

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

18. Commentary on the Path of Analytical Knowledge
(18. Paṭisambhidāmagga-aṭṭhakathā)

2. The Chapter on Conjunction (2. Yuganaddhavaggo)



PaliVerse

5. The Collection of Minor Texts

18. Commentary on the Path of Analytical Knowledge

(2) The Yoked Together Chapter

1. The Treatise on the Yoked Together

Commentary on the Treatise on the Coupled

1. Now, the explanation of unprecedented meanings of the treatise on conjunction, preceded by the discourse, which was spoken by the one showing the quality of conjunction of the noble path that has the quality of being delightful to drink. But since the General of the Teaching attained final Nibbāna in the very year of the final Nibbāna of the King of the Teaching, while the King of the Teaching was still living, therefore it should be understood that the Treasurer of the Teaching taught this discourse while the King of the Teaching was still living, and having heard it in his very presence, he said beginning with "Thus have I heard." Therein, "venerable" is a term of endearment, a term of respect, a term of reverence and deference; the meaning is "one who has life." "Ānanda" is that elder's name. For he, at the very time of being born, produced joy and great pleasure in the family. Therefore it should be understood that his name was made "Ānanda." "At Kosambī" means in the city so named. For in that city's parks, ponds, and other various places, kosamba trees were abundant; therefore it came to be reckoned as "Kosambī." Some say it was because it was built not far from the hermitage of the sage Kusamba.

"In Ghosita's park" means in the park built by the millionaire Ghosita. For in Kosambī there were three millionaires: the millionaire Ghosita, the millionaire Kukkuṭa, and the millionaire Pāvārika. All three of them, having heard "A Buddha has arisen in the world," having had requisites for giving loaded onto five hundred carts each, having gone to Sāvattihī, having set up camp near Jeta's Grove, having gone to the Teacher's presence, having paid homage, having exchanged friendly greetings, having sat down, having heard the Teacher's proclamation of the Teaching, having become established in the fruition of stream-entry, having invited the Teacher, having given a great gift to the community of monks headed by the Buddha for about a fortnight, having lain down at the feet of the Blessed One, having requested the Blessed One for the purpose of going to their own country, when the Blessed One said "Truth-finders, householders, delight in empty dwellings," having understood "The acknowledgment has been given to us by the Blessed One," exceedingly delighted, having paid homage to the One of Ten Powers, having departed, having had monasteries built at every yojana along the way as dwelling places for the Blessed One, gradually having reached Kosambī, having made a great bestowal of wealth in their own respective parks, had monasteries built for the Blessed One. Therein, the one built by the millionaire Ghosita was called Ghosita's park, the one built by the millionaire Kukkuṭa was called Kukkuṭa's park, and the one built by the millionaire Pāvārika in a mango grove was called Pāvārika's mango grove. With reference to that it was said "in the park built by the millionaire Ghosita."

As for "Friends, monks" - here, Buddhas, Blessed Ones, when addressing disciples, address them as "monks." But disciples, thinking "let us not be equal to the Buddhas," first say "friends" and afterwards say "monks." And when addressed by Buddhas, the community of monks gives the reply "venerable sir"; when addressed by disciples, "friend."

"Whoever indeed" is an indefinite term. By this, the inclusion of all such monks is indicated. "In my presence" means near me. "The attainment of arahantship" means the attainment of arahantship by oneself. It is a word formed in the neuter abstract sense. Or the word-analysis is "arahattaṃ pattaṃ"; the meaning is arahantship attained by oneself. Or "arahattappattaṃ attānaṃ" is the remainder of the reading. "By four paths" means by the four paths of practice being stated above, not by the noble paths. Because "by four paths" was stated separately, it should be understood that for a certain Worthy One the path of the first noble path is preceded by restlessness concerning the Teaching, for one noble path it is preceded by serenity meditation, for one it is preceded by insight meditation, for one it is preceded by conjunction - thus all four are paths of practice. "Or by one or other of them" means by one of those four paths of practice, or declares the attainment of arahantship by a path of practice - this is the meaning. For a dry insight practitioner who is a Worthy One, having reached the path of stream-entry preceded by restlessness concerning the Teaching, and having attained the remaining three paths too by pure insight meditation alone, the attainment of arahantship is from the path preceded by restlessness concerning the Teaching. Whether having reached or not having reached the seizure by restlessness concerning the Teaching, for a Worthy One who has attained the four paths by means of each one of the three paths of practice beginning with that preceded by serenity meditation, the attainment of arahantship is preceded by each of the other paths. Therefore he said - "Or by one or other of them."

"Develops insight meditation preceded by serenity meditation" means having made serenity meditation the forerunner, the leader, one develops insight meditation; the meaning is that having first produced concentration, afterwards one develops insight meditation. "The path arises" means the first supramundane path comes into being. In "He practises that path" and so on, for a path lasting one mind-moment there is no practice and so on; but when producing the second path and so on, one is said to "practise, develop, and cultivate" that very same path. "The mental fetters are abandoned, the underlying tendencies come to an end" means up to the path of arahantship, gradually all mental fetters are abandoned, the underlying tendencies come to an end. "The underlying tendencies come to an end" means again, through non-attainment, they become ones whose end has departed - this is the meaning.

"Furthermore" means again another reason. "Develops serenity meditation preceded by insight meditation" means having made insight meditation the forerunner, the leader, one develops serenity meditation; the meaning is that having first produced insight meditation, afterwards one develops concentration. "Develops in conjunction" means having made them in conjunction, one develops. Here, it is not possible to attain a meditative attainment with that very same consciousness and to meditate on activities with that very same consciousness. But this one, as far as he attains meditative attainments, so far he meditates on activities. As far as he meditates on activities, so far he attains meditative attainments. How? He attains the first

meditative absorption, then having emerged from it, he meditates on activities. Having meditated on activities, he attains the second meditative absorption, then having emerged from it, he meditates on activities. Having meditated on activities, the third meditative absorption, etc. He attains the attainment of the plane of neither-perception-nor-non-perception, then having emerged from it, he meditates on activities. Thus one develops serenity and insight meditation in conjunction.

"The mind is seized by restlessness concerning the Teaching" - here, for those with insight who are of dull wisdom, because of being a basis for mental impurities, in the ten phenomena designated as impurities of insight beginning with light, the restlessness reckoned as distraction through the arising of consciousness accompanied by restlessness by way of being agitated is restlessness concerning the Teaching; the mind seized by that restlessness concerning the Teaching, wrongly grasped, brought into opposition - that mind is the mind seized by restlessness concerning the Teaching; or the mind is seized through the arising of craving, conceit, and wrong view rooted in that restlessness concerning the Teaching which has become the cause. Or the reading is "dhammuddhaccaviggahitamānaṣaṃ." "There comes a time, friends" - by this, having warded off that restlessness concerning the Teaching through the determination of the path and the non-path, it shows the time of having again entered upon the path of insight. "When that mind" means at whatever time that mind, having entered upon the path of insight, proceeds. "Stands still internally" means having descended from the path of insight, at that time it stands still, becomes established upon the object reckoned as the internal resort. "Settles" means right there, by way of proceeding, it rightly sits down. "Becomes unified" means it becomes fully focused. "Becomes concentrated" means it is rightly placed; it becomes well established.

This is the commentary on the discourse.

1. Commentary on the Exposition of the Discourse

2. In the exposition of that discourse, "the mental states arisen therein" means the mental states of consciousness and mental factors arisen in that concentration. By "in the meaning of observation as impermanent" and so on, he shows the classification of insight. "Right view as path" means the path reckoned as right view. For among the eight path factors, each one individually is also called "path." "Practises" means by the influence of the path of stream-entry. "Develops" means by the production of the path of once-returning. "Cultivates" means by the production of the paths of non-returning and arahantship. Even though there is a distinction of stages among these three, because of the commonality of adverting and so on, the answer was given in the same manner.

3. In the intermediate abbreviation passage from perception of light to observation of relinquishment, non-distraction and so on, meditative absorption, attainment, circular meditation object, recollection, foulness, and long in-breath and so on are abbreviated because they have been indicated in the exposition of the knowledge of immediate concentration. And therein, "by means of non-distraction" should be taken as by means of non-distraction of the preliminary stage. But in the set of four stated

by way of pure insight beginning with "observing impermanence by means of in-breath" and so on, at the time of tender insight, strong insight preceded by concentration associated with insight should be understood.

4. In the section on insight as forerunner, first insight is stated without specifying the object by means of "as impermanent" and so on, afterwards it is stated with the object specified by means of "materiality as impermanent" and so on. "Therein, for the arisen" means for the mental states of consciousness and mental factors arisen through that insight. "Having release as object": here, release is Nibbāna. For Nibbāna is called "release" in the sense of relinquishment, of giving up of the conditioned. Insight and the states associated with it, because of inclining towards Nibbāna, by way of disposition, because of being established in Nibbāna, have Nibbāna as support, have Nibbāna as object. For even a support, because it is held on to, is indeed called an object; having Nibbāna as object is precisely in the meaning of being supported in Nibbāna. For elsewhere in the Pāli too, supports are called "objects." As he said - "Just as, friend, a hut made of reeds or a hut made of grass, dry, a dead hollow tree, three or four years old - if a man were to approach it from the eastern direction with a blazing grass torch, fire would gain access, fire would gain an object," and so on. Therefore, the non-distraction that is reckoned as unified focus of mind, being the distinction of access and absorption, produced from the state of having release as object of the mental states arisen therein, by the cause that is the state of having Nibbāna as support - that is "concentration" - thus concentration conducive to penetration, produced after insight, is indicated. For that very reason indeed it is said "thus first insight, afterwards serenity."

5. In the Conjunction Explanation, because the conjunction sequence stated below in the discourse commentary is obvious by the method of the preceding two explanations alone, but the conjunction sequence at the moment of the path is not obvious, therefore, without speaking of the non-definitive conjunction development in the preliminary stage, showing only the conjunction development that is certainly obtainable at the moment of the path, he said beginning with "by sixteen aspects." Therein, among the seventeen aspects beginning with "in the meaning of object" and so on, the conjunction listed at the end, being identical in meaning with the root term, having set that aside, it was said "by sixteen" by way of the remainder. "In the meaning of object" means in the meaning of basis; the meaning is by way of object. Thus also with the remaining ones. "In the meaning of resort" means even though there is the meaning of object, in the meaning of a place to be relied upon. "In the meaning of abandoning" means in the meaning of giving up. "In the meaning of relinquishment" means even though there is abandoning, in the meaning of relinquishment by not taking up again. "In the meaning of emergence" means in the meaning of rising up. "In the meaning of turning away" means even though there is rising up, in the meaning of turning back by not returning again. "In the meaning of peaceful" means in the meaning of being quenched. "In the meaning of sublime" means even though there is the meaning of being quenched, in the meaning of the highest, or in the meaning of being unsurpassable. "In the meaning of liberated" means in the meaning of having departed from bondage. "In the meaning of being without mental corruptions" means even though there is release from bondage, in the meaning of being devoid of mental corruptions that operate having made it an object. "In the meaning of crossing over" means in the meaning of floating without

sinking, or in the meaning of surpassing. "In the meaning of signless" means in the meaning of being devoid of the sign of activities. "In the meaning of desireless" means in the meaning of being devoid of aspiration. "In the meaning of emptiness" means in the meaning of being devoid of adherence. "In the meaning of one flavour" means in the meaning of one function. "In the meaning of not surpassing" means in the meaning of not exceeding one another. "In the meaning of conjunction" means in the meaning of being a pair.

"For one abandoning restlessness, for one abandoning ignorance" is said by way of the practitioner's abandoning of each respective opposite. And cessation here is Nibbāna itself. "Do not surpass one another" means if serenity were to surpass insight, because serenity is on the side of sluggishness, the mind would tend towards idleness. If insight were to surpass serenity, because insight is on the side of restlessness, the mind would tend towards restlessness. Therefore, serenity not surpassing insight does not cause a fall into idleness, and insight not surpassing serenity does not cause a fall into restlessness. Serenity occurring evenly protects insight from falling into restlessness, and insight occurring evenly protects serenity from falling into idleness. Thus these two, having one function through the function of not surpassing one another, having become even and occurring thus, not surpassing one another, become accomplishers of the purpose. Their conjunction at the moment of the path comes about precisely through the conjunction at the moment of insight meditation leading to emergence. Because the making of abandoning, relinquishment, emergence, and turning away was stated by way of the path's function, for the purpose of showing the entire path's function, the mental defilements accompanied by restlessness and the aggregates, and the mental defilements accompanied by ignorance and the aggregates were explained. Because the remaining ones were not stated in that way, only restlessness and ignorance were explained by way of merely showing the opposing phenomena. "Turning away" means of one who is turning back.

"Concentration is liberated from the mental corruption of sensuality" is said because concentration is the opponent of sensual desire. "Through the fading away of lust" means the fading away, the transcendence of lust exists in this - thus "through the fading away of lust"; or "rāgavirāgato" is an ablative expression. Likewise "through the fading away of ignorance." "Liberation of mind" means concentration associated with the path. "Liberation by wisdom" means wisdom associated with the path. "Crosses over" means of one who is crossing over. "From all aspirations" means from the aspirations of lust, hate, and delusion, or from all longings. Thus, having answered the fourteen aspects and without analysing the meaning of one flavour and the meaning of not surpassing, he said "by these sixteen aspects." Why? Because at the end of each one of those fourteen aspects, "they become of one flavour, they become conjoined, they do not surpass one another" is indicated, those two aspects too are indeed indicated. Therefore he said "by sixteen." But the meaning of conjunction is not stated even in the synopsis.

2. Commentary on the Exposition of the Obstruction of Restlessness about Dhamma

6. In the section on restlessness concerning the Teaching, "for one attending as impermanent, light arises" means: for one established in the observation of rise and

fall, seeing with insight again and again into activities through the three observations, when the insight knowledges have reached maturity, for one whose consciousness is purified through the abandoning of mental defilements by way of substitution of opposites, at the moment of attending as impermanent or as suffering or as non-self, through the power of insight knowledge, light arises naturally - thus first the light for one attending as impermanent has been spoken of. An unskilful one gifted with introspection, when that light has arisen, takes what is not the path as "the path" and what is not the fruition as "the fruition," thinking "Never before has such light arisen for me; surely I have attained the path, I have attained the fruition." For him, taking what is not the path as "the path" and what is not the fruition as "the fruition," the insight process is derailed. He, having given up his own insight process, sits down either having fallen into distraction, or imagining the light itself through the imaginations of craving, view, and conceit. Now this light arises for a certain monk illuminating only the area of his cross-legged sitting, for another the inner room, for another even outside the room, for another the entire monastery, a league, half a yojana, a yojana, two yojanas, etc. For another, making one light from the surface of the earth up to the Akaniṭṭha Brahmā world. But for the Blessed One, it arose illuminating the ten-thousandfold world system. For this light arises illuminating this and that place even in darkness possessed of four factors.

"One reflects upon the light as 'light is a mental state'" means one attends to this and that light thinking "This light is a path mental state or a fruition mental state." "From that, distraction is restlessness" means whatever distraction arises from that light or from the reflecting upon it as a mental state, that is called restlessness - this is the meaning. "With a mind seized by that restlessness" means with consciousness obstructed by restlessness thus arising, or with consciousness obstructed through the arising of mental defilements rooted in that restlessness which has become a cause - the one gifted with introspection, having entered upon the insight process, because of remaining in distraction or in the mental defilements rooted in it, does not understand as it really is the establishings as impermanent, as suffering, as non-self. "Therefore it is said 'the mind is seized by restlessness concerning the Teaching'" - thus the word "iti" should be connected. "There comes a time" means if investigation arises even for a practitioner whose consciousness is impured through gratification in this way, he thus understands - "Insight has activities as object, path and fruition have Nibbāna as object, and these consciousnesses have activities as object; therefore this light is not the path; the observation of rise and fall itself is the mundane path to Nibbāna" - having thus defined the path and the non-path, having avoided that distraction, having stood in the observation of rise and fall, he thoroughly sees with insight into activities as impermanent, as suffering, as non-self. For one thus investigating, there comes that time. But one not seeing thus becomes one with overestimation, thinking "I have attained path and fruition."

"That mind" means that insight consciousness. "Internally only" means in the resort-internal of the object of the observation of impermanence itself. "Knowledge arises" means for that very practitioner of meditation, weighing and judging material and immaterial phenomena, insight knowledge arises like a released thunderbolt of Indra, with unimpeded force, sharp, heroic, and exceedingly clear. "Rapture arises" means for him at that very time, this fivefold rapture associated with insight arises filling the entire body: minor rapture, momentary rapture, recurring rapture, uplifting rapture,

and pervading rapture. "Tranquillity arises" means for him at that very time there is neither disturbance of body and consciousness, nor heaviness, nor hardness, nor unfitness for work, nor sickness, nor crookedness. Then indeed his body and consciousness are tranquil, light, soft, fit for work, well-practised, very clear, and straight indeed. He, with body and consciousness supported by these tranquillity and so on, at that time experiences what is called non-human delight. With reference to which it was said -

"For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight.

