation" is a synonym for that very thing.

"Grounds for the enlightenment factor of equanimity" means mental states that are objects of equanimity; but as regards meaning, the neutral mode should be understood as the mental state that is the ground for equanimity. Thus here the enlightenment factors of mindfulness, investigation of phenomena, and equanimity are spoken of by way of object; the remaining ones by way of object and also by way of decisive support.

3. Commentary on the Discourse on Morality

184. In the third, "accomplished in morality" - here the mundane and supramundane morality of one who has eliminated the mental corruptions is spoken of; the meaning is "accomplished with that." In the case of concentration and wisdom too, the same method applies. Liberation, however, is fruition-liberation only. Knowledge and vision of liberation is reviewing knowledge. Thus here the three beginning with morality are mundane and supramundane, liberation is supramundane only, and knowledge and vision of liberation is mundane only.

"Seeing I say" means "seeing also, I." But that seeing - is twofold: eye-seeing and knowledge-vision. Therein, seeing the noble ones with devoted eyes, looking at them, is called eye-seeing. But the seeing of the characteristic that has been seen by the noble ones, and the penetrating of what has been penetrated, through meditative absorption or through insight or through path and fruition, is called knowledge and vision. But here in this context, eye-seeing is intended. For indeed, even looking at the noble ones with devoted eyes is of great benefit. "Hearing" means hearing with the ear of those who say "The one named so-and-so who has eliminated the mental corruptions dwells in such and such a country or province or village or town or monastery or rock cell." This too is of great benefit indeed. "Approaching" means approaching the noble ones with such a mind as "I will give a gift, or I will ask a question, or I will listen to the Teaching, or I will pay honour." "Attending on" means attending on with questions. The meaning is: having heard the virtues of the noble ones, having approached them, having invited them, having given a gift, asking questions by the method beginning with "What, venerable sir, is wholesome?"

"Recollection" means the recollecting of one seated in night-quarters and day-quarters: "Now the noble ones are spending their time in rock cells, caves, pavilions and so on with the happiness of meditative absorption, insight, path and fruition." Or whatever exhortation has been received in their presence, having reflected upon that, recollecting thus: "In this passage morality was spoken of, in this concentration, in this insight, in this the path, in this the fruition." "Going forth after" means going forth from the household, having gladdened one's mind towards the noble ones, going forth in their presence. For indeed, having gladdened one's mind in the

presence of the noble ones, having gone forth in their very presence, the going forth of one who practises while expecting their very exhortation and instruction is called going forth after. Having gone forth elsewhere through confidence in the noble ones, the going forth of one who practises while expecting exhortation and instruction in the presence of the noble ones is also called going forth after. But having gone forth in the presence of others through confidence in others, the going forth of one who practises while expecting the exhortation and instruction of those very others is not called going forth after.

But among those who went forth thus, first, those who went forth following the Elder Mahākassapa numbered about a hundred thousand; likewise of the Elder's own co-resident pupil, the Elder Candagutta, and of his co-resident pupil too, the Elder Sūriyagutta, and of his co-resident pupil too, the Elder Assagutta, and of his co-resident pupil too, the Elder Yonaka Dhammarakkhita. But his co-resident pupil was the younger brother of King Asoka, the Elder named Tissa; those who went forth following him numbered two and a half crores. There is no limit to the counting of those who went forth following the Elder Mahinda. Up to the present day, those going forth on the island of Laṅkā through confidence in the Teacher are said to go forth following the very going forth of the Elder Mahinda.

"That Teaching" means that teaching of their exhortation and instruction. "Recollects" means remembers. "Reflects upon" means makes it struck by applied thought. "Is aroused" means is complete. "Investigates" and so on - all of that is said there by way of the course of knowledge only. Or alternatively, "investigates" means investigates the characteristic of those various phenomena. "Examines" means causes knowledge to move therein. "Commits to thorough inquiry" means commits to investigation, looking at, and searching.

"Seven fruits and seven benefits" - both of these are one in meaning. "He attains final liberating knowledge early in this very life" means that in attaining arahantship, he attains it in this very individual existence, and that early, even before the time of death has arrived - this is the meaning. "Then at the time of death" means then at the time near to death.

"An attainer of final nibbāna in the interval" means one who attains final nibbāna without passing beyond the middle of the life span; he is of three kinds. First, having been reborn in the Aviha realm, where beings have a life span of a thousand cosmic cycles, one attains arahantship on the very day of rebirth. If he does not attain it on the day of rebirth, then he attains it at the end of the first hundred cosmic cycles. This is one attainer of final nibbāna in the interval. Another, being unable thus, attains it at the end of two hundred cosmic cycles; this is the second. Another, being unable even thus, attains it at the end of four hundred cosmic cycles; this is the third attainer of final nibbāna in the interval.

But one who, having passed beyond the fifth hundred cosmic cycles, has attained arahantship is called an attainer of final nibbāna after the interval. In the Atappa realm and so on too, the same method applies. But one who, having arisen wherever, has attained arahantship through exertion, with effort, is called an attainer of final nibbāna through exertion; one who has attained it without exertion, without effort, is called an attainer of final nibbāna without exertion. One who, having been reborn in

the Aviha realm and so on, having stayed there as long as life lasts, having been reborn successively higher and higher, has reached the Akaniṭṭha realm, is called an upstream-goer heading toward the Akaniṭṭha realm.

But in this instance, forty-eight non-returners should be discussed. For in the Aviha realm there are three attainers of final nibbāna in the interval, one attainer of final nibbāna after the interval, and one upstream-goer heading toward the Akaniṭṭha realm - thus there are five. Those as attainers of final nibbāna without exertion are five, and as attainers of final nibbāna through exertion are five - thus there are ten; likewise in the Atappa realm and so on. But in the Akaniṭṭha realm there is no upstream-goer; therefore there are four attainers of final nibbāna through exertion and four attainers of final nibbāna without exertion - thus eight. In this way there are forty-eight. Among them, the upstream-goer heading toward the Akaniṭṭha realm is both the most senior of all and the most junior of all. How? For because of having a life span of sixteen thousand cosmic cycles, he is the most senior of all in life span; because he attains arahantship last of all, he is the most junior of all. In this discourse, the factors of enlightenment are spoken of as the preliminary-stage insight of the path of arahantship, which are simultaneous, lasting one mind-moment, and of different characteristics.

4. Explanation of the Vattha Sutta

185. In the fourth, "the enlightenment factor of mindfulness is thus for me" means "the enlightenment factor of mindfulness" - thus if it is for me. "It is 'immeasurable' for me" means "immeasurable" - thus it is for me. "Thoroughly undertaken" means well fulfilled. "It remains" - here, the enlightenment factor of mindfulness remains by eight ways - Because of not attending to arising, because of attending to non-arising, the enlightenment factor of mindfulness remains; because of not attending to occurrence, non-occurrence, sign, the signless, activities, because of attending to the unconditioned, the enlightenment factor of mindfulness remains. The elder monk knows that it remains by these eight ways, and he understands that when it passes away, it passes away by eight ways that are the very opposite of the stated ways. The same method applies to the remaining factors of enlightenment too.