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand."

Thus for him, accomplishing this non-human delight, tranquillity of body and consciousness associated with insight, together with lightness and so on, arises. "Happiness arises" means for him at that very time, happiness associated with insight arises, flooding the entire body. "Decision arises" means for him at that very time, faith associated with insight arises, being the state of exceeding confidence of consciousness and mental factors. "Exertion arises" means for him at that very time, energy associated with insight arises, neither lax nor excessively strenuous, well aroused. "Establishing arises" means for him at that very time, mindfulness associated with insight arises, well established, well grounded, planted, unshakeable, like the king of mountains. Whatever state he adverts to, collects together, attends to, reviews, that state, having entered into and plunged into it, presents itself to his mindfulness like the world beyond to one with the divine eye.

"Equanimity" means both insight equanimity and adverting equanimity. For at that time, insight equanimity that has become neutral towards all activities arises powerfully, and also adverting equanimity at the mind-door. For that, for one adverting to this and that object, proceeds being courageous and sharp, like a released thunderbolt of Indra, and like a heated iron arrow plunging into a leaf-container. For thus it is stated in the Visuddhimagga. "Insight equanimity" - here and regarding this, the teachers say "equanimity of neutrality associated with insight." For if insight knowledge is taken, since insight knowledge has already come under "knowledge arises," there would be the fault of repetition. And in the commentary on the third meditative absorption: "There is unity in meaning of equanimity towards activities and insight equanimity too. For it is indeed wisdom, divided in two by way of function" - thus it is said. Therefore, when equanimity of neutrality associated with insight is being spoken of, there is no fault of repetition, and it agrees with the commentary on the third meditative absorption. And since among the five faculties, "knowledge, decision, exertion, establishing" - the wisdom faculty, faith faculty, energy faculty, and mindfulness faculty are indicated, but the concentration faculty is not indicated, and even by way of the paired method the concentration faculty should indeed be indicated, therefore it should be understood that evenly proceeding concentration is called "equanimity" by means of the abandoning of the task of further concentrating.

"Attachment arises" means thus, making attachment to insight adorned with light and

so on, a subtle attachment of peaceful appearance arises, which cannot even be discerned as a mental defilement. And just as with light, so too when any one of these has arisen, the practitioner of meditation, thinking "Never before has such knowledge arisen in me, such rapture, tranquillity, happiness, decision, exertion, establishing, equanimity, attachment has arisen before; surely I have attained the path, I have attained the fruition," takes what is not the path as "the path," and what is not the fruition as "the fruition." For him, taking what is not the path as "the path" and what is not the fruition as "the fruition," the insight process has deviated. He, having given up his root meditation subject, sits down relishing only the attachment. And here, light and so on are called "impurities" because of being a basis of impurities, not because of being unwholesome. But attachment is both an impurity and a basis of impurities. By way of basis alone these are ten, but by way of grasping they are more than thirty. How? For one who grasps "Light has arisen in me," there is the grasping of wrong view; for one who grasps "How agreeable indeed is the light that has arisen," there is the grasping of conceit; for one who relishes the light, there is the grasping of craving. Thus regarding light there are three graspings by way of wrong view, conceit, and craving. "Likewise in the remaining ones too" - thus by way of grasping there are more than thirty impurities. In the sections "for one attending as suffering" and "for one attending as non-self" too, the meaning should be understood by this very method. Here, the arising of impurities of insight should be understood for each one by way of each individual observation, not for one alone.

In the three observations. Having thus shown the impurities by way of insight without division, then showing by way of division, he said beginning with "for one attending to materiality as impermanent." Therein, "the establishing of ageing and death as impermanent" means the establishing of ageing and death as impermanent.

7. Because an unwholesome, inexperienced one who practises meditation wavers regarding light and so on by the influence of the thirty impurities stated formerly, and regards each one of light and so on thus: "This is mine, this I am, this is my self," therefore, showing that meaning, he spoke the pair of verses beginning with "Regarding light and knowledge." Therein, "one wavers" means regarding objects such as light and so on, one variously trembles and quakes by the influence of various mental defilements. "By which the mind trembles" means by which tranquillity and happiness the mind quakes and trembles in various ways by the influence of various mental defilements. Therefore the connection should be understood as: one who practises meditation wavers regarding tranquillity and happiness. "And regarding adverting to equanimity" means one wavers regarding adverting reckoned as equanimity, the meaning is one wavers regarding the equanimity of adverting. But in the Visuddhimagga it is said "and regarding adverting to equanimity." "And regarding equanimity" means one wavers regarding equanimity of the kind stated below, and one wavers regarding attachment - this is the meaning. And here, because two kinds of equanimity are indicated, in the passage below where it is said "equanimity arises," the meaning is stated in both ways. And in the observation of impermanence and so on, because of the existence of only one equanimity of adverting for each, by each single observation it is said that it is developed again and again as "impermanent, impermanent," "suffering, suffering," "non-self, non-self." But because a wholesome, wise, experienced one who practises meditation, endowed with higher intelligence, when light and so on have arisen,

defines and examines it with wisdom thus: "This light has arisen in me, but this is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation." Or else it occurs to him thus - If light were self, it would be proper to grasp it as "self." But this, being non-self, has been grasped as "self." Therefore, seeing this as non-self in the sense of being beyond control, one removes wrong view. If light were permanent, it would be proper to grasp it as "permanent." But this, being impermanent, has been grasped as "permanent." Therefore, seeing this as impermanent in the sense of non-existence after having been, one uproots conceit. If light were pleasant, it would be proper to grasp it as "pleasant." But this, being suffering, has been grasped as "pleasant." Therefore, seeing this as suffering in the sense of oppression by arising and falling, one exhausts attachment. And just as with light, so too with the remaining ones.

Having thus examined, one regards light thus: "This is not mine, this I am not, this is not my self." Knowledge, etc. One regards attachment thus: "This is not mine, this I am not, this is not my self." Thus regarding, one does not tremble and does not quake regarding light and so on. Therefore, showing that meaning, he spoke the verse "These ten states." Therein, "ten states" means light and so on. "Wisdom by which is mastered" means by which wisdom liberated from impurities they are practised, touched again and again, and cultivated. "One becomes skilled in restlessness regarding phenomena" means that one who practises meditation, whose ten states have been practised through wisdom, becomes skilled through the penetration of the intrinsic nature of restlessness regarding phenomena of the kind stated formerly. "And does not go to confusion" means precisely because of being skilled in restlessness regarding phenomena, one does not go to confusion by way of the removal of craving, conceit, and wrong view.

Now, having explained the very same method previously stated by another method of exposition, showing it, he spoke the verse beginning with "One is distracted and becomes defiled." Therein, one who practises meditation of dull wisdom attains both distraction and the arising of the remaining mental defilements regarding light and so on. One of middling wisdom attains only distraction, not the arising of the remaining mental defilements; he becomes one with overestimation. One of sharp wisdom, even having attained distraction, having abandoned that overestimation, begins insight. One of exceedingly sharp wisdom does not attain distraction, nor the arising of the remaining mental defilements. "One is distracted too" means among those, one of dull wisdom attains distraction reckoned as restlessness regarding phenomena. "And becomes defiled" means one is defiled by the mental defilements of craving, conceit, and wrong view; the meaning is one is tormented, one is afflicted. "The development of mind passes away" means the development of insight-mind of that one of dull wisdom passes away, falls away, because the opposing factors have not been destroyed while remaining in the very state of mental defilements - this is the meaning. "One is distracted but does not become defiled" means one of middling wisdom is distracted by distraction, but is not defiled by mental defilements. "Meditative development declines" means because of that one of middling wisdom being one with overestimation, through the absence of undertaking insight, insight declines, does not proceed - this is the meaning. "One is distracted but does not become defiled" means one of sharp wisdom too is distracted by distraction, but is

not defiled by mental defilements. "Meditative development does not decline" means for that one of sharp wisdom, even though there is distraction, having abandoned that distraction of overestimation, through the existence of undertaking insight, the development of insight does not decline, it proceeds - this is the meaning. "And the mind is not distracted and does not become defiled" means the mind of one of exceedingly sharp wisdom is not distracted by distraction, nor is it defiled by mental defilements. "The development of mind does not pass away" means the development of his insight-mind does not pass away; through the absence of distraction and mental defilements, it remains in its proper place - this is the meaning.

In "By these four grounds" and so on, the explanation of the meaning should be understood from the connection thus: by these four grounds now stated, which are causes or instruments, the fourth, wholesome, greatly wise one who practises meditation, free from the arising of distraction and mental defilements, knows in various ways that the mind of the three practitioners of meditation beginning with the one of dull wisdom - the mind seized by contraction and distraction regarding the ten states beginning with light - is thus and thus. "Contraction" here should be understood as the state of consciousness being sluggish by way of the arising of both distraction and mental defilements. "Distraction" should be understood as the state of consciousness being agitated by way of the distraction stated in the two instances of "one is distracted but does not become defiled."

The commentary on the Treatise on the Coupled is finished.

2. The Treatise on Truth

Commentary on the Treatise on Truth

8. Now, the explanation of unprecedented meanings of the treatise on truth, preceded by the discourse, which was spoken by the one showing the meaning of truth, the distinction of penetration of truth, and the arrangement of characteristics of truth and so on, by means of the noble path possessing the quality of being yoked together. Therein, in the discourse first, "true" means actual according to the inherent nature of phenomena. For phenomena that have come to be according to their inherent nature are indeed truths in the meaning of truth. The meaning of truth was stated in the explanation of the first knowledge section. "Unerring" means without reversal regarding the stated intrinsic nature. For truths do not become what are called untruths. "Not otherwise" means without a different intrinsic nature. For untruths do not become what are called truths. "This is suffering, monks, this is true" means, monks, that which is called "this is suffering," this is true because of being according to its inherent nature. For suffering is indeed suffering. It is unerring because of the absence of reversal regarding the stated intrinsic nature. For suffering does not become what is called non-suffering. It is not otherwise because of being without a different intrinsic nature. For suffering does not have the intrinsic nature of origin and so on. In the case of origin and so on too, the same method applies.

1. Commentary on the Exposition of the First Discourse

"In the meaning of being true" means in the meaning of according to the inherent nature of phenomena. The meaning of oppression and so on are of the meaning already stated in the treatise on knowledge.

9. "Of single penetration" means penetration by one path knowledge, or penetration together of these - thus "of single penetration." "In the meaning of non-self" means in the meaning of non-self because all four truths are devoid of self. For this has been said in the Visuddhimagga - For in the ultimate sense, all the truths should be understood as empty because of the absence of an experiencer, a doer, one who is quenched, and one who goes. Therefore this is said -

"There is only suffering, no one who suffers; there is no doer, only the action is found;
There is quenching, no man who is quenched; the path exists, but no traveller is found."

Or -

"The first two are empty of permanence, beauty, happiness, and self; the deathless state is empty of self;
The path is devoid of permanence, happiness, and self - thus is emptiness in them."

"In the meaning of truth" means in the meaning of not deceiving. "In the meaning of penetration" means in the meaning of what should be penetrated at the moment of the path. "Included as one" means included by each single meaning beginning with the meaning of being true; the meaning is that they have come under one reckoning. "What is included as one, that is unity" means because it is included by one, therefore it is unity - this is the meaning. Although the truths are many, the singular is used having regard to their unity. "Unity is penetrated by one knowledge" means one who, in the preliminary stage, having well established and defined the diversity and unity of the four truths, at the moment of the path penetrates that respective unity beginning with the meaning of being true by one path knowledge. How? When the unity beginning with the meaning of being true of the truth of cessation has been penetrated, the unity beginning with the meaning of being true of the remaining truths is also penetrated. Just as for one who, in the preliminary stage, having well established and defined the diversity and unity of the five aggregates, at the time of emergence from the path, emerging as impermanent or as suffering or as non-self, when even one aggregate is seen beginning with impermanence, the remaining aggregates too are seen beginning with impermanence - thus should this be seen. "The meaning of suffering of suffering is the meaning of being true" means the fourfold meaning of the truth of suffering beginning with the meaning of oppression is the meaning of being true in the meaning of intrinsic nature. The same method applies to the remaining truths too. That same fourfold meaning is the meaning of non-self because of the absence of self. It is the meaning of truth because of not deceiving regarding the stated intrinsic nature. It should be understood that the meaning of penetration is stated because of being what should be penetrated at the moment of the path.

10. "What is impermanent" and so on was shown having made the common characteristic the forerunner. Therein, "what is impermanent, that is suffering. What is suffering, that is impermanent" - suffering, origin, and path are taken up. For those three truths are indeed impermanent and because of impermanence they are

suffering. "What is impermanent and suffering, that is non-self" - those very same three are taken up. "What is impermanent and suffering and non-self" - together with those three, the truth of cessation too is included. For all four are indeed non-self. "That is true" means that tetrad of truths is of intrinsic nature. "That is truth" means that very tetrad of truths is not misleading according to its inherent nature. In "by nine ways" and so on, it should be understood that it has been set forth in the meaning of direct knowledge, because of the statement "the all, monks, should be directly known"; in the meaning of full understanding as the special function of suffering, in the meaning of abandoning as the special function of origin, in the meaning of meditative development as the special function of the path, in the meaning of realisation as the special function of cessation - even though these are special, here too in the meaning of full understanding because of the existence of full understanding as knowledge regarding all four truths, in the meaning of abandoning because of the existence of abandoning through seeing the four truths, in the meaning of meditative development because of the existence of development of the four truths, and in the meaning of realisation because of the existence of realisation of the four truths. In "by nine ways in the meaning of being true" and so on, the explanation should be made by the very method stated first.

11. In "by twelve ways" and so on, "being true" and so on have the meaning stated in the treatise on knowledge. In the exposition of these as well, the explanation should be understood by the very method stated.

12. In "How many characteristics of the truths are there?" and so on, having divided the six characteristics to be stated above in two ways by way of conditioned and unconditioned, he said "two characteristics." Therein, "the characteristic of the conditioned and the characteristic of the unconditioned" means "There are, monks, these three characteristics of the conditioned phenomenon: arising is evident, passing away is evident, change in its duration is evident. There are, monks, these three characteristics of the unconditioned: no arising is evident, no passing away is evident, no change in its duration is evident" - thus stated is the characteristic of the conditioned as 'conditioned' and the characteristic of the unconditioned as 'unconditioned.' But the conditioned is not a characteristic, and a characteristic is not the conditioned. And without the conditioned, a characteristic cannot be made known, nor the conditioned without a characteristic. But through a characteristic, the conditioned becomes obvious.

Again, showing that very same pair of characteristics in detail, he said "six characteristics." "Of the conditioned truths" means of the truths of suffering, origin, and path. For those are conditioned because of being produced by conditions having come together. "Arising" means birth. "Is evident" means is known. "Passing away" means dissolution. "Change in their duration" means the becoming otherwise of those that have reached the state of duration is ageing. Because the three conditioned truths are concretely produced, arising, passing away, and alteration are stated; but because arising, ageing, and dissolution of those very same are not concretely produced, arising, passing away, and alteration should not be said of them. Because of being dependent on the conditioned, it should not be said that arising, passing away, and alteration are not evident. But because of being an alteration of the conditioned, they should be called conditioned. They say that the arising, ageing, and

dissolution of suffering and origin are comprised in truth, but the arising, ageing, and dissolution of the truth of the path are not comprised in truth. Therein, "at the moment of arising of the conditioned, the conditioned too, the characteristic of arising too, and the moment of that reckoned as time are also evident; when arising has passed, the conditioned too, the characteristic of ageing too, and the moment of that reckoned as time are also evident; at the moment of dissolution, the conditioned too, ageing too, the characteristic of dissolution too, and the moment of that reckoned as time are also evident" - thus it is stated in the commentary on the Khandhaka section. "Of the unconditioned truth" means of the truth of cessation. For that is unconditioned because, not having been made by conditions coming together, it is produced by itself. "Of its duration" means of what is enduring because of permanence, not because of having reached a state of standing. Again, showing that very same pair of characteristics in detail, he said "twelve characteristics."