Thus in this discourse, the fruition factors of enlightenment of the elder monk have been spoken of. For when the elder monk attains fruition attainment making the enlightenment factor of mindfulness the lead, then the other six follow that. When any one among investigation of phenomena and so on, then too the remaining ones follow that - thus showing his own well-practised mastery in fruition attainment, the elder monk spoke this discourse.

5. Commentary on the Discourse on the Monk

186. In the fifth, "they lead to enlightenment" means they lead for the purpose of awakening. For the purpose of awakening to what? By the path, the unconditioned Nibbāna; by reviewing, that the task is done; or by the path, for the purpose of awakening from the sleep of mental defilements; by fruition, for the purpose of the state of being awakened - this too is what is meant. By that very reason, here the realisation of Nibbāna, the abandoning of mental defilements, and reviewing - all has been shown.

6-7. Commentary on the Kuṇḍaliya Discourse and Others

187-188. In the sixth, "one who resorts to parks" means one who resorts to parks by the fact of dwelling in dependence on a park. "One who frequents assemblies" means one who frequents assemblies. Both the foolish and the wise enter an assembly, but whoever is able to crush the doctrines of others and illuminate his own doctrine, this one is called one who frequents assemblies. "From park to park" means I walk about from park to park itself, not from outside - this is the meaning. "From pleasure grove to pleasure grove" - here too the same method applies. Or, having entered from one park to another park, from one pleasure grove to another pleasure grove - this is the meaning here. "For the benefit of release from their own doctrines" means "thus is the question, thus is the answer, thus is the refutation, thus is the counter-refutation" - by this method there is a doctrine, and the release from that doctrine - this is the benefit. "For the benefit of reproaching" means the benefit of finding faults in debate thus: "this is the fault in the question, this in the answer."

"And how, Kuṇḍaliya, is restraint of the faculties developed" - the Teacher, having known "this much has been asked by the wandering ascetic, now he is not able to ask further," thinking "this teaching has not yet reached its conclusion according to the sequence of connection. Now I shall bring it to its conclusion according to the sequence of connection" - asking himself, he began this teaching. Therein, "does not covet what is agreeable" means does not covet a desirable object. "Does not become elated" means does not become elated with carnal satisfaction. "His body is steady and his mind is steady, internally" means his mental body and mind are steady within the resort of their own domain. "Well-established" means well established by way of the meditation subject. "Well-liberated" means well liberated through liberation by means of the meditation subject. "Disagreeable" means an undesirable object. "Does not become ashamed" means does not become ashamed regarding that. "With unestablished mind" means with mind not fixed through the influence of defilements. "With undepressed mind" means with mind not depressed through the influence of displeasure. "With unmalevolent heart" means with mind not corrupted through the influence of hate.

"Thus developed, Kuṇḍaliya, restraint of the faculties, thus cultivated, fulfils the three kinds of good conduct" - here the fulfilment of good conduct should be understood thus - To begin with, in these six doors there are eighteen kinds of misconduct. How? First, at the eye-door, when a desirable object has come into range, without moving any bodily factor or verbal factor, for one who generates greed regarding that object, there is mental misconduct. For one who, with a mind accompanied by greed, says "Oh, how desirable, lovely, agreeable this is!" there is verbal misconduct; for one who fondles that very thing with the hand, there is bodily misconduct. The same method applies in the remaining doors too.

But this is the distinction - At the ear-door, for one who touches what should not be touched - conch shells, small drums, and other musical instruments and articles that serve as the basis for the sound object; at the nose-door, scented garlands and so on that serve as the basis for the odour object; at the tongue-door, fish, meat, and so on that serve as the basis for the flavour object; at the body-door, cloth, cotton, mantles, and so on that serve as the basis for the tangible object; at the mind-door, for one who touches ghee, oil, honey, molasses, and so on that constitute mind-objects by

way of concept - bodily misconduct should be understood. But here, in brief, at the six doors, bodily transgression is bodily misconduct, verbal transgression is verbal misconduct, mental transgression is mental misconduct - thus there are just three kinds of misconduct.

But this monk, established in meditative development and reflection, transforms these misconducts by making them into good conduct. How? First, at the eye-door, when a desirable object has come into range, without shaking the bodily limbs and vocal limbs, for one who establishes insight into the visual object, there is good mental conduct; for one speaking with a mind accompanied by insight "subject to destruction, having the nature of falling," there is good verbal conduct; for one not touching it, thinking "this is an article not to be touched," there is bodily good conduct. The same method applies in the remaining doors too. Thus in detail these are eighteen kinds of good conduct. But in brief, here too, in the six doors, bodily restraint is bodily good conduct, verbal restraint is good verbal conduct, mental restraint is good mental conduct - thus there are only three kinds of good conduct. Thus restraint of the faculties fulfils the three kinds of good conduct - this should be known. By this much, the morality of sense restraint that safeguards morality has been spoken of.

In the passages beginning with "having abandoned bodily misconduct": there is threefold bodily misconduct, fourfold verbal misconduct, and threefold mental misconduct. Bodily good conduct and so on should be understood by way of their opposites. By this much, the Pātimokkha morality through bodily restraint and verbal restraint, and the three kinds of morality through mental restraint - thus the fourfold purification morality has been spoken of. But in this discourse as a whole, the establishments of mindfulness rooted in good conduct are mixed with the supramundane; the establishments of mindfulness that are the root of the seven factors of enlightenment are preliminary; and those factors of enlightenment rooted in the establishments of mindfulness are also only preliminary. But those rooted in true knowledge and liberation should be understood as spoken of as supramundane only. The seventh is clear in itself.

8. Commentary on the Upavāna Discourse

189. In the eighth, "individually" means by oneself only. "Through wise attention" means through wise attention. "Undertaking" means just doing. "Well liberated" means well liberated through liberation by means of the meditation subject. "Having made it one's interest" means having made it one's purpose, having become desirous of it - this is what is meant.

9. Commentary on the First Arisen Discourse

190. In the ninth, "not apart from the manifestation of a Truth-finder" means without the manifestation of a Truth-finder, they do not arise at any other time - this is the meaning.

10. Commentary on the Second Arisen Discourse

191. In the tenth, "not apart from the Fortunate One's discipline" means without the exhortation of the Fortunate One, they do not arise.

2. The Chapter on the Sick

1-3. Commentary on the Living Being Discourse and Others

192-194. In the first discourse of the Second Chapter, "prepare the four postures" - this was said by way of only those for whom the four postures exist. "In dependence on morality" means having made the fourfold purification morality the support. "The seven factors of enlightenment" means the path factors of enlightenment together with insight. The second and third are of manifest meaning only.