In "Of the four truths, how many are wholesome" and so on, "indeterminate" means among the four kinds of indeterminate - resultant indeterminate, functional indeterminate, materiality indeterminate, and Nibbāna indeterminate - it is Nibbāna indeterminate. For all four are indeterminate because they are not declared by the characteristic of wholesome or unwholesome. "May be wholesome" means it could also be wholesome by way of sensual-sphere, fine-material-sphere, and immaterial-sphere wholesome. "May be unwholesome" means by way of the remaining unwholesome, setting aside craving. "May be indeterminate" means by way of sensual-sphere, fine-material-sphere, and immaterial-sphere resultant and functional, and materiality. In "Could three truths" and so on, "included" means counted. "By way of basis" means by way of the basis reckoned as unwholesome, wholesome, indeterminate, suffering, origin, cessation, and path. "Whatever truth of suffering is unwholesome" means the remaining unwholesome, setting aside craving. "In the sense of unwholesome, two truths are included in one truth" means these two truths of suffering and origin are included in one truth in the sense of unwholesome; the meaning is that it is called the truth of the unwholesome. "One truth is included in two truths" means one truth of the unwholesome is included in the two truths of suffering and origin. "Whatever truth of suffering is wholesome" means the three-plane wholesome. These two truths of suffering and path are included in one truth in the sense of wholesome; it is called the truth of the wholesome. One truth of the wholesome is included in the two truths of suffering and path. "Whatever truth of suffering is indeterminate" means the three-plane resultant and functional, and materiality. These two truths of suffering and cessation are included in one truth in the sense of indeterminate; it is called one truth of the indeterminate. One truth of the indeterminate is included in the two truths of suffering and cessation. "Three truths are included in one truth" means the truths of origin, path, and cessation are included in the one truth of suffering that has become unwholesome, wholesome, and indeterminate. "One truth is included in three truths" means one truth of suffering is included separately in the truths of origin, path, and cessation that have become unwholesome, wholesome, and indeterminate. Some, however, explain: "The truths of suffering and origin are included in the truth of origin in the sense of unwholesome; the truths of suffering and path are included in the truth of the path in the sense of

wholesome, not in the sense of seeing. The truths of suffering and cessation are included in the truth of cessation in the sense of indeterminate, not in the sense of unconditioned."

2. Commentary on the Pāḷi of the Second Discourse

13. Again, wishing to explain the penetration of truth by way of the meaning of another discourse, he brought forth and showed the discourse beginning with "Before, monks." Therein, "before the enlightenment, monks" means monks, before my highest enlightenment, before the knowledge of omniscience. "While still unenlightened" means one who had not penetrated all phenomena. "Being just a Bodhisatta" means being just one who had become a Bodhisatta. "This occurred to me" means this reflection occurred to him while seated on the seat of enlightenment. "Gratification" means "it is enjoyed" - thus gratification. "Danger" means fault. "Escape" means departure. "Happiness" means "it makes happy" - thus happiness; the meaning is that in whomever it arises, it makes that one happy. "Pleasure" means through the connection with rapture and pleasure, the mind would be beautiful - thus "glad-minded" (sumano); the state of being glad-minded is pleasure (somanassa); it is happiness itself distinguished by the connection with rapture. "Impermanent" means unstable. "Suffering" means suffering because of being a basis for suffering and because of being the suffering of activities. "Subject to change" means having become without mastery, having the nature of transformation by way of ageing and dissolution. By this, the state of non-self is stated. "Removal of desire and lust" means the restraining of lust termed as desire, not of lust for beauty. "Abandoning of desire and lust" means the abandoning of that very desire and lust.

In the passage beginning with "as long as," as long as of these five aggregates of clinging, etc. I did not directly know as it really is, I did not penetrate with superior knowledge, so long I did not acknowledge that I had fully awakened to the unsurpassed perfect enlightenment, the unsurpassed state of omniscience, that I was one who had fully realised, a Worthy One, I did not make the acknowledgment - this is the meaning from the connection. "Kīvañca" is merely a particle. "Yato" means because, or when. "Then" means immediately after. "And knowledge and vision arose in me" means reviewing knowledge termed as vision, by performing the function of seeing, arose in me. "Unshakable" means unable to be shaken or disturbed. "Liberation" means the liberation of the fruition of arahantship. By this very reviewing of the fruition, the reviewing of the path and Nibbāna are also as if stated. "This is the last birth" means this is the final continuation of the aggregates. "There is now no more rebirth" means now there is no rebirth again. By this, the reviewing of abandoned mental defilements is stated. For the Worthy One, there is no reviewing of remaining mental defilements.

3. Commentary on the Exposition of the Second Discourse

14. And in the method of connecting the knowledge of penetration of the truths, "this is the gratification in matter" means the penetration of abandoning - in the preliminary stage, having known "this gratification in matter is associated with craving," at the moment of the path, the penetration of the truth of origin, which is termed the abandoning of the origin. "The truth of origin" means the knowledge of penetration of the truth of origin. For even knowledge that has the noble truths as

object is called "truth," just as in such passages as "whatever wholesome mental states there are, all of them are included in the four noble truths" and so on. "This is the danger in matter" means the penetration of full understanding - in the preliminary stage, having known "this is the danger in matter," at the moment of the path, the penetration of the truth of suffering, which is termed the full understanding of suffering. "The truth of suffering" means the knowledge of penetration of the truth of suffering. "This is the escape from matter" means the penetration of realisation - in the preliminary stage, having known "this is the escape from matter," at the moment of the path, the penetration of the truth of cessation, which is termed the realisation of cessation. "The truth of cessation" means the knowledge of penetration of the truth of cessation, having the truth of cessation as object. "Whatever in these three states" means the explanation is: whatever view, whatever thought, that have occurred by way of penetration in these three as aforesaid - origin, suffering, and cessation. "The penetration of development" means this is the penetration of the truth of the path, which is termed the development of the path. "The truth of the path" means the knowledge of penetration of the truth of the path.

15. Again, by another method of exposition, showing the truths and the penetration of the truths, he said beginning with "Truth: in how many ways is there truth?" Therein, since all omniscient Bodhisattas, seated on the seat of enlightenment, search for the truth of origin beginning with birth as the condition of the truth of suffering beginning with ageing and death, thinking "What indeed?" and thus searching, they discern by defining the truth of origin beginning with birth as "the condition" of the truth of suffering beginning with ageing and death, therefore that search and that discernment, being the search for and discernment of the truths, having made them "truth," it was said "in the meaning of search, in the meaning of discernment." And this method is also obtained for the Individually Enlightened Ones in the discernment of conditions, but for disciples it is obtained in the discernment of conditions by way of oral tradition. "In the meaning of penetration" means in the meaning of single penetration at the moment of the path of those thus searched for and discerned in the preliminary stage.

In the passage beginning with "what is their source," source and so on are all synonyms for cause. For since a cause delivers the result, as if dispatching it saying "Come, take it!" - therefore it is called "source" (nidāna). Since the result arises from it, is born from it, and originates from it; therefore it is called "origin" (samudaya), "birth" (jāti), and "production" (pabhava). But here the meaning is - "What is the source of this?" - thus "what is its source." "What is the origin of this?" - thus "what is its origin." "What is the birth of this?" - thus "what gives birth to it." "What is the production of this?" - thus "what is its production." But since birth is its source, origin, birth, and production in the aforesaid meaning, therefore he said beginning with "having birth as its source." "Ageing and death" is the truth of suffering. "The origin of ageing and death" is the truth of origin, being its condition. "The cessation of ageing and death" is the truth of cessation. "The practice leading to the cessation of ageing and death" is the truth of the path. By this very method the meaning should be understood in all terms.

16. "Understanding of cessation" means the understanding of cessation by making it the object. "Birth may be the truth of suffering, may be the truth of origin" means the truth of suffering in the meaning of being discerned as conditioned by existence, and the truth of origin in the meaning of being a condition for ageing and death. The same method applies in the remaining ones too. But "ignorance may be the truth of suffering" is in the meaning of the origin of ignorance from the origin of mental corruptions.

The commentary on the Treatise on Truth is finished.

3. The Treatise on the Factors of Enlightenment

Commentary on the Treatise on the Factors of Enlightenment

17. Now, the explanation of unprecedented meanings of the treatise on factors of enlightenment, preceded by the discourse, which was spoken by the one showing the distinction of factors of enlightenment established through the penetration of truth. Therein, in the discourse first, "factors of enlightenment" means factors of enlightenment (bodhi) or of the enlightened one (bodhi) are factors of enlightenment (bojjhaṅga). 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 supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment" (bodhi); "awakens" means one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself - this is what is meant. As he said - "Having developed the seven factors of enlightenment, he has fully awakened to the unsurpassed perfect enlightenment." 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: "Factors of the person who awakens are factors of enlightenment (bojjhaṅga)." The meaning of the enlightenment factor of mindfulness and so on was stated in the analytic explanation of what should be directly known.

In the analytic explanation of the meaning of factors of enlightenment, "they lead to enlightenment" means they lead for the purpose of awakening. For whose purpose of awakening? For the purpose of awakening of one whose task is done through reviewing of Nibbāna by means of path and fruition, or for the purpose of awakening from the sleep of mental defilements by means of the path, and also for the purpose of the state of being awakened by means of fruition - this is what is meant. The factors of enlightenment of powerful insight too lead to enlightenment. Therefore this is the meaning common to the factors of enlightenment of insight, path, and fruition. For in all three instances they lead to enlightenment, to the penetration of Nibbāna. By this, it is stated that factors of enlightenment are factors of enlightenment (bojjhaṅga). The place of arising of the factors of enlightenment stated by the five

sets of four beginning with "they awaken, thus factors of enlightenment" was stated in the analytic explanation of what should be directly known. Furthermore, "they awaken, thus" is the description of the agent for the purpose of showing the ability of the factors of enlightenment to perform their own function. "In the sense of awakening" is the description of the nature for the purpose of showing the absence of an agent even when there is the ability to perform one's own function. "They cause to awaken, thus" is the description of the causal agent of the factors of enlightenment, because the factors of enlightenment are the instigators of the practitioners who awaken through the development of factors of enlightenment. "In the sense of causing to awaken" is the description of the nature by means of the instigating causal agency, by the very method stated first. By these, it is stated that factors of enlightenment are factors of enlightenment (bojjhaṅga). "In the sense of belonging to enlightenment" means because of being on the side of the practitioner who has received the name "enlightenment" (bodhi) in the sense of awakening. This is the description of their being helpers of the practitioner. By these, it is stated that factors of the enlightened one are factors of enlightenment (bojjhaṅga). In the set of six beginning with "in the sense of obtaining higher intelligence," "in the sense of obtaining higher intelligence" means in the sense of the practitioner of meditation attaining higher intelligence. "In the sense of planting" means in the sense of establishing beings. "In the sense of reaching" means in the sense of bringing to conclusion what has been established. These insight factors of enlightenment, when distinguished by the three prefixes pati-, abhi-, and saṃ-, they say, are path and fruition factors of enlightenment. It should be understood that for all factors of enlightenment indicated by conventional expression of phenomena, it is stated that factors of enlightenment are factors of enlightenment (bojjhaṅga).

Explanation of the Decad Beginning with the Root of Roots

18. In the group of ten on root beginning with "in the meaning of root" and so on, "in the meaning of root" means among insight and so on, the former and former factors of enlightenment are in the meaning of root for the latter and latter factors of enlightenment, for the conascent states, and for each other mutually. "In the meaning of root-conduct" means having become the root, the conduct is the occurrence - thus root-conduct. By that, in the meaning of root-conduct; the meaning is in the meaning of having become the root and proceeding. "In the meaning of root-discernment" means those very factors of enlightenment, because of being discerned from the beginning onwards for the purpose of producing them, are discernments; the discernments that are roots themselves are root-discernments. By that, in the meaning of root-discernment. Those very ones mutually, by way of retinue, in the meaning of retinue. By way of the fulfilment of development, in the meaning of completion. By way of attaining the goal, in the meaning of maturity. Those very ones are roots and, because of being divided into sixfold varieties, are analytical knowledges - thus root-analytical knowledges. By that, in the meaning of root-analytical knowledge. "In the meaning of attaining root-analytical knowledge" means in the meaning of attaining that root-analytical knowledge for the practitioner engaged in the development of the factors of enlightenment. In the meaning of mastery of that root-analytical knowledge for that very practitioner. In the remaining such conventional expressions of persons too, it should be understood that it is stated that factors of enlightenment are factors of enlightenment because they are

factors of enlightenment. "Also for those who have attained mastery of root-analytical knowledge" means in such concluding statements too, it should be understood as fruition factors of enlightenment. "For those who have attained mastery" is also a reading.

The Root-Based Decad is finished.

In the remaining nine groups of ten beginning with cause-based and so on too, the meaning of the common terms should be understood by this very method. But among the uncommon terms, the aforesaid factors of enlightenment are called causes because of being productive of the aforesaid states. They are called conditions because of being supportive. Those very ones are called purification because of having become purification by substitution of opposites, by eradication, and by cessation. They are called faultless because of being devoid of fault. They are called renunciation from the statement "all wholesome mental states too are renunciation." They are called liberation by way of liberation by substitution of opposites and so on, because of being liberated from mental defilements. The path and fruition factors of enlightenment are without mental corruptions because of being devoid of the mental corruptions that have become their domain. The threefold factors of enlightenment too are seclusion by way of seclusion by substitution of opposites and so on, because of being void of mental defilements. The insight and path factors of enlightenment are release because of being release by relinquishment and release by springing forward. The fruition factors of enlightenment are release because of being release by springing forward.

19. "They understand fully the meaning of root" and so on - the nine decads explained one term each should be understood according to the method already stated. But the term "of those who have attained mastery" is not construed due to the absence of a present tense form. "The meaning of discernment" and so on have the meaning stated in the analytic explanation of what should be directly known.

20. Again, the elder, having recited the discourse taught by himself, wishing to show the method of the factors of enlightenment by way of its detailed exposition, having stated the introduction beginning with "on one occasion," first recited the discourse. And precisely because it was a discourse taught by himself, here "thus have I heard" was not said. But here "the Venerable Sāriputta" was said making himself as if another for the purpose of making clear the identity of the preacher. For such an expression is employed in the world in texts. "In the earlier period of the day" means the entire earlier period of the day. The accusative case is used in the sense of absolute connection. In the remaining two as well, the same method applies. "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. "It is 'thoroughly undertaken' for me" means "well perfected" - thus it is for me. "Remaining" means remaining by way of occurring with Nibbāna as object. "Passes away" means departs from Nibbāna as object. The same method applies to the remaining factors of enlightenment too.

"A king's chief minister" means a king's great minister, or one endowed with a great measure of wealth, with an immeasurable amount of wealth. "Of various colours" means of those dyed in various colours; the genitive case is used in the sense of

filling; the meaning is "with various colours." "Clothes-chest" means a clothes-box. "A suit of garments" means a pair of cloths. "To wear" means to cover oneself with. 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 others follow that. When any one among investigation of phenomena and so on, then the remaining ones too follow that - thus showing his own well-practised mastery in fruition attainment, the elder monk spoke this discourse.

Commentary on the Exposition of the Discourse

21. "How is the enlightenment factor of mindfulness thus a factor of enlightenment" means: for one attaining fruition attainment making the enlightenment factor of mindfulness the lead, when the other factors of enlightenment are existing, for one in whom it has occurred thus "this enlightenment factor of mindfulness is," the meaning is: how is that enlightenment factor of mindfulness? "As far as cessation is attended to" means for whatever period of time cessation is attended to, at whatever time Nibbāna is attended to by way of object - this is the meaning. "As far as there is flame" means to whatever extent there is a blaze. "How is it immeasurable thus a factor of enlightenment" means: not even when the immeasurable enlightenment factor of mindfulness is existing, for one in whom it has occurred thus "this is immeasurable," the meaning is: how is that immeasurable enlightenment factor of mindfulness? "Bound by measure" means mental defilements, prepossessions, and activities leading to rebirth are called bound by measure. From the statement "Lust is a maker of measure, hate is a maker of measure, delusion is a maker of measure," for whomever lust and so on arise, because of making the measure of him thus "this one is of such extent," it is called measure. Bound in that measure, fettered, dependent - thus mental defilements and so on are called bound by measure. "Mental defilements" means those that have become underlying tendencies; "prepossessions" means mental defilements that have reached manifestation. "Activities leading to rebirth" means the making of becoming again and again is rebirth (punabhava); rebirth is the nature of these - thus they are "leading to rebirth" (ponabhavikā); ponabhavikā is indeed ponobhavikā. Activities reckoned as wholesome and unwholesome action. "Immeasurable" means immeasurable because of the absence of measure of the aforesaid kind. Since path and fruition too are immeasurable, for the purpose of distinguishing from that, "in the meaning of unshakeable, in the meaning of unconditioned" was said. Unshakeable because of the absence of dissolution; unconditioned because of the absence of conditions. For whatever is unshakeable and unconditioned, that is exceedingly devoid of measure.