4-10. Commentary on the First Sick Discourse and Others

195-201. In the fourth, "and that illness of the Venerable Mahākassapa was thus abandoned" - it is said that for the elder monk, while thoroughly listening to this development of enlightenment factors, this occurred: "On the seventh day from the day of my going forth, while penetrating the truths, these factors of enlightenment became manifest." Then, as he reflected "The Teacher's instruction is indeed leading to liberation," his blood became bright, derivative materiality became pure, and like a drop of water fallen on a lotus leaf, the disease, having rolled off from his body, departed. Therefore it was said "and that illness of the Venerable Mahākassapa was thus abandoned." The same method applies to the fifth and sixth as well. However, for all three of these persons, the illness should be understood as a mild cold fever arisen through contact with the wind from flowering poisonous trees at the foot of the mountain. The remainder is clear everywhere.

3. The Chapter about Udāyi

1-2. Commentary on the Enlightenment Discourse and Others

202-203. In the first discourse of the third chapter, "In what respect, venerable sir, are they called 'factors of enlightenment'" - he asks: venerable sir, to what extent are they called factors of one who awakens? "They lead to enlightenment" means they lead for the purpose of awakening. In this discourse, the mixed factors of enlightenment are spoken of. In the second, the delimitation of phenomena is spoken of.

3-5. Commentary on the Tḥāniya Discourse and Others

204-206. In the third, "that are a basis for sensual lust" means of mental phenomena that are objects which have become the cause of sensual lust. In the case of "a basis for anger" and so on too, the same method applies. For this entire discourse is spoken by way of object only. The definition stated in the second discourse of the first chapter is applicable here as well. In the fourth, the mixed factors of enlightenment are spoken of. In the fifth, "conditions preventing decline" means phenomena of intrinsic nature that cause non-decline.

6-7. Commentary on the Elimination of Craving Discourse and Others

207-208. In the sixth, "he said this" means having known that the teaching was concluded by the Blessed One with the intention "In this assembly there is seated an elder monk named Udāyī who is skilled in making connections; he will ask me a question," thinking "I will connect the sequence of the teaching," asking, he said this. "Extensive" and so on - all was said with reference to the state of being well developed. For the enlightenment factor of mindfulness that is well developed is called extensive, exalted, immeasurable, and free from ill-will. For it is called extensive because of being spread out, exalted because of having reached the state of greatness, immeasurable because of the measure of its growth, and free from ill-will because of being devoid of anger through the mental hindrances being far removed. "With the abandoning of craving, action is abandoned" means whatever action rooted in craving would arise, that is abandoned through the abandoning of craving. "With the abandoning of action, suffering" means whatever suffering of the round of rebirths rooted in action would arise, that is abandoned through the abandoning of action. "Elimination of craving" and so on are the elimination of craving and so on themselves; but it should be understood that by these terms, Nibbāna is spoken of in meaning. The seventh is clear in itself.

8. Commentary on the Discourse on What is Conducive to Penetration

209. In the eighth, "conducive to penetration" means belonging to the portion of piercing through. "With a mind developed through the enlightenment factor of mindfulness" means by the enlightenment factor of mindfulness that has been developed, or by one who, having developed the enlightenment factor of mindfulness, is established; thus here the path factors of enlightenment are combined. The mind developed by them, or the mind established having developed them, is exclusively produced supramundane. But even that, having made it dependent on the path, it is proper to speak of it as combined.

9. Commentary on the One Thing Discourse

210. In the ninth, "shackles of mental fetters" means shackles reckoned as mental fetters. "Clamps" means seizing after having brought to completion.

10. Commentary on the Udāyī Discourse

211. In the tenth, "had no regard" (abahukato) means not having made much esteem. "Turning over and over" (ukkujjāvakuḍḍaṃ) - here "upturning" (ukkuḍḍaṃ) is called rise, "turning face down" (avakuḍḍaṃ) is fall; he explains that turning over by way of rise and fall means contemplating thoroughly. "The Teaching has been fully realised by me, venerable sir" (dhammo ca me, bhante, abhisamito) means the teaching of insight has been fully realised. "Path" (maggo) means just the path of insight. For if the elder at that time was a stream-enterer, this insight should be understood as being for the sake of the upper three paths; if a non-returner, for the sake of the path of arahantship. "Dwelling thus and thus" (tathā tathā viharantaṃ) means one dwelling in this and that way. "Towards that state" (tathattāya) means towards such a condition. By "birth is eliminated" and so on, he shows the such condition intended by "towards that state" (tathattāya). For the intention here is "is brought to the purpose of reviewing"; showing that, he said thus. The remainder is clear everywhere.

4. The Chapter on the Mental Hindrances

3-4. Commentary on the Discourse on Impurities and So On

214-215. In the third discourse of the Fourth Chapter, "nor luminous" means nor radiant. "And is brittle" means having the intrinsic nature of breaking apart. "Iron" means black metal. Setting aside the four mentioned here, the remainder is called copper. "Silver" means silver. "Of the mind" means of the four-plane consciousness. Let it be an impurity of the mundane for now; how is it an impurity of the supramundane? By not allowing it to arise. For to the extent that they do not allow it to arise, to that very extent they are called impurities of both the mundane and the supramundane. "And is brittle" means having the intrinsic nature of breaking apart by way of reaching the state of being crushed to bits regarding the object. "Without obstruction, without hindrance" means they do not obstruct wholesome mental states, thus they are without obstruction; they do not hinder, they do not conceal, thus they are without hindrance. "Not impurities of the mind" means not impurities of the four-plane consciousness.

8. Commentary on the Discourse on Obstruction and Mental Hindrance

219. In the eighth, "weakeners of wisdom" means making wisdom dull. For when the mental hindrances frequently arise, wisdom arising now and then is weak, dull, and unclear.

The five mental hindrances are not present at that time. "The seven factors of enlightenment at that time go to fulfilment through development" - for when a noble disciple is hearing the hearing of suitable Teaching, the five mental hindrances are far away. If he is able to produce a distinction in that very place, thus the seven factors of enlightenment go to fulfilment through development for him. If he is not able, having emerged from there, having gone to his night quarters and day quarters, not abandoning that very joy, having suppressed the five mental hindrances, he will produce a distinction. Even being unable to do so there, within seven days, not abandoning that very joy, having suppressed the mental hindrances, he will produce a distinction - with reference to this, that was said. For the factors of enlightenment attained once through joy and gladness by means of hearing the Teaching are destroyed on account of delight in activity and so on, but even when they arise again having obtained such suitability of climate and so on, it is said that at that time they go to fulfilment through development.

9. Commentary on the Tree Discourse

220. In the ninth, "climbers over" means those that climb over. "Kacchaka" means the marsh fig tree. "Kapitthana" means a variety of wave-leafed fig tree with fruit resembling a monkey's breast.

10. Commentary on the Discourse on Mental Hindrances

221. In the tenth, "blinding" means making into a state of blindness. "Removing vision" means the non-performance of the eye of wisdom. "Suppressing wisdom" means the cessation of wisdom. "Connected with vexation" means connected with

suffering. "Not leading to Nibbāna" means not conducive to the purpose of Nibbāna. The remainder is of manifest meaning everywhere. In this entire chapter too, only mixed factors of enlightenment are spoken of.

The Chapter on the Mental Hindrances.

5. The Chapter on the Universal Monarch

1. Commentary on the Discourse on Discrimination

222. In the first discourse of the Fifth Chapter, "three discriminations" means three portions of conceit, or just conceit itself. For conceit itself is called discrimination because it discriminates in such and such a way.