"How is it thoroughly undertaken thus a factor of enlightenment" should be construed according to the method stated immediately before. "Unrighteous" means unrighteous both because of being unrighteous themselves and because of being the cause of the state of unrighteousness. "A righteous phenomenon" means a righteous phenomenon in the meaning of peaceful, in the meaning of sublime. Peaceful because of the absence of measure. From the statement "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them," it is sublime in the meaning of being the highest of all phenomena. When "a righteous phenomenon" is said in that context, undertaken in

what is well righteous is thoroughly undertaken. "Because of having attended" is said with reference to the time of occurrence of fruition attainment. The meaning is that the mind-door adverting has arisen regarding Nibbāna reckoned as non-arising and so on. "Remains" means proceeds. Arising and so on have the meaning already stated below. In the sections based on the remaining factors of enlightenment too, the same method applies.

The commentary on the Treatise on the Factors of Enlightenment is finished.

4. Treatise on Friendliness

Commentary on the Treatise on Friendliness

22. Now, the explanation of unprecedented meanings of the treatise on friendliness, preceded by the discourse, which was spoken in the course of the treatise on the factors of enlightenment after the treatise on the factors of enlightenment. Therein, in the discourse first, "practised" means cultivated with regard. "Developed" means increased. "Cultivated" means done again and again. "Mastered" means made like a yoked vehicle. "Made a basis of" means made like a foundation in the meaning of a support. "Practised" means established. "Accumulated" means heaped up all around, built up. "Thoroughly undertaken" means well undertaken, well done. "Benefits" means virtues. "To be expected" means to be anticipated, to be desired. "One sleeps pleasantly" means just as the remaining people sleep painfully, tossing about and snoring, not sleeping in that way, one sleeps pleasantly. Even having fallen into sleep, one is as if having attained a meditative attainment. "One wakes up pleasantly" means just as others wake up painfully, moaning, yawning, and tossing about, not waking up in that way, one wakes up pleasantly, without disturbance, like a lotus opening. "One does not see evil dreams" means even when seeing dreams, one sees only auspicious dreams. One is as if paying homage to a shrine, as if making an offering, as if listening to the Teaching. But just as others see themselves as if surrounded by thieves, as if troubled by fierce beasts, as if falling into a precipice, one does not see such evil dreams. "One is dear to human beings" means one is dear and agreeable to human beings, like a pearl necklace worn on the chest, like a garland adorning the head. "One is dear to non-human beings" means just as to human beings, so too one is dear to non-human beings. "Deities protect one" means deities protect one as parents protect a child. "Neither fire nor poison nor weapon affects one" means fire or poison or weapon does not affect, does not enter the body of one who dwells in friendliness; it does not destroy his body - thus it is said. "The mind quickly becomes concentrated" means the mind of one who dwells in friendliness becomes concentrated very quickly; there is no hesitation for him. "One's complexion becomes bright" means his face is of bright colour, like a palm fruit released from its stalk. "One dies undeluded" means for one who dwells in friendliness there is no death in confusion; one dies undeluded, as if falling into sleep. "If not penetrating further" means being unable to attain arahantship further beyond the attainment of friendliness, having passed away from here, one is reborn in the Brahma world, as if awakened from sleep - the meaning is one is reborn in the Brahma world.

In the analytic explanation of friendliness, "unlimited pervading": "odhi" means limit, boundary; "not a limit" is "without limit." Therefore "unlimited," meaning "not delimited"; it is said to mean touching without leaving a portion aside. "Limited" means by way of a portion. "Pervading by direction" means pervading in the directions. "All" means complete exhaustion without remainder. The meaning of the term "beings" was stated in the explanation of the matrix of the treatise on knowledge; but by conventional usage, this expression applies even to those free from lust, just as the expression "palm fan" applies even to a particular kind of seed made of bamboo slips. "Free from enmity" means devoid of enmity. "Free from affliction" means devoid of anger. "Free from trouble" means free from suffering. "Anigghā" is also a reading. "May they look after themselves happily" means having become happy, may they maintain their individual existence. By "free from enmity," the absence of enmity is shown dependent on others in one's own continuity and dependent on others in the continuity of others; in "free from affliction" and so on, from the absence of enmity, the absence of anger rooted in it; by "free from trouble," from the absence of anger, the absence of suffering rooted in it; by "may they look after themselves happily," the maintenance of individual existence with happiness from the absence of suffering is shown - thus the connection of the statements here should be understood. And among these four statements beginning with "may they be free from enmity," whichever is obvious, by the influence of that one pervades with friendliness.

Among "living beings" and so on, they are "living beings" (pāṇā) because of breathing (pāṇanatā); the meaning is because of their existence being dependent on in-breath and out-breath. They are "creatures" (bhūtā) because of the fact of having become (bhūtattā); the meaning is fully generated. "Puṃ" is called hell; those who go to (galanti), that is, proceed to (gacchanti) that hell (puṃ) are "persons" (puggalā). "Individual existence" (attabhāva) is called the body, or just the five aggregates; because of its existence as a mere concept with reference to that, those included in that individual existence, defined, contained within, are "those included in individuality" (attabhāvapariyāpannā). And just as the word "beings" (sattā), so the rest too, having been applied by way of conventional usage, should all be understood as synonyms for "all beings." Certainly there are also other synonyms for all beings such as "all creatures" (sabbe jantū), "all souls" (sabbe jīvā) and so on, but taking only these five by way of what is well-known, it is said "in five ways is there liberation of mind through friendliness with unlimited pervading." But those who would wish for diversity not merely in terms of words alone but also in meaning of "beings, living beings" and so on, for them the unlimited pervading is contradicted. Therefore, not taking the meaning in that way, one pervades with friendliness without limitation by way of any one among these five modes.

In the limited pervading, however, "women and men" is said by way of gender, "noble ones and ignoble ones" by way of noble ones and worldlings, "gods, human beings, and beings in states of misfortune" by way of rebirth. Even in the pervading by direction, without making a distinction of directions, because of pervading in all directions by the method beginning with "all beings," there is unlimited pervading; because of pervading in all directions by the method beginning with "all women," there is limited pervading.

But since this threefold pervading of friendliness is stated by way of consciousness that has attained absorption, therefore absorption should be taken in the three sections. In the unlimited pervading, to begin with, "may all beings be free from enmity" is one, "may they be free from affliction" is one, "may they be free from trouble" is one, "may they look after themselves happily" is one. For those four too are stated by way of the conveying of welfare alone. For friendliness has the characteristic of conveying welfare. Thus, in the five modes beginning with "beings" and so on, by way of four absorptions each, there are twenty absorptions; in the limited pervading, in the seven modes beginning with "all women" and so on, by way of four each, there are twenty-eight absorptions. But in the pervading by direction, by the method beginning with "all beings in the eastern direction," making twenty for each and every direction, there are two hundred; by the method beginning with "all women in the eastern direction," making twenty-eight for each and every direction, there are two hundred and eighty - thus four hundred and eighty absorptions. Thus all those stated here amount to five hundred and twenty-eight absorptions. And just as the threefold pervading has been stated for friendliness, so it should be understood as stated for compassion, altruistic joy, and equanimity as well.

1. Explanation of the Section on Faculties

23. Then, in order to show the manner of the application of friendliness and the development of the faculties and so on, he said beginning with "having avoided oppression of all beings." Therein, "oppression" means bodily oppression from within. "Affliction" means bodily affliction from without. "Torment" means mental tormenting in one way or another. "Exhaustion" means the utter elimination of life and so on by nature. "Harming" means the harassing of life from another. "Having avoided" means having removed each one among oppression and so on by one's own mind itself. These five terms beginning with oppression and so on are stated by way of avoiding the opposite of the application of friendliness, and those beginning with "through non-oppression" are stated by way of the application of friendliness. "Through non-oppression" means by the manner of non-oppression; the connection is: one is friendly towards all beings. Thus also with the remaining ones. "Not hostile, not suffering, not unhappy in themselves" - these three too are expressions rejecting the opposite of the application of friendliness. The meaning of the word "not" is "may they not be." "Free from enmity, happy, happy in themselves" - these are three expressions of the application of friendliness. It should be understood that this dyad "free from affliction, free from trouble" is included by the expression "happy." "Happy in themselves" is a showing of the constant occurrence of that very happiness. "Happy in themselves" and "may they look after themselves happily" are one in meaning. Or the expressions "free from affliction" and "free from trouble" are included by those beginning with "through non-oppression." "By eight ways" means by these eight ways: the five ways of the application of friendliness beginning with "through non-oppression" and the three ways of the application of friendliness beginning with "may they be free from enmity." "Is friendly" means feels affection. "One perceives that mental state" means one perceives, connects, that application of welfare; the meaning is "sets going." "One becomes liberated from all prepossessions of anger" means one becomes liberated by suppression from all manifestations of anger that are the opponents of friendliness. "Friendliness and mind and liberation" - just one friendliness is described in three ways.

"Free from enmity, secure, happy" - these three terms are stated having collected in brief the ways previously mentioned. The five faculties stated by the method beginning with "one resolves through faith" are indeed associated with friendliness. In the six sections beginning with "practice" and so on, friendliness is practised by these - thus "practice." Likewise development and cultivation. "Ornaments" means adornments. "Well adorned" means well decorated, beautified. "Requisites" means materials. "Well equipped" means well furnished. "Retinue" means in the sense of protection. Again, the twenty-eight terms beginning with practice and so on are stated for the purpose of praising friendliness. Therein, "fulfilment" means the state of being complete. "Accompanied" means accompanied by friendliness. Likewise conascent and so on. "Springing forward" means entering into friendliness, or friendliness springs forward by these - thus "springing forward." Likewise becoming clear and so on. "The touching as 'this is peaceful'" means this friendliness is peaceful - by these there is touching - thus "the touching as 'this is peaceful'"; the neuter form is used as in "this is the foremost" and so on. "Well determined" means well established. "Well raised up" means well elevated. "Well liberated" means well liberated from their respective opposites. "They produce" means having become associated with friendliness, they produce friendliness. "They illuminate" means they make obvious. "They make radiant" means they shine.

2-4. Explanation of the Three Sections Beginning with Powers

24-27. The section on powers should be understood by the very method stated in the section on faculties. The sections on factors of enlightenment and path factors are stated by way of exposition, not by way of their individual characteristics. In the section on path factors, right speech, right action, and right livelihood are stated by way of the preliminary part of friendliness, not by way of absorption. For these do not occur together with friendliness. The meaning of the remaining sections beginning with "of all living beings" and so on should also be understood by the very method stated in the section on beings. However, the procedure for the development of friendliness should be taken from the Visuddhimagga.

The commentary on the Treatise on Friendliness is finished.

5. Treatise on Dispassion

Commentary on the Treatise on Dispassion

28. Now, the explanation of unprecedented meanings of the treatise on dispassion, which is the forerunner of the path termed dispassion, spoken after the treatise on friendliness which concludes with the purpose of the path. Therein, first, wishing to explain the meaning of the two discourse passages stated as "being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated," the synopsis "dispassion is the path, liberation is the fruit" was established. Therein, first wishing to explain the meaning of the word, he said beginning with "How is dispassion the path?" Therein, "becomes dispassionate" means one is dispassionate. The remaining terms have their meanings stated in the analytic explanation of path knowledge. "Dispassion" means because right view becomes dispassionate, therefore it is called dispassion - this is the meaning. And that dispassion, because it has dispassion as its object, etc. is established in dispassion - therefore it is dispassion.

Thus the connection of the five statements beginning with "has dispassion as its object" should be understood. Therein, "has dispassion as its object" means has Nibbāna as its object. "Has dispassion as its domain" means has Nibbāna as its domain. "Has arisen in dispassion" means has arisen in Nibbāna. "Is stable in dispassion" means is stable in Nibbāna by way of occurrence. "Is established in dispassion" means is established in Nibbāna by way of non-reversal.

"And Nibbāna is dispassion" means Nibbāna is dispassion because it is the cause of dispassion. "Arisen with Nibbāna as their object" means arisen in the Nibbāna object, or arisen by way of having Nibbāna as object. Those mental states associated with the path, all phenomena beginning with contact, are dispassion in the meaning of becoming dispassionate - thus they are called dispassion. "Conascent" means the seven path factors beginning with right thought that are conascent with right view. "Go to dispassion - dispassion is the path" means having made dispassion, which is Nibbāna, their object, they go - thus because of having dispassion as object it is called dispassion, and it is called path in the meaning of seeking - this is the meaning. Each and every path factor obtains the name "path." Thus, when the pathhood of each factor is stated, the pathhood of right view too is as if stated. And for that very reason, "by this path" is stated having taken the eight path factors. "And Buddhas" - Individually Enlightened Ones too are included. For they too are indeed Buddhas, because it was said: "There are these two Buddhas, monks: the Truth-finder, the Worthy One, the Perfectly Enlightened One, and the Individually Enlightened One." "Untravelled" means never gone to before in the round of rebirths without discernible beginning. "Direction" means it is seen, pointed out, and connected through the entire practice - thus "direction"; or it is seen, pointed out, and spoken of by all Buddhas as the supreme happiness - thus "direction"; or they see, give up, and abandon all suffering by means of it - thus "direction." That direction. "The eightfold path" - what is meant? That eightfold collection of mental states - by this they go to Nibbāna - thus it is called path in the meaning of going. This is what is meant. "Of the various ascetics and brahmins of other doctrines" means of the separate ascetics and brahmins who are of other views from here. "Foremost" means distinguished among those remaining paths. "Best" means exceedingly more praiseworthy than the remaining paths. "Chief" means good at the front; the meaning is that in the presence of the remaining paths, this alone is good. "Highest" means exceedingly surpassing the remaining paths. "Most excellent" means to be honoured in various ways above the remaining paths. "Thus" is an indeclinable particle in the sense of cause. Therefore the intention is that it was said by the Blessed One: "Of paths, the eightfold is foremost." For it was said by the Blessed One -

"Of paths, the Eightfold is foremost; of truths, the four terms;
Dispassion is foremost of phenomena, and of two-footed beings, the one with vision."

That has been cut off here and stated as "of paths, the eightfold is foremost." In the remaining cases too, the meaning should be understood by this method and by the method stated below.

In "dispassion of seeing" and so on, the dispassion reckoned as seeing is the dispassion of seeing. It should be understood that here power is stated before faculty because power is distinguished from the faculty in meaning. "The faculties in the meaning of authority" and so on is the explanation of the meaning of the faculties and so on, not of dispassion. "Truths in the meaning of being true" should be understood as truth-knowledge. "Purification of morality" means right speech, right action, and right livelihood. "Purification of mind" means right concentration. "Purification of view" means right view and right thought. "In the meaning of being liberated" means in the meaning of being freed from the mental defilements to be destroyed by each respective path. "True knowledge" means right view. "Liberation" means liberation by eradication. "Nibbāna grounded upon the Deathless is the path in the meaning of final goal" means it is the path because it is sought by the reviewings of path and fruition.

The mental states stated in this description of dispassion are all only at the moment of the path. In the description of liberation, at the moment of fruition. Therefore, desire and attention too are associated with path and fruition.

29. The meaning in the description of liberation should be understood by the very method stated in the description of dispassion. But here, fruition is liberation because of being liberation by cessation, and Nibbāna is liberation because of being liberation by escape. The expressions such as "the seven conascent factors" are not found here, and so were not stated. Only this much was stated: "liberation in the sense of relinquishment" because it is itself fruition-liberation. The remainder is just by the method already stated.

The commentary on the Treatise on Dispassion is finished.

6. Treatise on Analytical Knowledge

1. Explanation of the Section on the Turning of the Wheel of the Teaching

30. Now, the explanation of unprecedented meanings of the treatise on analytical knowledge, which was spoken preceded by the Discourse on the Setting in Motion of the Wheel of the Teaching, by the one showing the classification of analytical knowledge accomplished by means of the path termed dispassion. In the discourse first, "at Bārāṇasī" means Bārāṇasā is the name of a river; the city situated not far from Bārāṇasā is Bārāṇasī. In that Bārāṇasī. "At Isipatana in the Deer Park" means in a park so named by way of the alighting and flying up of sages, designated as a deer park because it was a place given as the gift of fearlessness to deer. For here, each and every omniscient sage who arises alights; the meaning is they sit down for the purpose of setting in motion the wheel of the Teaching. The Individually Enlightened sages, having emerged from the attainment of cessation after the elapse of seven days from the Nandamūlaka cave, having performed the duty of washing the face at Lake Anotatta, having come through space, alight here by way of assembling together; they gather together for the purpose of the Observance and for the purpose of the minor Observance; and those returning to Gandhamādana fly up from that very place - by this too, by way of the alighting and flying up of sages, it is called "Isipatana." "Isipadana" is also a reading. "The group of five" -

"Koṇḍañña, Bhaddiya, Vappa, Mahānāma and Assaji;

These five great elders are called the group of five."

The group of the five monks thus stated is the group of five. Being in that group of five, because of being included therein, they are "belonging to the group of five"; those belonging to the group of five. "He addressed the monks" means beginning from the resolution made at the feet of Dīpaṅkara, the One Possessed of the Ten Powers, fulfilling the perfections, gradually having reached the final existence, and in the final existence having made the renunciation, gradually having reached the ground of enlightenment, seated there on the unconquered divan, having broken the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, at the end of the last watch, resounding throughout and causing to quake the ten-thousandfold world system, having attained omniscience, having spent seven weeks at the ground of enlightenment, being one whose proclamation of the Teaching was requested by the Great Brahmā, having surveyed the world with the Buddha-eye, having gone to Bārāṇasī out of compassion for the world, having convinced the group of five monks, wishing to set in motion the wheel of the Teaching, he addressed them.

"These two extremes, monks" means these two portions, monks. But together with the utterance of this statement, the sound of the utterance, reaching Avīci below and the summit of existence above, having spread throughout the ten-thousandfold world system, stood still; at that very time, brahmās numbering eighteen koṭis assembled. In the western direction the sun sets; in the eastern direction the full moon conjoined with the Uttarāsāḷha constellation rises. At that time the Blessed One, beginning the Discourse on the Setting in Motion of the Wheel of the Teaching, said beginning with "These two extremes, monks."

Therein, "by one who has gone forth" means by one who has gone forth, having cut the mental fetter of the layman, namely objective sensual pleasure. "Should not be cultivated" means should not be resorted to. Because those who have gone forth are especially vessels for practice, it is said "should not be cultivated by one who has gone forth." "That which is the pursuit of sensual happiness in sensual pleasures" means that which is the pursuit of the happiness of defilement-sensuality, or the pursuit dependent on the happiness of defilement-sensuality, in objective sensual pleasures. "Low" means inferior. "Vulgar" means belonging to those who dwell in villages. "Belonging to ordinary people" means practised by the worldling, the blindly foolish people. "Ignoble" means not noble. Or else, not belonging to the pure, the highest, the noble ones. "Not connected with benefit" means not connected with good; the meaning is not dependent on a cause that brings happiness. "The pursuit of self-mortification" means the pursuit of mortification of oneself; the meaning is the making of suffering to oneself. "Painful" means bringing suffering through self-torments such as lying on a bed of thorns and so on. Because it is grasped by austere ascetics as "the highest austere asceticism," for the purpose of guarding their minds, here "low" was not said; because it is the practice of those gone forth, "vulgar" was not said; and because it is not shared with laypeople, "belonging to ordinary people" was not said. But therein, because it is grasped by certain ones who profess to have gone forth, proponents of Nibbāna in this present life, thus: "When, good sir, this self is endowed and furnished with the five types of sensual pleasure, and indulges itself, to that extent, good sir, this self has attained Nibbāna in this present life" - for the

purpose of guarding their minds and because of its being happiness in the present, "painful" was not said of that undertaking of practice. The pursuit of sensual happiness should not be cultivated because in the present its happiness is defiled by craving and wrong view, because in the future it has painful results, and because those devoted to it are bound by the bondage of craving and wrong view; the pursuit of self-mortification should not be cultivated because in the present its suffering is defiled by wrong view, because in the future it has painful results, and because those devoted to it are bound by the bondage of wrong view. "These indeed" means those very ones. "Not approaching" means not having approached. "Middle" means existing in the middle due to the absence of defiled happiness and suffering, thus middle. One proceeds to Nibbāna by means of it - thus it is a practice. "Fully awakened to" means penetrated. Among "giving vision" and so on, "giving vision" means it makes the eye of wisdom. "Giving knowledge" is a synonym for that very thing. "To peace" means to the peace of mental defilements. "To direct knowledge" means for the purpose of directly knowing the four truths. "To enlightenment" means for the purpose of fully awakening to those very same. "To Nibbāna" means for the purpose of the realisation of Nibbāna. Or else, "giving vision" means it makes the knowledge of the path of seeing. "Giving knowledge" means it makes the knowledge of the path of development. To the peace of all mental defilements. To the direct knowledge of all phenomena. To the highest enlightenment of the fruition of arahantship. To the Nibbāna of both mental defilements and aggregates. The talk on truth was stated in the analytic explanation of what should be directly known.

Thus the Blessed One, having made known the truths, showed his own order of penetration by means of "This is the noble truth of suffering - thus, monks" and so on, to those who had made much esteem of themselves, so that having heard his own order of penetration, by the placing of esteem upon the practice, standing in the practice, seeing the penetration of truth. Therein, "regarding things not heard before" means not heard of; the meaning is not heard by following after another. The meaning of "vision" and so on will become clear further on. "This is the noble truth of suffering, this is the origin of suffering, this is the cessation of suffering, this is the noble truth of the practice leading to the cessation of suffering" - this is the penetration by seeing of the four truths on the plane of the trainee. "To be fully understood, to be abandoned, to be realised, to be developed" - this is the penetration by development of the four truths on the plane of the trainee only. "Has been fully understood, has been abandoned, has been realised, has been developed" - this is the reviewing of the four truths on the plane of one beyond training.

"With three rounds" means with three rounds by way of the three rounds reckoned as truth-knowledge, function-knowledge, and done-knowledge, there are three rounds - thus "with three rounds." For here, knowledge as it really is regarding the four truths thus "this is suffering, this is the origin of suffering, this is the cessation of suffering, this is the noble truth of the practice leading to the cessation of suffering" is called truth-knowledge. Regarding those very same, the knowledge that knows the function to be done thus "to be fully understood, to be abandoned, to be realised, to be developed" is called function-knowledge. The knowledge that knows the state of having been done of that function thus "has been fully understood, has been abandoned, has been realised, has been developed" is called done-knowledge. "With twelve aspects" means with twelve aspects by way of three aspects each in each of

those very truths, there are twelve aspects - thus "with twelve aspects." "Knowledge and vision" means the vision reckoned as the knowledge that has arisen by way of the twelve aspects of those three rounds. "Delighted" means joyful. For because beings desire happiness and are averse to suffering, a mind associated with joy and pleasure is called joyful; or the meaning is delighted by joy and pleasure, with mind seized, with mind pervaded. "Rejoiced" means having turned towards, they rejoiced. "In this explanation" means in the discourse. For a discourse without verses is called an explanation because it is solely the explanation of meaning. "While being spoken" means while being said. A present tense expression was used in proximity to the present; the meaning is "had been spoken." "Stainless" means free from the impurity of lust and so on. "Spotless" means free from the stain of lust and so on. For lust and so on are called dust in the sense of overwhelming, and called stain in the sense of corrupting. "Eye of the Teaching" means in some cases the knowledge of the first path, in some cases the first three path knowledges, and in some cases even the knowledge of the fourth path. But here it is only the knowledge of the first path. "Whatever has the nature of arising, all that has the nature of cessation" - the meaning is that the eye of the Teaching arose thus by means of insight for one proceeding in this way.

"The wheel of the Teaching" means both the knowledge of penetration and the knowledge of the Teaching. For the knowledge of penetration with twelve aspects regarding the four truths for the Blessed One seated on the seat of enlightenment, and also the knowledge of the Teaching that sets in motion the teaching of the truths with twelve aspects for one seated at Isipatana, are both called the wheel of the Teaching. For both of these are indeed knowledge proceeding of the One of Ten Powers. By the Blessed One making known through this Teaching, the wheel of the Teaching is called set in motion. But this wheel of the Teaching - as long as the Elder Aññātakonḍañña together with eighteen crores of brahmā gods does not become established in the fruition of stream-entry, so long the Blessed One is called setting it in motion; but when established, it is called set in motion. With reference to that, it was said "And when the wheel of the Teaching had been set in motion by the Blessed One."

"Terrestrial gods" means gods dwelling on the earth. "Proclaimed" means having given applause all at once, they proclaimed the sound, saying "This by the Blessed One" and so on. "Not to be rolled back" means unable to turn it back in the contrary way as "this is not so." The gods and Brahmās who had assembled here gave applause all at once at the conclusion of the teaching; but it should be understood that the terrestrial gods and others who had not come to the assembly gave applause having heard the sound of those respective ones. Among those, the terrestrial gods are those reborn in mountains, trees, and so on. Although they are included among the gods ruled by the four great kings, here they are mentioned separately. "The gods ruled by the four great kings" means the four great kings reckoned as Dhataratṭha, Virūḷhaka, Virūpakka, and Kuvera are the deities of these - thus "ruled by the four great kings." They dwell in the middle region of Sineru. Among them there are some dwelling on mountains and some dwelling in the sky. Their succession extends to the encircling world-mountain. The gods corrupted by play, the gods corrupted by mind, the cold rain cloud gods, the hot rain cloud gods, the moon young god, and the sun young god - all these too are situated in the realm of the gods ruled

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

"In that moment" means having qualified the expression, it is said "in that second." It is said to mean by a moment reckoned as a second, not by a moment in the ultimate sense. "As far as the Brahmā world" means including the Brahmā world within. "Sound" means the sound of applause. "The ten-thousand" means possessing ten-thousand world-circles. "Trembled" means rising upwards, it trembled well. "Quaked" means rising upwards and descending downwards, it quaked well. "Shook violently" means going in the four directions, it shook well. When the Bodhisatta was descending into his mother's womb for the attainment of Buddhahood and when emerging from it, the great earth trembled through the power of merit; at the full enlightenment, through the power of penetrative knowledge. At the setting in motion of the wheel of the Teaching, the earth trembled through the power of the deities, as if wishing to give applause through the power of the knowledge of teaching; at the relinquishing of the life principle and at the great final Nibbāna, the earth trembled through the power of the deities, as if unable to endure the agitation of mind through compassion. "Immeasurable" means of growing measure. "Eminent" - here, in such passages as "they eat excellent excellent solid foods," "eminent" is said to mean "sweet." In such passages as "his mind does not incline to excellent enjoyment of clothing," "eminent" is said to mean "superior." In such passages as "Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise," "eminent" is said to mean "foremost." But here it is said as "extensive, eminent." "Light" means light arisen through the power of the knowledge of teaching and through the power of the deities. "In the world" means in the ten-thousand world-circles only. "Surpassing even the divine power of the gods" - this is the power of the gods: The radiance of their worn garments pervades twelve yojanas, likewise of their bodies, of their ornaments, and of their mansions. The meaning is having surpassed that divine power of the gods. "Inspired utterance" means an utterance born of pleasure and knowledge. "Uttered" means he made an utterance. "Koṇḍañña has indeed understood" - the resounding sound of the utterance of this inspired utterance too pervaded the ten-thousandfold world system and stood. "Aññāsikoṇḍañña" means "Koṇḍañña who has exceedingly understood" - this is the meaning.

In the exposition of vision and so on, in "in the meaning of seeing" and so on, it is one and the same knowledge that is vision by performing the function of seeing, like the eye of one who needs to be guided as aforesaid. It is knowledge by performing the

function of knowing. It is wisdom by performing the function of understanding in various ways. It is true knowledge by performing complete penetration without remainder. It is called light by performing the function of illumination in every way. This is the meaning. In "vision is a phenomenon" and so on too, it is one and the same knowledge described in five ways by the diversity of function. "Objects" means in the meaning of support. "Resorts" means in the meaning of domain. In "in the meaning of seeing" and so on, the function of knowledge is stated in five ways. By this method, having made five each in each of the three sections, there are fifteen phenomena, fifteen meanings, thirty languages in the two sets of fifteen, and in the fifteen phenomena, fifteen meanings, and thirty languages, sixty knowledges should be understood. In the remaining noble truths too, the same method applies. In the four noble truths, in each noble truth, by way of fifteen and fifteen phenomena and meanings, there are sixty phenomena, sixty meanings, and in the sixty phenomena and sixty meanings one hundred and twenty languages - the meaning is one hundred with twenty in excess. In the sixty phenomena, in the sixty meanings, and in the one hundred and twenty languages - thus there are two hundred and forty knowledges.

2-3. Explanation of the Sections Beginning with the Establishments of Mindfulness

31-32. In the analytical knowledge exposition preceded by the Establishment of Mindfulness Discourse and preceded by the Bases for Spiritual Power Discourse, the meaning and the enumeration should be understood by this very method.

4-8. Explanation of the Sections Beginning with the Seven Bodhisattas

33-37. For the seven Bodhisattas, in the discourses, in each one regarding origin there are five beginning with vision, and regarding cessation five - thus ten phenomena; regarding origin five beginning with the meaning of seeing, and regarding cessation five - thus ten meanings; by virtue of those, twenty languages and forty knowledges. The enumeration stated having combined the seven together is easily understood indeed. In the exposition of analytical knowledge stated by virtue of omniscient knowledge, in each single root, in these five statements "known, seen, understood, realised, touched by wisdom," in each one there are five beginning with vision, and five beginning with the meaning of seeing - thus by virtue of the five pentads, twenty-five phenomena, twenty-five meanings, twice as many languages, and twice as many knowledges should be understood. Even in the section stated having combined the five together, having made five times five as twenty-five, there are two thousand five hundred phenomena, two thousand five hundred meanings, twice as many languages, and twice as many knowledges should be understood. "Two and a half" here means two hundred and fifty. In the case of the aggregates and so on too, the same method applies. By this very method, the enumeration of phenomena and so on in the truth-section and the analytical knowledge section should be understood.

9. Explanation of the Section on the Six Qualities of a Buddha

38. "One hundred and fifty in the section on Buddha-qualities" means six times twenty-five makes a hundred and fifty, twice as many languages, twice as many knowledges. "In the treatise on analytical knowledge" means in the subject of analytical knowledge. "Eight hundred and fifty phenomena" means: among the four

truths stated first, sixty; in the four establishments of mindfulness, sixty; in the four right strivings, sixty; in the seven Bodhisatta explanations, seventy; in the five beginning with the meaning of direct knowledge, two thousand five hundred; in the five beginning with the meaning of aggregates, two thousand five hundred; again in the four noble truths, a hundred; in the four analytical knowledges, a hundred; in the six Buddha-qualities, one hundred and fifty - thus there are eight hundred and fifty phenomena. Thus the meanings too are that many. In just the same way, in the three places beginning with the truths, one hundred and twenty languages; in the seven explanations, one hundred and forty languages; in those beginning with the meaning of direct knowledge and those beginning with the meaning of aggregates, two hundred and fifty each in languages; in the noble truths and in the analytical knowledges, two hundred each in languages; in the Buddha-qualities, three hundred languages - thus there are one thousand and seven hundred languages. In just the same way, in the three places beginning with the truths, two hundred and forty knowledges each; in the seven explanations, two hundred and eighty knowledges; in those beginning with the meaning of direct knowledge and those beginning with the meaning of aggregates, five hundred knowledges each; in the truths and in the analytical knowledges, four hundred knowledges each; in the Buddha-qualities, six hundred knowledges - thus there are three thousand and four hundred knowledges.

The commentary on the Treatise on Analytical Knowledge is finished.

7. Treatise on the Wheel of the Teaching

1. Explanation of the Section on Truth

39. Again, the explanation of unprecedented meanings of the Treatise on the Wheel of the Teaching, which was spoken having made the Dhammacakkappavattana Sutta itself as the forerunner. Therein, "having suffering as their basis" means suffering is the basis of these by way of a single full realisation, thus "having suffering as their basis." Having distinguished that very suffering, he said beginning with "having truth as their basis." Therein, truth is the object, the support of these, thus "having truth as their object." Truth is the resort, the domain of these, thus "having truth as their resort." "Included in truth" means included by the truth of the path. "Comprised in truth" means dependent on the truth of the path. "Have arisen in truth" means arisen in the truth of suffering through the full understanding of suffering. Likewise, stable and established right therein.

40. Now, wishing to explain the wheel of the Teaching stated as "and when the wheel of the Teaching had been set in motion by the Blessed One," he said beginning with "the wheel of the Teaching." Therein, the wheel of the Teaching is twofold - the wheel of the Teaching of penetration and the wheel of the Teaching of the Teaching. The wheel of the Teaching of penetration was at the seat of enlightenment; the wheel of the Teaching of the Teaching was at Isipatana. "He sets going the Teaching and the wheel" refers to the wheel of the Teaching of penetration; "He sets going the wheel and the Teaching" refers to the wheel of the Teaching of the Teaching. How? For the Blessed One, seated on the seat of enlightenment, at the moment of the path, sets going the Teaching distinguished as faculties, powers, factors of enlightenment, path factors and so on, and that very Teaching, because it proceeds for the destruction of the enemy of mental defilements, is like a weapon-wheel - thus also the wheel. By the

very act of setting going the Teaching, the Blessed One is said to set going that wheel. By this, the appositional compound status is stated, namely that the Teaching itself is the wheel. The Blessed One, seated at Isipatana, at the moment of expounding the Teaching, sets going the wheel of the Teaching, which is similar to a weapon-wheel because it proceeds for the destruction of the enemy of mental defilements in the continuity of those accessible to instruction, and also sets going the wheel of the Teaching distinguished as faculties, powers, factors of enlightenment, path factors and so on in the continuity of those accessible to instruction. By this, the copulative compound status is stated, namely that the Teaching and the wheel are the wheel of the Teaching. But since when there is one who sets going, there is what is called a setting going, therefore everywhere "sets going" is said; but it should be understood that "wheel" is said in the meaning of setting going. It should be understood that "he sets going by the Teaching" and so on beginning with "the wheel of the Teaching" are said with reference to the wheel of the Teaching of the Teaching alone.