2. Explanation of the Discourse on the Universal Monarch

223. In the second, "of a king, monks, a wheel-turning monarch" - here, he shines by the achievement of his own glory, or he delights the world by the four ways of supporting others - thus "king"; of that king. Urging with speech risen up by the power of merit, saying "May the venerable wheel treasure roll forth," he turns the wheel - thus "wheel-turning monarch"; of that wheel-turning monarch. "With the manifestation" means by the manifestation. "Of seven" is a delimitation by counting. "Of treasures" is a showing of the delimited meaning. The meaning of the word here, however, is: "treasure" in the sense of generating delight. Furthermore -

"Respected, very costly, incomparable, rare to see,
Enjoyed by superior beings - therefore it is called a treasure."

From the time of the arising of the wheel treasure, there is no other temple of a deity; all make offerings to it alone with scents, flowers, and so on, and pay respect and so on - thus it is a treasure in the sense of being respected. And there is no price such that "the wheel treasure is worth this much wealth" - thus it is also a treasure in the sense of being very costly. And the wheel treasure is incomparable with other treasures existing in the world - thus it is a treasure in the sense of being incomparable. And since in whatever cosmic cycle Buddhas arise, in that very one wheel-turning monarchs arise, and Buddhas arise only sometimes and on rare occasions, therefore it is a treasure in the sense of being rare to see. That very thing arises only for a superior being who is eminent in birth, appearance, family, sovereignty, and so on, not for another - thus it is also a treasure in the sense of being enjoyed by superior beings. And as with the wheel treasure, so too with the remaining ones. Therefore it was said -

"Respected, very costly, incomparable, rare to see,
Enjoyed by superior beings - therefore it is called a treasure."

"There is a manifestation" means there is an arising. Herein this is the construction - "With the manifestation of a wheel-turning monarch, there is the manifestation of seven treasures" - this is inappropriate. For having turned the wheel that has arisen, he is called a wheel-turning monarch - this is not inappropriate. Why? Because of the expectation of the certainty of wheel-turning. For whoever will certainly turn the wheel, he, from conception onwards, comes to the point of being said "a wheel-turning monarch has appeared." And from the standpoint of the expression of the

original arising of the person who has obtained the name, this is indeed fitting. For whoever is this distinguished being who has obtained the name "wheel-turning monarch," his manifestation reckoned as conception - this is the meaning here. For from his manifestation, the treasures become manifest. But when the accumulation of merit is fully matured, he is conjoined with those that have become manifest; then the thought of their manifestation arises for the world. And from the standpoint of the plural expression too, this is indeed fitting. For when the perception of their manifestation arises for the world, then one alone first, and afterwards the other six become manifest - from the standpoint of the plural expression too, this is fitting. And from the standpoint of the analysis of the meaning of "manifestation" too, this is indeed fitting. For "manifestation" is not only what has become manifest; it causes to become manifest - thus "manifestation." This is the analysis of the meaning of "manifestation." Since that accumulation of merit causes the king, the wheel-turning monarch, to become manifest by way of conception, therefore "with the manifestation of a king, a wheel-turning monarch." Not only the wheel-turning monarch alone, but these seven treasures also become manifest - this is the meaning here. For just as that accumulation of merit is the productive cause of the king, so too it is, by method, the decisive support cause of the treasures - thus this is indeed fitting: "Monks, with the manifestation of a king, a wheel-turning monarch, there is the manifestation of seven treasures."

Now, for the purpose of showing those treasures according to their own nature, he said beginning with "Of which seven? Of the wheel treasure." Therein, in "of the wheel treasure" and so on, this is the condensed intention - There is the manifestation of the wheel treasure, able to take and give the glory and wealth of the four great continents attended by two thousand islands; likewise of the elephant treasure that travels through the sky, able to traverse the earth bounded by the ocean even before the meal; of the horse treasure of just such a kind; of the jewel treasure able to dispel darkness of one yojana in extent even in darkness possessed of four factors and to show light; of the woman treasure free from the six kinds of faults and of agreeable conduct; of the householder treasure able to see treasures gone within the earth in an area of one yojana in extent; and there is the manifestation of the adviser treasure, reckoned as the eldest son, having been born in the womb of the queen-consort, able to govern the entire kingdom. This is the summary here. But in detail, the procedure of the manifestation of the wheel treasure and so on has come in the Mahāśudassana and other discourses themselves. And the meaning of this too has been explained in the commentary on those.

In "of the treasure of the enlightenment factor of mindfulness" and so on, the comparison should be understood thus - For just as the wheel treasure of a universal monarch is the forerunner of all treasures, so the treasure of the enlightenment factor of mindfulness is the forerunner of all phenomena of the four planes; in the meaning of going before, it is similar to the wheel treasure of the wheel-turning monarch. And among the treasures of a universal monarch, the elephant treasure is possessed of a great body, very high, vast, and great; this treasure of the enlightenment factor of investigation of phenomena too is great, possessed of the body of the Teaching, very high, vast, and great - thus it is similar to the elephant treasure. The horse treasure of a universal monarch is swift, light, and fast; this treasure of the enlightenment factor of energy too is swift, light, and fast - by this swiftness, lightness, and speed, it is

similar to the horse treasure. The jewel treasure of a universal monarch dispels darkness and shows light; this treasure of the enlightenment factor of rapture too, through being exclusively wholesome, dispels the darkness of mental defilements and shows the light of knowledge by way of consciousness condition and so on - by this quality of dispelling darkness and showing light, it is similar to the jewel treasure.

The woman treasure of a universal monarch tranquillises bodily and mental disturbance and appeases fever. This treasure of the enlightenment factor of tranquillity too tranquillises bodily and mental disturbance and appeases fever - thus it is similar to the woman treasure. The householder treasure of a universal monarch, at whatever moment one wishes, by giving wealth, having cut off distraction, makes the mind fully focused; this treasure of the enlightenment factor of concentration too accomplishes absorption by way of as wished and so on, having cut off distraction, makes the mind fully focused - thus it is similar to the householder treasure. And the adviser treasure of a universal monarch, by accomplishing all functions, brings about living at ease. This treasure of the enlightenment factor of equanimity too, having freed the arising of consciousness from sluggishness and restlessness, establishing it in the middle of exertion, brings about living at ease - thus it is similar to the adviser treasure. Thus it should be understood that in this discourse, the delimitation of phenomena of the four planes that is all-inclusive has been spoken of.

4-10. Commentary on the Discourse on the Unwise and So On

225-231. In the fourth, "an idiot" means one who, though able to utter speech with the mouth, is mute due to faults, one whose speech is unaccomplished. The remainder is of manifest meaning everywhere.

The Chapter on the Universal Monarch.