Therein, "he sets going by the Teaching" means it is said to be the wheel of the Teaching because it is a wheel set going by the Teaching due to being according to its inherent nature. "He sets going by righteous conduct" means it is said to be the wheel of the Teaching because it is a wheel set going for the purpose of the Teaching in the continuity of those accessible to instruction. By "established in the Teaching" and so on, the Blessed One's state of having become the Teaching and his lordship of the Teaching are stated. As he said - "For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder." Therefore, by those, it is said to be the wheel of the Teaching - the wheel of the Teaching. "Established" means established by way of having it as one's domain. "Firmly established" means firmly established by way of an unshakeable state. "Having attained mastery" means one who has attained the state of lordship. "Having attained perfection" means one who has attained the summit. "Having attained self-confidence" means one who has attained the state of being confident. But by the words stated with "establishing others in the Teaching" and so on, having regard for the continuity of those accessible to instruction, it is said to be the wheel of the lordship of the Teaching and for the purpose of the Teaching. By "honouring the Teaching" here and so on, it is said to be the wheel for the purpose of the Teaching. For whoever sets going the Teaching by way of honour and so on, he sets going the purpose of the Teaching. "Honouring the Teaching" means doing it in such a way that the Teaching, when practised, is well practised. "Respecting the Teaching" means respecting it through the arising of respect towards it. "Revering the Teaching" means dwelling having made the Teaching dear and worthy of cultivation. "Venerating the Teaching" means having cited it, making veneration through the veneration of teaching and practice. "Paying homage to the Teaching" means conducting oneself humbly towards that very Teaching through honour and respect. "Having the Teaching as one's banner, having the Teaching as one's standard" means the meaning is having put that Teaching in front like a banner and having raised it up like a standard, in practice having become one with the Teaching as one's banner and the Teaching as one's standard. "Having the Teaching as authority" means having

become one who has the Teaching as authority, having come from the Teaching as predominant, and by performing all actions by the power of the Teaching of meditation alone, having become one with the Teaching as authority. "That wheel of the Teaching cannot be turned back" means the unobstructed setting in motion is stated because of the impossibility of being turned back by anyone. Therefore, it is said that that Teaching is a wheel in the meaning of setting going.

"The faith faculty is a phenomenon; one sets going that phenomenon" means by the production of the faith faculty associated with the path in the continuity of those accessible to instruction, one sets going that faith faculty as a phenomenon - this is the meaning. The same method applies in the remaining cases too. "Truths" means the knowledges of the truths. Both insight and true knowledge are path knowledge itself. "Knowledge of non-arising" means knowledge in the fruition of arahantship. That too one sets going indeed in the continuity of those accessible to instruction, and Nibbāna too, while making penetration, one sets going indeed by name.

In the sections on origin and so on, they are abbreviated by showing the distinguishing terms "having origin as their basis, having cessation as their basis, having the path as their basis." Here too, what is similar to what was stated should be understood by the very method stated first.

2-3. Explanation of the Sections Beginning with the Establishments of Mindfulness

41-42. The sections preceded by the establishments of mindfulness and the bases for spiritual power are also stated by way of the path moment. Those too are abbreviated by showing the distinguishing terms in each case.

The commentary on the Treatise on the Wheel of the Teaching is finished.

8. Treatise on the Supramundane

Commentary on the Treatise on the Supramundane

43. Now, the explanation of unprecedented meanings of the treatise on supramundane states, spoken immediately after the Treatise on the Wheel of the Teaching which deals with supramundane phenomena. Therein, the meaning of the term "supramundane" will become evident in the detailed exposition section. The thirty-seven qualities conducive to enlightenment beginning with "the four establishments of mindfulness" are associated with path and fruition as appropriate. They are called conducive to enlightenment because of being on the side of the noble one who has received the name "enlightenment" in the sense of awakening.

"Because of being on the side" means because of being established in the state of being supportive. Among those, establishing is in the sense of setting up by having entered into and plunged into the objects; mindfulness itself is the establishing - the establishment of mindfulness. But its fourfold classification arises from its occurrence regarding body, feelings, mind, and mental phenomena by way of grasping the aspects of foulness, suffering, impermanence, and non-self, and by way of accomplishing the function of abandoning the perceptions of beauty, happiness, permanence, and self. Therefore they are called "the four establishments of mindfulness." "They strive by means of this" - thus it is striving; beautiful striving is

right striving; or "they rightly strive by means of this" - thus it is right striving; or it is beautiful because of the absence of the ugly occurrence of mental defilements, and because striving brings about the excellent state in the sense of producing welfare and happiness, and because it produces the state of striving - thus it is right striving. This is a designation for energy. This is fourfold because it accomplishes the function of abandoning and non-arising of arisen and unarisen unwholesome states, and the function of arising and presence of unarisen and arisen wholesome states. Therefore they are called "the four right strivings." By the method of accomplishment in the sense of success, or by this method - "by this, beings succeed, become prosperous, grown, and gone to excellence" - thus supernormal power; the basis of that supernormal power, in the sense of being a forerunner associated with it, and in the sense of being a preliminary cause that has become its fruit - thus the basis for spiritual power. That is fourfold by way of desire, energy, mind, and investigation. Therefore they are called "the four bases for spiritual power." A faculty is so called because of overcoming faithlessness, idleness, negligence, distraction, and confusion, in the meaning of predominance reckoned as overcoming. A power is so called because of being unconquerable by faithlessness and so on, in the meaning of being unshakeable. Both of these are fivefold by way of faith, energy, mindfulness, concentration, and wisdom. Therefore they are called "the five faculties and the five powers." But by being factors of a being who awakens, the seven mental states beginning with mindfulness are factors of enlightenment, and in the sense of leading out, the eight beginning with right view are path factors. Therefore it is said "the seven factors of enlightenment and the noble eightfold path."

Thus these thirty-seven qualities conducive to enlightenment, in the preliminary stage when mundane insight is occurring, for one who comprehends the body in fourteen ways, it is the establishment of mindfulness through observation of the body; for one who comprehends feeling in nine ways, it is the establishment of mindfulness through observation of feeling; for one who comprehends mind in sixteen ways, it is the establishment of mindfulness through observation of mind; for one who comprehends mental phenomena in five ways, it is the establishment of mindfulness through observation of mental phenomena. Thus, having seen unwholesome states that have arisen in another but never before arisen in this individual existence, thinking "Just as that arose for him who practised thus, I shall not practise thus, and so this will not arise for me" - at the time of striving for the non-arising of that, it is the first right striving; having seen unwholesome states that have reached the stage of active occurrence in oneself, at the time of striving for the abandoning of those, it is the second; for one striving to produce meditative absorption or insight never before arisen in this individual existence, it is the third; for one producing again and again so that what has arisen does not decline, it is the fourth right striving. At the time of producing wholesome states having made desire the responsibility, it is the basis for spiritual power of desire; at the time of producing wholesome states having made energy, mind, or investigation the responsibility, it is the basis for spiritual power of investigation. At the time of abstaining from wrong speech, it is right speech; at the time of abstaining from wrong action or wrong livelihood, it is right livelihood - thus they are found in different consciousnesses. But at the moment of the four paths, they are found in one consciousness; at the moment of fruition, setting aside the four right strivings, the remaining thirty-three are found.

Thus, among those found in one consciousness, it is one single mindfulness having Nibbāna as object that is called "the four establishments of mindfulness" by way of accomplishing the function of abandoning the perception of beauty and so on regarding the body and so on. And it is one single energy that is called "the four right strivings" by way of accomplishing the function of non-arising and so on of the unarisen and arisen. In the remaining ones, there is no reduction or increase.

Furthermore, among them:

Nine are of one kind, one in two ways, then in four and fivefold;
In eightfold and ninefold too, thus they exist in six ways.

"Nine are of one kind" means desire, consciousness, rapture, tranquillity, equanimity, thought, speech, action, and livelihood - these nine are of one kind only by way of the basis for spiritual power of desire and so on; they do not belong to another portion. "One in two ways" means faith is established in two ways by way of faculty and power. "Then in four and fivefold" means then another one is established in four ways, another in five ways - this is the meaning. Therein, concentration is one, established in four ways by way of faculty, power, factor of enlightenment, and path factor; wisdom is in five ways by way of those four and the portion of the basis for spiritual power as well. "In eightfold and ninefold too" means another one is established in eight ways, one in nine ways - this is the meaning. Mindfulness is established in eight ways by way of the four establishments of mindfulness, faculty, power, factor of enlightenment, and path factor; energy is in nine ways by way of the four right strivings, basis for spiritual power, faculty, power, factor of enlightenment, and path factor. Thus:

Only fourteen, undivided, are these qualities conducive to enlightenment;
Sevenfold by portion, thirty-seven by variety.

Through the accomplishment of their own function, and through being stated
in their own form;
They all come to be in the arising of the noble path.

Having thus shown the thirty-seven qualities conducive to enlightenment as associated with path and fruition, then having summarised them again under paths and fruits, he said "the four noble paths and the four fruits of asceticism." The state of an ascetic is asceticism; this is the name for the four noble paths. The fruits of asceticism are the fruits of asceticism. But Nibbāna is entirely unmixed with all of them. Thus, in detail, by way of the thirty-seven qualities conducive to enlightenment, the four paths, the four fruits, and Nibbāna, there are forty-six supramundane states; from that, in brief, by way of the four paths, the four fruits, and Nibbāna, there are nine supramundane states; from that too, in brief, by way of path, fruition, and Nibbāna, there are three supramundane states - this should be understood. When the supramundane nature of the establishments of mindfulness and so on and of the paths and fruits has been stated, the supramundane nature of contact and so on associated with them is as if stated. But only the establishments of mindfulness and so on were stated by way of the predominant phenomena. And in the Abhidhamma, in the analytic explanation of supramundane states, the supramundane nature of contact and so on associated with path and fruition is as if stated.

"They cross over the world" means they go beyond the world. All such present tense expressions here are said with reference to the four noble paths. For the path of stream-entry crosses over the world of the realms of misery, the path of once-returning crosses over a portion of the sensual-sphere world, the path of non-returning crosses over the sensual-sphere world, the path of arahantship crosses over the fine-material and immaterial-sphere world. "They rise above the world" means they go up from the world. "From the world" and "from the world" - that same ablative expression is shown having been distinguished. "They completely transcend the world" is of the meaning already stated at first. There it was stated without considering the meaning of the prefix; here it is stated together with the meaning of the prefix. "They have completely transcended the world" means they have rightly gone beyond the world as aforesaid. All such past tense expressions here are said with reference to fruition and Nibbāna; for the fruition of stream-entry and so on, having gone beyond the world as aforesaid, stand established; Nibbāna always stands having gone beyond the entire world. "They exceed the world" means they are superior to the world. This is said with reference to all supramundane states. "They escape" means they go out. "They have escaped" means they have gone out. The eighteen expressions beginning with "they do not remain in the world" are applicable to all supramundane states as well. "They do not remain" is said because of not being included in the world. "They are not stained in the world" means even though occurring in the continuity of the aggregates, they are not stained in it - this is the meaning. "They are not stained by the world" means for those who have not made penetration, they are not stained by any consciousness whatsoever; for those who have made penetration, they are not stained by even the slightest unwholesome consciousness - this is the meaning. "Unsmeared" and "untainted" are distinguished by the prefix.

"Free" means the very state of being unstained, distinguished by different phrasing. For whoever are unstained anywhere or by anything, they are free there or from that. The three beginning with "free from the world" are stated by way of separation. "Disjoined" is a qualifier of the state of being free. For whoever are free anywhere, by anything, or from anything, they are called disjoined there, by that, or from that. "They become pure from the world" means having washed off the stain of the world, they become pure from the world. "They become completely pure" means that same thing distinguished by a prefix. "They emerge" means they have arisen. "They turn away" means they turn back. "They do not cling" means they do not attach. "They are not seized" means they are not grasped. "They are not bound" means they are not afflicted. "They cut off" means they bring about non-continuance. And just as "because of having cut off the world," in the same way "because of purity from the world" and so on is as if already stated. "They tranquillise" means they make cease. The four beginning with "not a path" are applicable to all supramundane states. "Not a path" means not a road. "Not a destination" means without a footing. "Not a domain" means not dependent upon. "Not common" means not equal. "They vomit up" means they disgorge. "They do not swallow back" is stated by the method opposite to what was stated; the meaning is they do not eat again what has been vomited. By this, the state of being well-vomited of what has been vomited is stated. The same method applies to the three immediately following pairs as well. "They scatter" means they disperse, they become liberated; the meaning is they do not

bind. "They do not heap up" means they do not disperse, they do not become liberated. "Visinentī" and "na ussinentī" - the reading made short is good. "They extinguish" means they put out. "They do not kindle" means they do not blaze up. "Having completely transcended and overcome the world, they remain" means all supramundane states, having rightly transcended and overcome the world, remain - thus they are supramundane. By all these modes as stated, the state of being higher than the world and the state of exceeding the world of the supramundane states is stated.

The commentary on the Treatise on the Supramundane is finished.

9. Treatise on Power

Commentary on the Treatise on Power

44. Now, the explanation of unprecedented meanings of the treatise on powers, which is preceded by the discourse, spoken immediately after the treatise on supramundane states which deals with supramundane phenomena. Therein, having first shown the five powers by way of the discourse, wishing to show other powers as well, he stated the passage beginning with "But further, there are sixty-eight powers." All of them are called powers in the meaning of being unshakeable by their respective opposites. In the passage beginning with "the power of shame" and so on, "one is ashamed of evil by means of it" - thus "shame" (hirī); this is a name for bashfulness. "One fears evil by means of it" - thus "moral fear" (ottappa); this is a name for dread of evil. Shame is of internal origination; moral fear is of external origination. Shame takes oneself as predominant; moral fear takes the world as predominant. Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear. Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear. That very shame does not waver regarding shamelessness - this is the power of shame. That very moral fear does not waver regarding moral fearlessness - this is the power of moral fear. One does not waver regarding non-reflection - this is the power of reflection. This is a name for the wisdom of investigation. The power arisen in one who develops the seven factors of enlightenment under the heading of energy is the power of meditative development. This is a name for the four aggregates that proceed in that way. Purified morality and so on is the power of blamelessness. The four ways of supporting others is the power of inclusiveness. "Power in inclusiveness" is also a reading. Endurance of suffering is the power of patience. Pleasing others through a talk on the Teaching is the power of description. Causing the achievement of the meaning of what has been studied is the power of persuasion. Abundance in wholesome states is the power of sovereignty. Establishing according to preference in wholesome states is the power of determination. The meaning of the power of shame and so on has been stated by taking what is particularly fitting by way of phrasing in the matrix terms. "The power of serenity, the power of insight" - these are just serenity and insight that have attained power.

In the analytic explanation of the matrix, having stated the root meaning of power as "one does not waver regarding faithlessness - this is the power of faith," he showed that very same distinguished by nine further methods. For whatever mental state is unshakeable and has attained power, it supports conascent states, exhausts the

mental defilements that are its opposites, purifies morality and view which are the foundation of penetration, establishes consciousness upon the object, making consciousness luminous it purifies, causing the attainment of mastery it causes the achievement of distinction, causing the attainment of what is further it causes further penetration, gradually having led to the noble path it causes the full realisation of the truths, and by the attainment of fruition it establishes in cessation. Therefore the meaning of power is distinguished in nine ways. The same method applies to the four beginning with the power of energy.

"One is ashamed of sensual desire" means the meditator devoted to renunciation is ashamed of sensual desire through renunciation. In the case of moral fear too, the same method applies. By these, the sense of shame and moral fear regarding all unwholesome states too are stated in the same way. The meaning of "anger" and so on too should be understood by this very method. "Reflects" means one investigates the danger by way of absence of confusion. "Develops" means increases. "Fault" means the fault of lust and so on. "Collects" means binds. "Is agreeable" means it is agreeable and pleasing to that meditator. "Describes" means pleases. "Convinces" means causes to reflect. "Wields mastery" means having become capable over the mind, having brought the mind under one's own control, one sets it going.

"Determines" means arranges. The power of meditative development and so on are all just renunciation and so on. It should be understood that in the explanation of the matrix it was stated differently, but the meaning, being obvious by way of the phrasing itself, is not stated here. Having explained the power of serenity and the power of insight in detail, at the end, "one does not waver regarding the mental defilements accompanied by restlessness and the aggregates" and so on, and "one does not waver regarding the mental defilements accompanied by ignorance and the aggregates" and so on, were stated for the purpose of showing the characteristics of the power of serenity and the power of insight.

Regarding the powers of a trainee and one beyond training, "one trains in right view - this is the power of a trainee" means a trainee person trains in right view, thus a trainee; that right view is the power of that trainee - this is the meaning of "the power of a trainee." "Because of having trained therein, it is the power of one beyond training" means a person beyond training, because of having trained therein in right view, does not train - thus one beyond training; that very right view is the power of that one beyond training - this is the power of one beyond training. The same method applies in the case of right thought and so on. "Right knowledge" means reviewing knowledge. For that too, even though mundane, because it occurs for a trainee it is the power of a trainee, and because it occurs for one beyond training it is the power of one beyond training - thus it is said. "Right liberation" means, setting aside the eight path factors, the remaining phenomena associated with fruition. Some, however, say "setting aside supramundane liberation, the remaining liberations are right liberation." Its status as the power of a trainee and one beyond training is the same as the method already stated.

Among the powers of one who has eliminated the mental corruptions, all are powers of knowledge. "Of a monk who has eliminated the mental corruptions" - this is the genitive case used in the instrumental sense; the meaning is "by a monk who has eliminated the mental corruptions." "As impermanent" means as impermanent by

way of non-existence after having been. "As it really is" means according to the intrinsic nature. "With wisdom" means with path wisdom together with insight. When well seen as impermanent, they are well seen as suffering and as non-self, because these are rooted in that. "Yaṃ" is a neuter gender compound form, or the meaning is "for which reason." "Having come" means dependent on. "Acknowledges" means accepts, makes an acknowledgment. "Like a pit of burning charcoal" means compared to a pit of burning charcoal in the sense of great burning heat. "Sensual pleasures" means both objective sensual pleasures and defilement sensual pleasures.

"Slanting towards seclusion" means slanting towards Nibbāna, which is termed seclusion from clinging, by way of fruition attainment. For there are three kinds of seclusion - seclusion of the body, seclusion of the mind, and seclusion from clinging. Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation. Seclusion of the mind is for those devoted to higher consciousness. Seclusion from clinging is for those persons free from clinging, who have gone beyond activities, or slanting towards Nibbāna, which is termed seclusion by escape. For there are five kinds of seclusion - seclusion by suppression, seclusion by substitution, seclusion by eradication, seclusion by subsiding, and seclusion by escape. "Slanting towards seclusion" means slanting towards seclusion. "Sloping towards seclusion" means inclined towards seclusion. "Inclining towards seclusion" means having seclusion as the head-burden. The two are merely synonyms for the former. "Established in seclusion" means free from mental defilements, or having become far from them. "Delighting in renunciation" means delighted in Nibbāna, or delighted in the going forth. "Has become completely free" means having become one whose end has disappeared, not clinging even to a portion, free, unassociated. "In every respect" means in every way. "From phenomena conducive to mental corruptions" means from defilement phenomena that are the causes of mental corruptions by way of bondage - this is the meaning. Or "has become completely free" means having become one whose attachment has disappeared; the meaning is free from craving. From what? From all phenomena conducive to mental corruptions, that is, from all phenomena of the three planes of existence - this is the meaning. Here, by the ten powers of one who has eliminated the mental corruptions, the mundane and supramundane path of one who has eliminated the mental corruptions is spoken of. "All activities as impermanent" is the power of full understanding of suffering; "sensual pleasures are like a pit of burning charcoal" is the power of abandoning the origin; "the mind slants towards seclusion" is the power of realisation of cessation; beginning with "the four establishments of mindfulness" is the sevenfold power of path development - so they say. The ten powers of supernormal power will become evident in the treatise on supernormal power.

In the description of the powers of the Truth-finder, "powers of the Truth-finder" means powers not shared with others, belonging to the Truth-finder alone. Or just as the powers of the former Buddhas came through the achievement of the accumulation of merit, so too they are powers that have come in the same way - this is also the meaning. Therein, the power of the Truth-finder is twofold - bodily power and knowledge-power. Among those, bodily power should be understood in accordance with the elephant species. For this was said by the ancients:

"Kāḷāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;

Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

These are the ten elephant species. Therein, "Kālāvaka" should be seen as the ordinary elephant species. Whatever is the bodily power of ten men, that is the power of one Kālāvaka elephant. Whatever is the power of ten Kālāvakas, that is the power of one Gaṅgeyya. Whatever is the power of ten Gaṅgeyyas, that is the power of one Paṇḍara. Whatever is the power of ten Paṇḍaras, that is the power of one Tamba. Whatever is the power of ten Tambas, that is the power of one Piṅgala. Whatever is the power of ten Piṅgalas, that is the power of one Gandha elephant. Whatever is the power of ten Gandha elephants, that is the power of one Maṅgala elephant. Whatever is the power of ten Maṅgala elephants, that is the power of one Hemavata. Whatever is the power of ten Hemavatas, that is the power of one Uposatha. Whatever is the power of ten Uposathas, that is the power of one Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder. "The power of Nārāyaṇa's compactness" - this very same is called thus. That, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten ten-thousand koṭis of men. This, for now, is the bodily power of the Truth-finder.

But the knowledge-power is: here for now and elsewhere in the canonical text, the knowledge of the ten powers that has come, the knowledge of the four grounds of self-confidence that has come in the Majjhima, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the seventy-three knowledges and the seventy-seven knowledges that have come in the Saṃyutta - thus many other thousands of knowledges too. This is called knowledge-power. Here too, knowledge-power alone is intended. For knowledge is called power in the sense of being unshakeable and in the sense of supporting - thus it is said.

"The possible as possible" means the reason as reason. For since the result stands there in a reason, arising and proceeding by way of being dependent upon it, therefore it is called "ground" (ṭhāna). The Blessed One, understanding that "whatever phenomena are causes and conditions for the arising of whatever phenomena, that is the possibility; whatever phenomena are not causes and not conditions for the arising of whatever phenomena, that is the impossibility" - understands as it really is the possible as possible and the impossible as impossible. "Yampi" means by which knowledge. "Idampi" means this knowledge of the possible and impossible too is called a power of the Truth-finder for the Truth-finder - this is the meaning. Thus the explanation should be understood in the remaining terms as well.

"A distinguished position" means the foremost position, the highest position; or the former Buddhas are distinguished ones (āsabhā), and "their position" is the meaning. Furthermore, the chief of a hundred cattle is a bull (usabha), the chief of a thousand cattle is a great bull (vasabha), or the chief of a hundred cattle pens is a bull (usabha), the chief of a thousand cattle pens is a great bull (vasabha); the foremost of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sounds of a hundred thunderbolts - a leading bull (nisabha); he is what is intended here as the bull (usabha). For this too is a synonymous

expression for that. "Of the bull, this" - thus "distinguished" (āsabhaṃ). "Position" means the standing, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished" (āsabhaṃ). For just as the bull designated as a leading bull, endowed with the strength of a bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-finder, endowed with the ten powers of the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position, unshakeable by any adversary or enemy in the world including its gods; and standing thus, he acknowledges that distinguished position, approaches it, does not reject it, attributes it to himself. Therefore it was said - "Acknowledges a distinguished position."

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

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

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

For in "There are these four wheels, monks, endowed with which for gods and humans" and so on, this is seen in the sense of success. In "below, on the soles of the feet, wheels have arisen," here in the sense of characteristic. In "like a wheel the foot of the one who pulls," here in the sense of a part of a chariot. In "with four wheels and nine doors," here in the sense of deportment. In "giving, enjoy, and do not be negligent, turn the wheel, O lord of Kosala," here in the sense of giving. In "a divine wheel treasure became manifest," here in the sense of the jewel wheel. In "the wheel set in motion by me," here in the sense of the wheel of the Teaching. In "for the man destroyed by desire, the wheel revolves upon his head," here in the sense of the iron wheel. In "with a razor-edged wheel," here in the sense of a weapon wheel. In "thunderbolt wheel," here in the sense of a thunderbolt disc. But here it is understood in the sense of the wheel of the Teaching.

That wheel of the Teaching is twofold: the knowledge of penetration and the knowledge of the Teaching. Therein, the knowledge of penetration is that which is developed by wisdom and brings noble fruition to oneself; the knowledge of the

Teaching is that which is developed by compassion and brings noble fruition to the disciples. Therein, the knowledge of penetration is twofold: arising and arisen. For that, from the renunciation up to the path of arahantship, is called arising; at the moment of fruition, it is called arisen. Or from the Tusita abode up to the path of arahantship on the seat of enlightenment, it is called arising; at the moment of fruition, it is called arisen. Or beginning from the Blessed One Dīpaṅkara, the one of ten powers, up to the path of arahantship, it is called arising; at the moment of fruition, it is called arisen. The knowledge of the Teaching too is twofold: proceeding and proceeded. For that, up to the path of arahantship of the Elder Aññātakonaḍaṇṇa, is called proceeding; at the moment of fruition, it is called proceeded. Therein, the knowledge of penetration is supramundane; the knowledge of the Teaching is mundane. But both of these are not shared with others; they are the innate knowledge of the Buddhas alone. Therefore it was said - "Sets in motion the divine wheel."

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

"Leading to all destinations" means leading to all destinations and leading to non-destination. "Practice" means path. "Understands as it really is" means even when many human beings are killing a single living being, he knows without error the intrinsic nature of the practices reckoned as wholesome and unwholesome volitions even regarding a single object, by this method: "This one's volition will be leading to hell, this one's will be leading to the animal realm."

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

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

"Of other beings" means of the principal beings. "Of other persons" means of beings inferior to those. Or this pair of terms has one and the same meaning, but was stated in two ways by the Blessed One by way of those amenable to instruction. Here too it was stated in the very manner stated by the Blessed One. "The superiority and inferiority of the faculties" means the superior state and the inferior state of the faculties beginning with faith, and growth and deterioration - this is the meaning.

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

"Defilement" means a state conducive to deterioration. "Cleansing" means a state

conducive to distinction. "Emergence" means the reason by which one emerges from meditative absorptions and so on - that reason. But that is the well-practised meditative absorptions as well as the life-continuum and fruition attainments, as stated thus: "Cleansing too is emergence, emergence from each concentration too is emergence." For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore it was said "cleansing too is emergence." But through the life-continuum there is emergence from all meditative absorptions, and from the attainment of cessation there is emergence through the fruition attainment. With reference to that it was said "emergence from each concentration too is emergence."

The knowledges of recollection of past lives, the divine eye, and the elimination of mental corruptions have been made known below already.

Therein, "with the elimination of the mental corruptions" means through the elimination of all mental defilements by the path of arahantship. "Without mental corruptions" means devoid of mental corruptions. "Liberation of mind, liberation by wisdom" - here, by the term "mind," the concentration associated with the fruition of arahantship is meant; by the term "wisdom," the wisdom associated with that is meant. Therein, it should be understood that concentration, being liberated from lust, is liberation of mind; wisdom, being liberated from ignorance, is liberation by wisdom. For this was said by the Blessed One - "Whatever is his concentration, monks, that is his concentration faculty. Whatever is his wisdom, monks, that is his wisdom faculty. Thus indeed, monks, through the fading away of lust there is liberation of mind, through the fading away of ignorance there is liberation by wisdom." But further, here it should be understood that the power of serenity is liberation of mind, and the power of insight is liberation by wisdom. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through superior wisdom by oneself alone; the meaning is having known without depending on others. "Having attained" means having attained, or having accomplished. But the detailed explanation of these ten knowledges of the ten powers should be understood by the method stated in the Abhidhamma.

Therein, there is the talk of the opponent - there is no such thing as the knowledge of the ten powers separately; this is merely a division of the knowledge of omniscience. That should not be seen thus. For the knowledge of the ten powers is one thing, the knowledge of omniscience is another. For the knowledge of the ten powers knows only its own respective function, but the knowledge of omniscience knows both that and what remains beyond that. For among the knowledges of the ten powers, the first knows only what is a cause and what is not a cause, the second only the interval of action and the interval of result, the third only the delimitation of action, the fourth only the cause of the diversity of elements, the fifth only the intentions and dispositions of beings, the sixth only the sharpness and softness of the faculties, the seventh only the defilement and so on of those together with meditative absorptions and so on, the eighth only the continuity of aggregates in which one formerly dwelt, the ninth only the passing away and rebirth-linking of beings, the tenth only the delimitation of the truths. But the knowledge of omniscience understands both what is to be known by these and what is further beyond that. However, it does not

perform all the functions of these. For it cannot become a meditative absorption and attain absorption, it cannot become supernormal power and perform transformation, it cannot become a path and exhaust the mental defilements.

Furthermore, the opponent should be questioned thus - "Is this so-called knowledge of the ten powers with applied and sustained thought, without applied but sustained thought only, without applied and sustained thought, of the sensual-sphere, of the fine-material-sphere, of the immaterial-sphere, mundane, or supramundane?" One who knows will say that in succession seven knowledges are with applied and sustained thought. He will say that the next two beyond those are without applied and sustained thought. He will say that the knowledge of the elimination of mental corruptions may be with applied and sustained thought, may be without applied but sustained thought only, or may be without applied and sustained thought. Likewise, he will say that in succession seven are of the sensual-sphere, the next two beyond those are of the fine-material-sphere, and at the end one is supramundane. But he will say that the knowledge of omniscience is only with applied and sustained thought, only of the sensual-sphere, and only mundane.

Having thus known the explanation of unprecedented meanings here, now, because the Truth-finder first of all, with the knowledge of the possible and impossible, sees the absence of obstruction by mental defilements, which constitutes the possible and impossible regarding the achievement and non-achievement of the elimination of mental corruptions for beings accessible to instruction, because of seeing the presence of mundane right view and because of seeing the absence of the presence of wrong view with fixed bad rebirth. Then, with the knowledge of the result of action, he sees the absence of obstruction by kamma results for them, because of seeing rebirth-linking with three roots. With the knowledge of the practice leading everywhere, he sees the absence of obstruction by kamma, because of seeing the absence of heinous action with immediate bad destination. Thus, for those without obstructions, with the knowledge of the many and diverse elements, he sees the distinction of temperament for the purpose of expounding the Teaching favourably, because of seeing the diversity of elements. Then, with the knowledge of the different dispositions of them, he sees their disposition, even without heeding their practice, for the purpose of expounding the Teaching by way of disposition. Then, in order to expound the Teaching according to ability and according to strength to those whose dispositions have been thus seen, with the knowledge of the superiority and inferiority of faculties, he sees the superiority and inferiority of faculties, because of seeing the sharpness and softness of the faculties beginning with faith. But when the superiority and inferiority of faculties have been thus fully understood, if they are far away, then because of having attained mastery in meditative absorptions and so on through the knowledge of meditative absorptions and so on, he quickly approaches them through the distinction of supernormal power. And having approached, seeing their former births through the knowledge of recollecting past lives, and seeing the distinction of their present consciousness through the knowledge of others' mental states, which is to be attained through the power of the divine eye, because of being free from confusion through the power of the knowledge of the elimination of mental corruptions regarding the practice leading to the elimination of mental corruptions, he expounds the Teaching for the elimination of mental corruptions. Therefore, it should be understood that these ten powers were stated in this order.

45. Now, wishing to explain all the powers by way of characteristic, having posed the question by the method beginning with "in what sense is it the power of faith," he gave the answer by the method beginning with "in the sense of unshakeability regarding faithlessness." Therein, "one is ashamed" and so on is a teaching with persons as standpoint. Among the power of meditative development and so on, ending with the power of determination, it should be understood that "therein," "by that," and "that" are said with reference to renunciation and so on only. "By that the mind becomes fully focused" means it is said that by that concentration the mind becomes fully focused. "Arisen therein" means arisen therein by way of association with serenity, or arisen having become an object of insight in that. "One trains therein" means therein, regarding the power of a trainee, a trainee trains - thus "the power of a trainee" is the meaning. "Because of having trained therein" means therein, regarding the power of one beyond training, because of the training of one beyond training, it is the power of one beyond training. "By that the mental corruptions are eliminated" means by that mundane and supramundane knowledge the mental corruptions are eliminated - that knowledge is the power of one who has eliminated the mental corruptions. For even by mundane knowledge the mental corruptions are said to be eliminated, because in the absence of insight there is no supramundane path. Thus "the power of one who has eliminated the mental corruptions" is the power of one who has eliminated the mental corruptions. "For him it succeeds" - thus "the power of supernormal power" means for him, the one possessing supernormal power, it succeeds - thus supernormal power itself is the power, the power of supernormal power. "In the sense of being immeasurable" - because disciples know the possible and impossible and so on only in part, it is said "understands as it really is" with reference to understanding in every way only. Although in the three true knowledges "understands as it really is" is not stated, yet because it is stated elsewhere, it is as if stated in those too. "Elsewhere" means in the remaining seven knowledge-powers and in the Abhidhamma and in the ten powers too. But the knowledge of the superiority and inferiority of faculties is in every way not shared with disciples. Therefore all ten powers are not shared with disciples. They are immeasurable in the sense of exceeding and in the sense of being incomparable, and for that very reason it is said "in the sense of being immeasurable, it is the power of the Truth-finder."