6. The Chapter on Discussions

1. Commentary on the Discourse on Nutriment

232. In the first discourse of the sixth chapter, regarding "this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness" and so on, this is the distinction from the former method. For not only are these conditions of the aforementioned kind for the arising of the enlightenment factor of mindfulness and so on, or for the fulfilment through development of those that have arisen, but others too should be understood thus. Furthermore, four qualities lead to the arising of the enlightenment factor of mindfulness: mindfulness and full awareness, avoidance of persons who are unmindful, association with persons who have established mindfulness, and inclination towards that. For through mindfulness and full awareness in the seven occasions of going forward and so on, through avoidance of unmindful persons who are like crows left at food, through association with persons of established mindfulness like the Elder Tissadatta and the Elder Abhaya and so on, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, the enlightenment factor of mindfulness arises. Thus for one in whom it has arisen through these four causes, the fulfilment through development occurs by the path of arahantship.

Seven qualities lead to the arising of the enlightenment factor of investigation of phenomena - being given to questioning, making clear the basis, balancing the faculties, avoidance of persons lacking wisdom, association with wise persons, reviewing the range of profound knowledge, and inclination towards that. Therein, "being given to questioning" means the abundance of questioning based on meaning regarding the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, path factors, factors of meditative absorption, serenity, and insight.

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

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

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

joined with energy is unable to fall into idleness, and energy joined with concentration is unable to fall into restlessness. Therefore both of those should be made equal. For through the equality of both, absorption occurs.

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

Avoidance of unwise persons means keeping far away from foolish persons whose wisdom has not plunged into the distinctions of aggregates and so on. Association with wise persons means association with persons endowed with the wisdom of rise and fall that comprehends the characteristics of the fifty phenomena of calmness. Reviewing of the conduct of profound knowledge means reviewing the varieties of profound wisdom that operates regarding the profound aggregates and so on. Inclination towards that means the state of mind slanting, sloping, and inclining towards arousing the enlightenment factor of investigation of phenomena while standing, sitting, and so on. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It arises also for one who avoids lazy persons who have abandoned bodily and mental energy, like a boa constrictor standing still after filling its belly, and also for one who associates with persons who have put forth strenuous energy and are resolute, and

also for one whose mind inclines, slopes, and tends towards the arousing of energy while standing, sitting, and so on. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

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

For indeed, for one recollecting the virtues of the Buddha, the enlightenment factor of rapture arises, pervading the entire body up to access concentration; also for one recollecting the virtues of the Teaching and the Community; also for one reviewing the fourfold purification morality that has been guarded unbroken for a long time; also for a householder reviewing the ten precepts or the five precepts; also for one who, in times of famine and danger and so on, having given sumptuous food to fellows in the holy life, reviews generosity thinking "Thus indeed we gave"; also for a householder reviewing gifts given to the virtuous at such a time; also for one reviewing the existence in oneself of such virtues as those endowed with which they have attained divinity; also for one reviewing that mental defilements suppressed by meditative attainment do not arise for even sixty or seventy years; also for one who avoids coarse persons who, through disrespectful conduct at the seeing of shrines, the seeing of the Bodhi tree, and the seeing of elders, have indicated their coarseness, who are like dust on a donkey's back due to the absence of the affection of confidence towards the Buddha and so on; also for one who associates with smooth persons who have abundant confidence in the Buddha and so on and are of tender mind; also for one who reviews inspiring discourses that illuminate the virtues of the Triple Gem; also for one whose mind inclines, slopes, and tends towards the arousing of rapture while standing, sitting, and so on, it arises. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

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

For indeed, tranquillity arises for one eating superior, smooth food, and also for one resorting to a suitable climate among cold and hot seasons, and a suitable posture among the postures of standing and so on. But whoever is of the nature of a great man, able to endure all climates and postures, this was not said with reference to him. For whoever has suitability and unsuitability, it arises for him when, having avoided unsuitable climates and postures, he resorts to suitable ones. Balanced practice is called the reviewing of the ownership of actions of both oneself and another. Through this balanced practice it arises. Whoever goes about harassing others with clods of earth, sticks, and so on - it arises also for one who avoids such a person with an agitated body, also for one who associates with a person with restrained feet and hands and a tranquil body, and also for one whose mind inclines, slopes, and tends towards the arousing of tranquillity while standing, sitting, and so on. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

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

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

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

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

Looking on with equanimity at the right time means at whatever time, based on right practice, the mind is not sluggish, not agitated, not dull, proceeding evenly upon the object, entered upon the path of serenity, then one does not commit to the tasks of exerting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. This is called "looking on with equanimity at the right time." Avoidance of unconcentrated persons means keeping far away from persons of distracted mind who have not attained either access or absorption. Association with concentrated persons means the association with, companionship with, and attending upon those whose minds are concentrated through either access or absorption. Inclination towards that means the state of mind slanting, sloping, and inclining solely towards the arousing of concentration while standing, sitting, and so on. For indeed, for one who practises thus, this arises. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Five mental states lead to the arising of the enlightenment factor of equanimity - impartiality towards beings, impartiality towards activities, avoidance of persons who cherish beings and activities, association with persons who are impartial towards beings and activities, and inclination towards that. Therein, one produces impartiality towards beings in two ways - by reviewing the ownership of action thus - "You have come by your own action alone and will go by your own action alone; this one too has come by his own action and will go by his own action alone; whom do you cherish?" - and by reviewing the absence of a being thus - "In the ultimate sense, there is no being at all; so whom do you cherish?" One produces impartiality towards activities in just two ways - by reviewing the ownerless nature thus - "This robe, having gradually

undergone change of colour and reached a worn-out state, having become a foot-wiping rag, will have to be discarded with the tip of a stick; but if it had an owner, he would not allow it to perish thus" - and by reviewing the temporary nature thus - "This is not lasting, it is temporary." And just as with the robe, so the explanation should be made with regard to the bowl and so on too.

As for "avoidance of persons who cherish beings and activities" - here, whatever person, whether a householder who cherishes his own sons, daughters, and so on, or one gone forth who cherishes his own pupils, those sharing the same preceptor, and so on, who with his own hand performs their hair-cutting, needle-work, robe-washing, dyeing, bowl-firing, and so on, and not seeing them even for a moment, looks here and there like a bewildered deer, saying "Where is such and such a novice? Where is such and such a youngster?" - and even when asked by another for the purpose of hair-cutting and so on, "Send such and such a one for a moment," does not give him, saying "We too do not have him do our own work; you, having taken him, will only tire him out" - this one is called one who cherishes beings. But whoever cherishes robes, bowls, beakers, walking sticks, and so on, does not allow another even to touch them with his hand, and when asked for something temporary, says "Even we, treasuring this, do not use it; what shall we give to you?" - this one is called one who cherishes activities. But whoever is neutral and indifferent regarding both those two objects, this one is called one who is impartial towards beings and activities. Thus this enlightenment factor of equanimity arises for one who keeps far away from such a person who cherishes beings and activities, and also for one who associates with a person who is impartial towards beings and activities, and also for one whose mind slants towards, slopes towards, and inclines towards the purpose of producing it while standing, sitting, and so on. But for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

"The sign of foulness" means the ten mental states having foulness as object, distinguished as the bloated and so on. As for "frequently giving wise attention" - here, wise attention means skilful attention, path-attention, attention that produces. Furthermore, six factors lead to the abandoning of sensual desire - learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk.

For even for one who learns the tenfold sign of foulness, sensual desire is abandoned; also for one who develops it; also for one with guarded doors in the sense faculties; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. Therefore this was said

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"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

Sensual desire is also abandoned for one who associates with good friends delighting in the development of foulness, such as the Elder Asubhakammika Tissa; it is also abandoned through suitable talk based on the ten signs of foulness while standing, sitting, and so on. Therefore it was said "six factors lead to the abandoning of sensual desire." But through the path of arahantship there is the non-arising in the future of sensual desire abandoned by these six factors.

As for "the liberation of mind through friendliness" - here, when "friendliness" is said, both absorption and access are applicable; but "liberation of mind" means absorption only. Wise attention has the characteristic already stated. Furthermore, six qualities lead to the abandoning of anger - learning the sign of friendliness, pursuit of the development of friendliness, reviewing the ownership of actions, abundance of reflection, good friendship, and suitable talk.

For anger is abandoned even for one who learns friendliness by way of any one among the specified, unspecified, and directional pervading; likewise also for one who develops friendliness by way of specified, unspecified, and directional pervading. "You, being angry with him, what will you do? Will you be able to destroy his morality and so on? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like taking up extinguished embers, a heated iron spike, excrement, and so on, and wishing to strike another. This one too, being angry with you, what will he do? Will he be able to destroy your morality and so on? He, having come by his own action, will go by his own action alone. Like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall upon his own head" - thus, for one who reviews the ownership of actions of both oneself and another, and also for one who, having reviewed the ownership of actions of both, is established in reflection, and also for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, anger is abandoned; it is also abandoned through suitable talk based on friendliness while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of anger." But through the path of non-returning there is the non-arising in the future of anger abandoned by these six qualities.

"There is, monks, discontent" and so on is of already stated meaning. Furthermore, six qualities lead to the abandoning of sloth and torpor - grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk.

For one who has eaten food that is hand-filling, food that has been eaten and vomited, food fit only for that place, merely sufficient as a covering, food worth only a crow's portion, and who sits in the night-quarters or day-quarters practising the ascetic duty, sloth and torpor comes descending upon him like a great elephant. But for a monk who, having set aside room for four or five morsels, drinks water and is accustomed to sustaining himself, that does not occur - thus even for one who grasps the sign regarding overeating, sloth and torpor is abandoned. For one who changes to another posture from whichever posture sloth and torpor descends upon him, and for one who attends to moonlight, lamplight, or torchlight at night and to sunlight by day, and for one who dwells in the open air, and for one who associates with good friends in whom sloth and torpor has been abandoned, such as the Elder Mahākassapa, sloth and torpor is abandoned; it is also abandoned by suitable talk based upon the ascetic practices while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of sloth and torpor." But for sloth and torpor abandoned through these six qualities, there is non-arising in the future by the path of arahantship.

"There is, monks, appeasement of mind" and so on are of already stated meaning. Furthermore, six qualities lead to the abandoning of restlessness and remorse - great learning, being given to questioning, knowledge of what is established in the

monastic discipline, association with elders, good friendship, and suitable talk.

For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned; for one who frequently asks questions about what is allowable and not allowable; for one who knows what is established through mastery of practice in the regulations of the monastic discipline; for one who approaches senior elder monks; for one who associates with good friends who are experts in monastic discipline such as the Elder Upāli, restlessness and remorse is abandoned; it is also abandoned by suitable talk based upon what is allowable and not allowable while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of restlessness and remorse." But when restlessness and remorse have been abandoned through these six qualities, there is non-arising in the future of restlessness by the path of arahantship, and of remorse by the path of non-returning.

"Wholesome and unwholesome mental states" and so on are also of already stated meaning. Furthermore, six qualities lead to the abandoning of sceptical doubt -great learning, being given to questioning, knowledge of what is established in the monastic discipline, abundance of decision, good friendship, and suitable talk.

For through great learning, even one or etc. sceptical doubt is abandoned even for one who learns five Nikāyas by way of the Pāḷi text and by way of meaning, and also for one who frequently asks questions concerning the Three Jewels, and also for one who has attained mastery through practice in the monastic discipline, and also for one who is abundant in decision reckoned as trustworthy faith in the Three Jewels, and sceptical doubt is abandoned also for one who associates with good friends like the Elder Vakkali who was inclined to faith, and it is abandoned also through suitable talk based upon the virtues of the Three Jewels while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of sceptical doubt." But when sceptical doubt has been abandoned through these six qualities, there is non-arising in the future by the path of stream-entry. Thus the Blessed One, having turned the teaching in this discourse away from the three existences, reached the pinnacle with arahantship. At the conclusion of the teaching, five hundred monks attained arahantship.

2. Commentary on the Discourse on Exposition

233. In the second, "several" - according to the method of the monastic discipline, three persons are called "several"; beyond that is the monastic community. According to the method of the discourses, three are just three; above that they are "several." Here, "several" should be understood according to the method of the discourses. "Entered for almsfood" means they entered for almsfood. But they had not yet entered; however, because they had gone out with the intention "we shall enter," it is said "they entered." Like what? Just as a man who has gone out thinking "I shall go to the village," even though he has not yet reached that village, when it is asked "Where is so-and-so?" it is said "He has gone to the village" - just so. "The park of the wandering ascetics" - not far from Jeta's Grove there is a park of the heterodox wandering ascetics; with reference to that, this was said. "The ascetic, friends" means: friends, your Teacher is the ascetic Gotama.

"We too, friends, expound the Teaching thus to our disciples" - in the system of the sectarians, there is no such thing as "the five mental hindrances are to be abandoned, the seven factors of enlightenment are to be developed." But they, having gone to the park, standing at the edge of the assembly, as if looking at something else, as if engaged in something else, listen to the Blessed One's proclamation of the Teaching. Then, having observed "The ascetic Gotama says 'Abandon this, develop this,'" having gone to their own park, having prepared a seat in the middle of the park, surrounded by their male and female attendants, having raised their heads, having stretched up their bodies, showing the appearance of having penetrated it through their own self-born knowledge - They say "The five mental hindrances are to be abandoned, the seven factors of enlightenment are to be developed."

"Here, friends" - here, "here" means in this declaration. "What is the distinction" means what is the additional? "What is the disparity" means what is the additional exertion? "What is the difference" means what is the diversity? "Regarding expounding the Teaching" means: that is to say, whatever difference might be spoken of concerning our proclamation of the Teaching together with the proclamation of the Teaching of the ascetic Gotama, or concerning the proclamation of the Teaching of the ascetic Gotama together with our proclamation of the Teaching - what is that called? Thus they say. In the second term too, the same method applies.

"Neither delighted in" means they did not accept it as "so it is." "Nor protested against" means they did not reject it as "this is not so." But did they act thus being capable, or being incapable? Being capable. For they are not unable to say this much: "Friends, in your system there is no such thing as the five mental hindrances being to be abandoned, no such thing as the seven factors of enlightenment being to be developed." But this occurred to them - "We have this as a subject for discussion; we shall report this to the Teacher, and then the Teacher will give us a sweet proclamation of the Teaching."

"Method" means reason. "Will not be able to explain" means they will not be able to speak having accomplished it. "And furthermore vexation" means because of not being able to accomplish it, they will furthermore fall into suffering. For suffering arises for those who are unable to speak having accomplished it. In "Because, monks, it is not within their domain" (yathā taṃ, bhikkhave, avisayasmim), here "taṃ" is merely a particle; "yathā" is a word expressing reason; the meaning is "because the question is asked about what is not within their domain." "With its gods" means together with the gods, including the gods. In "with its Māras" and so on too, the same method applies. Thus, having included three states in the world and two as generation, by all five having encompassed the world of beings alone, he makes clear that "I do not see any god or human being" in this world classified as including the gods and so on. "Or else having heard it from here" means or else having heard from here, from my Dispensation. For having heard from here, a Truth-finder or even a disciple of the Truth-finder could satisfy and please the mind; otherwise there is no such thing as accomplishment - thus he shows.

Now, showing the winning of favour of their minds by his own explanation of those questions, he said beginning with "And what, monks, is the method." Therein,

"sensual desire internally" means desire and lust arisen referring to one's own five aggregates. "Sensual desire externally" means desire and lust arisen referring to others' five aggregates. "Goes into the recitation" means goes into the reckoning. "Anger internally" means aversion arisen towards one's own hands, feet, and so on. "Anger externally" means aversion arisen towards those of others. "Sceptical doubt regarding internal phenomena" means doubt regarding one's own aggregates. "Sceptical doubt regarding external phenomena" means great sceptical doubt regarding the eight external states. "Mindfulness regarding internal phenomena" means mindfulness arisen in one who is apprehending internal activities. "Mindfulness regarding external phenomena" means mindfulness arisen in one who is examining external activities. In the case of the enlightenment factor of investigation of phenomena too, the same method applies.

"Bodily" means energy arisen in one who is undertaking walking meditation. "Mental" means - "I will not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging" - thus energy arisen without bodily exertion. "Tranquillity of body" means the tranquillity of disturbance of the three aggregates. "Tranquillity of consciousness" means the tranquillity of disturbance of the aggregate of consciousness. Regarding the enlightenment factor of equanimity, the judgment is similar to that of the enlightenment factor of mindfulness.

In this discourse, mixed factors of enlightenment are spoken of. For among these, mindfulness, investigation, and equanimity regarding internal phenomena - these are mundane only because they have one's own aggregates as object; likewise bodily energy that has not attained the path. But rapture and concentration without applied and sustained thought, even though they are of the fine-material-sphere, since factors of enlightenment are not obtained in the fine-material-sphere, they are supramundane only. And those elders who extract the factors of enlightenment in the meditative absorptions used as basis for divine abidings, insight meditation, and so on - according to their view, they are of the fine-material-sphere and also of the immaterial-sphere. For among the factors of enlightenment in the immaterial-sphere, rapture alone is invariably not obtained; the remaining six are mixed only. At the conclusion of the teaching, some monks became stream-enterers, some once-returners, some non-returners, some Worthy Ones.

3. Commentary on the Discourse on Fire

234. In the third, "But mindfulness, monks, I say is useful everywhere" means: like the seasoning with salt, and like a minister in charge of all affairs, I say it should be desired everywhere - this is the meaning. For just as the seasoning with salt enters into all curries, and just as a minister in charge of all affairs performs the work of a warrior, performs the work of counsel, and performs the work of reception - thus accomplishing all duties, so too the restraining of an agitated mind, the exerting of a sluggish one - all this succeeds through mindfulness. It is not possible to accomplish this without mindfulness; therefore he said thus. In this discourse, the factors of enlightenment as insight in the preliminary stage have been spoken of.

4. Commentary on the Discourse Accompanied by Friendliness

235. In the fourth, the passage beginning with "with a mind accompanied by friendliness" and so on - all has been explained in every way in the Visuddhimagga itself. "We too, friends, expound the Teaching thus to our disciples" - this too they say by the former method itself, having heard the Teacher's proclamation of the Teaching. For in the system of the sectarians, there is neither the abandoning of the five mental hindrances nor the development of the divine abidings beginning with friendliness. "What is its destination" means what is its accomplishment. "What is its highest" means what is its supreme. "What is its fruit" means what is its benefit. "What is its final goal" means what is its conclusion. "Accompanied by friendliness" means accompanied by friendliness, conjoined, associated. The same method applies everywhere. "Based upon seclusion" and so on are of already stated meaning.

"Non-repulsive" - the non-repulsive is twofold: non-repulsive regarding beings, and non-repulsive regarding activities. The meaning is: in that non-repulsive, desirable object. "Perceiving the repulsive" means perceiving the undesirable. But how does one dwell thus here? By pervading with foulness or by giving attention as impermanent. For this was said in the Paṭisambhidā: "How does one dwell perceiving the repulsive in the non-repulsive? Regarding a desirable object, one either pervades it with foulness, or focuses on it as impermanent." But regarding a repulsive, undesirable object, one who pervades it with friendliness or gives attention on the elements dwells perceiving the non-repulsive. As it is said: "How does one dwell perceiving the non-repulsive in the repulsive? Regarding an undesirable object, one either pervades it with friendliness, or focuses on it as elements." In the mixed passages concerning both too, the same method applies. For in the non-repulsive and repulsive, one who does that same pervading with foulness or gives attention as impermanent dwells perceiving the repulsive. And in the repulsive and non-repulsive, one who does that same pervading with friendliness or gives attention on the elements dwells perceiving the non-repulsive. But one who is exercising the six-factored equanimity stated by the method beginning with "having seen a form with the eye, he is neither glad" should be understood as "having avoided both the non-repulsive and the repulsive, he dwells there equanimous, mindful and fully aware."

And by this much, since for this monk who has produced the third and fourth meditative absorptions of friendliness, having made that itself the foundation, having developed insight, and having attained arahantship, the path factors of enlightenment together with insight and the noble supernormal power have been shown, the teaching could be concluded. But one who, having made this meditative absorption through friendliness the foundation, even while meditating on activities, is not able to attain arahantship - because for him friendliness does not have arahantship as its highest. But that which is its highest should be shown. Therefore, for the purpose of showing that, this teaching was begun. Further, in the passages beginning with "with the complete transcendence of perceptions of material form" and so on too, the purpose for beginning the teaching again should be understood by this same method.

"Having beauty as its highest" means having beauty as its goal, having beauty as its summit, having beauty as its accomplishment. "For one with wisdom here" means his wisdom is only here, it does not transcend this world - thus "one with wisdom here"; of that one with wisdom here; the meaning is "of one with mundane wisdom." "Who

has not penetrated to a further liberation" means for one who has not penetrated the supramundane state. But whoever is able to penetrate, for him friendliness has arahantship as its highest - this is the meaning. In the case of compassion and so on too, the same method applies.

But why was it said by the Blessed One that these, friendliness and so on, have beauty as their highest and so on? Because of being the decisive support for each respective one, by way of similarity. For one dwelling in friendliness, beings are non-repulsive; then, through his familiarity with the non-repulsive, when he focuses the mind on pure colours such as blue and so on, which are non-repulsive, the mind springs forward there with little difficulty. Thus friendliness is the decisive support for the beautiful deliverance, not beyond that; therefore it was said to have beauty as its highest.

For one dwelling in compassion, since compassion arises from perceiving the suffering of beings, which has as its sign material form such as the impact of heat and so on, the danger in materiality becomes fully understood by him; then, because the danger in materiality has been fully understood by him, having removed one among the earth *kasiṇa* and so on, when he focuses the mind on space as the escape from materiality, the mind springs forward there with little difficulty. Thus compassion is the decisive support for the plane of infinite space, not beyond that; therefore it was said to have the plane of infinite space as its highest.

For one dwelling in altruistic joy, however, since altruistic joy arises from perceiving the consciousness of beings in whom gladness has arisen through this or that cause of gladness, he becomes practised in the apprehension of consciousness; then, having transcended the plane of infinite space attained in due order, when he focuses the mind on consciousness that has the sign of space as its object, the mind springs forward there with little difficulty. Thus altruistic joy is the decisive support for the plane of infinite consciousness, not beyond that; therefore it was said to have the plane of infinite consciousness as its highest.

For one dwelling in equanimity, however, because of the absence of reflective attention such as "May beings be happy, or may they be freed from suffering, or may they not lose the happiness they have attained," because of the origination of turning away from the grasping of ultimate realities such as happiness and suffering, the mind becomes one that finds suffering in grasping what does not exist. Then, for him whose mind is practised in turning away from the grasping of ultimate realities, and whose mind finds suffering in grasping what does not exist in the ultimate sense, because of the possibility of transcending the plane of infinite consciousness attained in due order, when he focuses the mind on the absence of consciousness that has become an ultimate reality in what does not exist, the mind springs forward there with little difficulty. Thus equanimity is the decisive support for the plane of nothingness, not beyond that; therefore it was said to have the plane of nothingness as its highest. At the conclusion of the teaching, five hundred monks attained arahantship.

5. Commentary on the Saṅgārava Sutta

236. In the fifth, "early" means first of all. "Pervaded by sensual lust" means seized by sensual lust. "Overcome by sensual lust" means followed by sensual lust. "Escape"

- the escape from sensual lust is threefold: escape by suppression, escape by substitution of opposites, and escape by eradication. Therein, the first meditative absorption on foulness is called escape by suppression, insight is called escape by substitution of opposites, and the path of arahantship is called escape by eradication. The meaning is that one does not understand all three of those. In the passages beginning with "one's own welfare" and so on, one's own welfare reckoned as arahantship is called one's own welfare, the welfare of the donors of requisites is called the welfare of others, and that same twofold welfare is called the welfare of both. By this method, the meaning should be understood in all instances.

But this is the distinction - In the passages beginning with "the escape from anger" and so on, there are only two escapes: escape by suppression and escape by eradication. Therein, as regards anger, first, the first meditative absorption through friendliness is the escape by suppression, and the path of non-returning is the escape by eradication. For sloth and torpor, the perception of light is the escape by suppression, and the path of arahantship is the escape by eradication. For restlessness and remorse, any serenity whatsoever is the escape by suppression; but here, for restlessness the path of arahantship, and for remorse the path of non-returning, is the escape by eradication. For sceptical doubt, the defining of phenomena is the escape by suppression, and the first path is the escape by eradication.

Now, as for the simile stated here beginning with "just as, brahmin, a bowl of water mixed with lac" and so on, among those, "a bowl of water" means a bowl filled with water. "Mixed" means mixed by way of causing a change of colour. "Boiling" means heated. "Producing hot water" means become warm. "Covered over with moss and aquatic plants" means covered over by aquatic plants that have arisen after covering the surface of the water with moss of the type of sesame seeds and so on, or of the colour of the back of a blue frog. "Stirred by the wind" means stirred and shaken by the wind. "Turbid" means unclear. "Stirred up" means unsettled. "Become muddy" means become miry. "Placed in darkness" means placed in a lightless place such as the interior of a storeroom and so on. In this discourse, the Blessed One, having turned the teaching away from the three existences, concluded the teaching with the pinnacle of arahantship, but the brahmin was established merely in the refuges.

6. Commentary on the Abhaya Sutta

237. In the sixth, "for not knowing, for not seeing" means for the purpose of not knowing, for the purpose of not seeing. "Truly, Blessed One, they are mental hindrances" means definitively, Blessed One, they are mental hindrances. "Bodily fatigue" means bodily disturbance. "Mental fatigue" means mental disturbance. "That too has been calmed for me" - it is said that when he, having entered a cool, climatically agreeable place in the presence of the Teacher and sat down, his bodily disturbance subsided, and when that had subsided, following upon that, his mental disturbance too. Furthermore, it should be understood that both of these were calmed for him by the path itself.

7. The Chapter on In-and-Out Breathing

1. Commentary on the Discourse on the Skeleton with Great Fruit, etc.

238. In the seventh and so on, "perception of a skeleton" means the perception arisen in one who develops it as "skeleton, skeleton." But for one developing this, as long as the sign has not arisen, both the outer skin and the hide are present. But when the sign has arisen, the outer skin and hide are no longer present; only a conch-coloured collection of pure bones is present - just as for the novice who was looking at King Dhammika Tissa seated on the back of an elephant, and just as for the Elder Tissa dwelling at Cetiyaṭṭabbata who was looking at a woman laughing on the confronting road. The stories were explained in detail in the Visuddhimagga. "If there is a residue of clinging" means when there is a residue of grasping, a residue of clinging, still existing.

2-10. Commentary on the Discourse on the Worm, etc.

239-247. "Perception of worms" means the perception arisen in one who develops it as "worms, worms." In the case of perception of discolouration and so on too, the same method applies. But the discussion for judgment here, together with the method of meditation, has been stated in the Visuddhimagga. Friendliness and so on should be understood by way of the three-factored and four-factored meditative absorptions; equanimity by way of the fourth meditative absorption only.

8. The Chapter on Cessation

1-10. Commentary on the Discourse on Foulness, etc.

248-257. "Perception of foulness" means perception of the first meditative absorption regarding foulness. "Perception of death" means the perception arisen in one who repeatedly reviews thus: "Death is inevitable, my life is bound to death." "Perception of repulsiveness in food" means the perception of repulsiveness regarding what is to be swallowed, such as cooked rice, food made with flour, and so on. "Perception of non-delight in the entire world" means the perception arisen in one who generates discontent with the whole world. "Perception of abandoning" and "perception of dispassion" - these two are preliminary stages. Perception of cessation is combined. Thus these twenty meditation subjects beginning with the perception of a skeleton have been explained. Among them, in nine there is absorption, and eleven are of access meditative absorption. But the remaining discussion for judgment here has been stated in the Visuddhimagga itself. The Ganges repetition series and so on should be understood according to the method stated in the Maggaṣaṃyutta.

The Commentary on the Connected Discourses on the Factors of Enlightenment is completed.



ABOUT THIS TRANSLATION

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