The commentary on the Treatise on Powers is finished.

10. Treatise on Emptiness

Commentary on the Treatise on Emptiness

46. Now, the explanation of unprecedented meanings of the treatise on emptiness, which concludes with supramundane emptiness and is preceded by the discourse, spoken immediately after the treatise on powers which concludes with supramundane power. In the discourse first, "then" (atha) is an indeclinable particle used in connecting words. By this, the connecting of the word beginning with "the Venerable" is done. "Indeed" (kho) is an indeclinable particle in the sense of an expletive. "He approached the Blessed One" (yena bhagavā tenupasaṅkami) is an instrumental expression used in the locative sense. Therefore the meaning here should be understood thus: where the Blessed One was, there he approached. Or by

whatever reason the Blessed One should be approached by gods and humans, by that very reason he approached - thus the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit, by that reason he approached - thus the meaning here should be understood. "Approached" (upasaṅkami) means he went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this too is what is said.

"Having paid respect" (abhivādetvā) means having paid homage with the fivefold prostration. Now, wishing to ask about the purpose for which he had come to attend upon the foremost person in the world, having placed on his head the salutation with joined palms resplendent with the joining of ten fingernails, he sat down to one side. "To one side" (ekamantaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun move about unevenly." Therefore, the meaning here should be understood thus: just as one who is seated is seated to one side, so he sat down. Or this is an accusative expression used in the locative sense. "Sat down" (nisīdi) means he arranged a sitting. For the wise gods and humans, having approached one who holds the place of a teacher, sit down to one side through skilfulness in seating; and this elder was one of them, therefore he sat down to one side.

But how is one who is seated, seated to one side? By avoiding the six faults of sitting. That is: too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one seated too far away, if he wishes to speak, he has to speak in a loud voice. One seated too near causes physical contact. One seated upwind afflicts with bodily odour. One seated on a raised place displays disrespect. One seated too directly in front, if he wishes to look, has to look eye to eye. One seated too far behind, if he wishes to look, has to look by stretching out his neck. Therefore this one too, having avoided these six faults of sitting, sat down. Therefore it was said "he sat down to one side." "Said this" means he said this.

"'Empty is the world, empty is the world', venerable sir, is said" means by those various monks who are practising in this Dispensation, "empty is the world, empty is the world" is spoken - this is the meaning. Because of the abundance of such statements here and there, a repeated expression was made for the purpose of including all of them. For when stated thus, all those statements are included. "In what respect" (kittāvatā) means to what extent. "Nu" is a particle in the sense of doubt. "Empty of a self or of what belongs to a self" means empty of a self conceived by the world as "a doer, an experiencer, one who is self-controlled," and empty of a requisite belonging to oneself, precisely because of the non-existence of a self. All mundane phenomena beginning with the eye - that itself is called "the world" in the sense of crumbling and disintegrating. Since self does not exist here, and what belongs to a self does not exist here, therefore it is said "the world is empty" - this is the meaning. Supramundane phenomena too are indeed empty of self and what belongs to a self, but in accordance with the question, only mundane phenomena were stated. When "empty" is said, it does not mean that the phenomenon does not

exist; the absence of the substance of self and what belongs to a self in that phenomenon has been stated. And in the world, when "an empty house" or "an empty pot" is spoken of, the non-existence of the house or the pot is not meant; rather, the non-existence of something else in that house and pot has been stated. And by the Blessed One, "thus whatever indeed is not there, one regards that as empty of it. But whatever remains there, that being present, one understands 'this exists'" - this very meaning was stated. Likewise in the treatises on logic and in the treatises on grammar, this very meaning applies. Thus in this discourse, only the characteristic of non-self was spoken of.

47. In the discourse exposition, having recited the twenty-five matrix terms beginning with "emptiness of emptiness" and so on in connection with emptiness, their analytic explanation was made. Therein, in the matrix first, emptiness reckoned as emptiness, not qualified by another epithet - thus "emptiness of emptiness." "Such and such" - because it is unspecified, or here having regard to the emptiness itself, the neuter form is made. Thus also with the remaining ones. An activity itself is empty of the remaining activities - thus "emptiness of activities." Change that is deformed by way of ageing and dissolution is change; empty by that change - thus "emptiness of change." And it is the highest and empty of self and what belongs to a self, or of all activities - thus "emptiness of the highest." A characteristic itself is empty of the remaining characteristics - thus "emptiness of characteristic." Empty by suppression through renunciation and so on. Emptiness of suppression. In the four beginning with emptiness of the temporal factor too, the same method applies. And it is internal and empty of self and what belongs to a self and so on - thus "internal emptiness." And it is external and empty of self and what belongs to a self and so on - thus "external emptiness." Both of those are empty of self and what belongs to a self and so on - thus "emptiness of both." "The share of this is the same" - thus "similar"; and it is similar and empty of self and what belongs to a self and so on - thus "emptiness of the similar"; the meaning is "emptiness of the like." "Similar" that has departed is "dissimilar"; and it is dissimilar and empty of self and what belongs to a self and so on - thus "emptiness of the dissimilar"; the meaning is "emptiness of the unlike." In certain manuscripts, emptiness of the similar and emptiness of the dissimilar are written immediately after emptiness of escape. The search beginning with renunciation is empty of sensual desire and so on - thus "emptiness of search." In the three beginning with emptiness of possession too, the same method applies. Because of being established upon a single object, because of the absence of distraction to various objects, it is unity and empty of diversity - thus "emptiness of unity." By the opposite of that, it is diversity and empty of unity - thus "emptiness of diversity." The patience beginning with renunciation is empty of sensual desire and so on - thus "emptiness of patience." In emptiness of determination and emptiness of plunging into too, the same method applies. "Pariyogahanasuññaṃ" is also a reading. "For one who is fully aware" means of a Worthy One who is endowed with full awareness and is attaining final Nibbāna. "Exhaustion of occurrence" means final Nibbāna without clinging. "Of all emptinesses" means of all emptinesses. "Emptiness of ultimate reality" means emptiness that has become the highest purpose because of the absence of all activities.

48. In the analytic explanation of the matrix, "or of permanent" means empty of permanent also, because of the absence of anything permanent whatsoever that

would proceed having transcended dissolution. "Or of stable" means empty of stable also, because of the absence of anything stable whatsoever, due to its mode of existence being dependent on conditions even at the time of its presence. "Or of eternal" means empty of eternal also, because of the absence of anything whatsoever that is uninterrupted and existing at all times. "Or of not subject to change" means empty of not subject to change also, because of the absence of anything whatsoever whose nature is not subject to change by way of ageing and dissolution. Although in the discourse only emptiness of self was stated, in order to show emptiness of permanent and emptiness of happiness, here "or of permanent" and so on were also stated. For since what is impermanent is suffering through its connection with oppression, when emptiness of permanent is stated, emptiness of happiness is as if stated. But here it should be understood that the six objects beginning with visible form, the six consciousnesses beginning with eye-consciousness, the six contacts beginning with eye-contact, and the six feelings beginning with feeling born of eye-contact are abbreviated.

Among "meritorious volitional activity" and so on, it purifies its practitioner, it fulfils his disposition, and it produces honourable existence - thus it is "merit"; it generates resultant and kamma-born materiality - thus it is "volitional activity"; merit that is a volitional activity is a meritorious volitional activity. Being the opposite of merit, it is demerit; a volitional activity that is demeritorious is a demeritorious volitional activity. Not perturbable is imperturbable; it generates imperturbable existence - thus it is the imperturbable volitional activity. Meritorious volitional activity consists of eight sensual-sphere wholesome volitions occurring by way of giving, morality, and meditation, and five fine-material-sphere wholesome volitions occurring by way of meditation alone - thus there are thirteen volitions; demeritorious volitional activity consists of twelve unwholesome volitions occurring by way of killing living beings and so on; imperturbable volitional activity consists of four immaterial-sphere volitions occurring by way of meditation alone - thus the three activities too are twenty-nine volitions. Among "bodily activity" and so on, that which has occurred from the body, or that which is the activity of the body - thus it is bodily activity. In the case of verbal activity and mental activity too, the same method applies. This triad was stated for the purpose of showing the occurrence of meritorious volitional activities and so on through the doors at the moment of accumulating kamma. For having produced bodily intimation, the eight sensual-sphere wholesome volitions, twelve unwholesome volitions, and the volition of direct knowledge occurring through the body door - thus twenty-one volitions are called bodily activity; and those very same, having produced verbal intimation, occurring through the verbal door are called verbal activity; but all twenty-nine volitions occurring at the mind-door are called mental activity. Among "past activities" and so on, all conditioned phenomena that have reached their own moment and ceased are past activities; those that have not reached their own moment are future activities; those that have reached their own moment are present activities.

In the emptiness of change, having shown the present, because the change of each can be easily stated, present phenomena were shown first. Therein, "arisen materiality" means present materiality. "Empty by intrinsic nature": here, one's own nature is intrinsic nature; the meaning is arising by itself. Or, the nature of what exists is intrinsic nature; the meaning is arising from itself alone. Because of its mode

of existence being dependent on conditions, existence by itself without conditions, or existence from itself alone, is not found in this - thus it is empty by intrinsic nature; it is meant that it is empty of existence by itself, or empty of existence from itself alone. Or, the nature of one's own is intrinsic nature. For among the many material and immaterial phenomena beginning with the solid element, each individual phenomenon is called "one's own" with reference to another. And "nature" is a term synonymous with "phenomenon." And for one phenomenon there is no other phenomenon reckoned as a nature; therefore it is empty of another nature of one's own; the meaning is that one's own is empty of another nature. By that, the single intrinsic nature of one phenomenon is stated. Or, "empty by intrinsic nature" means empty by the very intrinsic nature of emptiness. What is meant? It is meant that it is empty by emptiness of emptiness alone, not empty by other kinds of emptiness.

But if some were to say "one's own nature is intrinsic nature, empty by that intrinsic nature." What is meant? "Nature" means a phenomenon; that, distinguished by the prefix "sa" with reference to another, is called intrinsic nature. Because of the non-existence of any phenomenon whatsoever, "arisen materiality is empty by intrinsic nature" would mean that the non-existence of materiality is stated. This being so, it contradicts the expression "arisen materiality." For indeed what is devoid of arising is not called arisen. For Nibbāna is devoid of arising; that is not called arisen. And birth, ageing, and death, being devoid of arising, are not called arisen. For that very reason, here, without extracting thus "arisen birth is empty by intrinsic nature, arisen ageing and death is empty by intrinsic nature," it was described making existence itself the conclusion. If the expression "arisen" were fitting even for what is devoid of arising, it would have to be said "arisen birth, arisen ageing and death." Because the expression "arisen" is not stated regarding birth, ageing, and death which are devoid of arising, therefore the statement "empty by intrinsic nature means non-existing" contradicts the expression "arisen," since what is non-existing is devoid of arising. And the statement "empty" regarding what is non-existing contradicts the worldly expression stated below, the word of the Blessed One, the word of the treatises on logic and grammar, and contradicts many reasonings; therefore that statement should be discarded like rubbish. "Whatever, monks, is authorized as existent in the world by the wise, I too say of that 'it exists'. Whatever, monks, is authorized as non-existent in the world by the wise, I too say of that 'it does not exist'. And what, monks, is authorized as existent in the world by the wise, which I say 'exists'? Materiality, monks, as impermanent, suffering, subject to change, is authorized as existent in the world by the wise; I too say of that 'it exists'" - by these and many other authorities of the word of the Buddha and by many reasonings, the conclusion should be reached here that phenomena are indeed existing at their own moment.

"Departed materiality" means materiality that, having arisen and reached dissolution, has ceased - past materiality. "Both changed and empty" means having undergone deformed transformation by way of ageing and dissolution, and because change actually exists only for what is present, and because of the absence of change for what is past, empty of that change - this is the meaning. In "arisen feeling" and so on too, the same method applies. But birth, ageing, and death, because of being non-concretely produced, being unascertainable by their own nature, are not fitting here;

therefore, having abandoned the two methods beginning with "arisen birth, arisen ageing and death," it was established making the method beginning with existence itself the conclusion.

"The highest" means being at the top. "Foremost" means exceedingly praiseworthy. "Distinguished" means surpassingly existent. "Viseṭṭhan" is also a reading. Nibbāna, praised in all three ways, is called a state because it is to be practised by way of right practice. "That is to say" means "which is this." It illustrates Nibbāna that is now to be spoken of. Because, having come to Nibbāna, there is the stilling of all activities, there is the relinquishment of the clinging reckoned as aggregate-clinging, defilement-clinging, volitional-activity-clinging, and sensual-pleasure-clinging, there is the elimination of craving, dispassion, and cessation; therefore it is called "the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation." "Nibbāna" is concluded by its intrinsic nature characteristic.

Regarding characteristics, indeed, "There are, monks, these three characteristics of a fool, signs of a fool, manifestations of a fool. What three? Here, monks, a fool is one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds. These, monks, are the three characteristics of a fool, signs of a fool, manifestations of a fool" - thus it is said. Because the wise discern a fool as a fool, the threefold characteristic of a fool. "There are, monks, these three characteristics of a wise person, signs of a wise person, manifestations of a wise person. What three? Here, monks, a wise person is one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds. These, monks, are the three characteristics of a wise person, signs of a wise person, manifestations of a wise person" - thus it is said. Because the wise discern a wise person as wise, the threefold characteristic of a wise person.

"There are, monks, these three characteristics of the conditioned phenomenon. What three? Arising is evident, passing away is evident, change in its duration is evident. These, monks, are the three characteristics of the conditioned phenomenon" - thus it is said. Arising itself is the characteristic by which the conditioned is known as conditioned - thus "characteristic of the conditioned phenomenon." Thus the meaning in the other two also should be understood. By this, the absence of the remaining two at the moment of arising, the absence of the remaining two at the moment of duration, and the absence of the remaining two at the moment of dissolution has been shown. But what is here stated by the repetition method as the characteristic of arising and so on of birth and of ageing and death, that contradicts both the statement of the method of ending with existence only - having excluded birth, ageing and death in the emptiness of change - and the occasion when arising and so on are not stated for arising and so on. But it should be understood that because it fell into the stream of characteristics, it was written as having fallen into the stream. And just as in the Abhidhamma, in the classification section of the rootless resultant mind-element and mind-consciousness element, although the factor of meditative absorption is obtainable, it is said that it was not taken up because it fell into the stream of the five sense consciousnesses - so too here the falling into the stream should be understood. Or else, it should be understood that the arising and so on of activities that possess birth, ageing and death are stated as if of them, just as in such passages as "ageing and death as impermanent" and so on.

"By renunciation, sensual desire is both suppressed and empty" means sensual desire is suppressed by renunciation, and because of the absence of renunciation therein, it is empty by that very renunciation termed suppression. Thus the explanation in the remaining ones too should be made. Even in the abandoning by substitution of opposites and the abandoning by eradication, what is abandoned by way of substitution of opposites and by way of eradication is merely made distant - by this meaning of making distant, suppression is stated.

"By renunciation, sensual desire is empty of the temporal factor" means sensual desire abandoned by renunciation is empty by that factor termed renunciation. Or else, whatever sensual desire there is, because of the absence of renunciation therein, it is empty by renunciation, by that factor. Thus the explanation in the remaining ones too should be made. Here, merely by the absence of each respective factor in each respective case, the emptiness of the temporal factor is indicated by way of access and absorption meditative absorption and by way of insight. But because of the absence of a word indicating abandoning, insight is indicated having made the observation of turning away only as the conclusion; the four paths are not indicated. In "by renunciation, sensual desire is both eradicated and empty" and so on, the meaning should be understood by the very method stated in suppression. Even what is abandoned here by way of suppression through substitution of opposites, because of the absence of occurrence, is called eradicated - by this method eradication is stated; or it should be understood as stated by way of renunciation and so on associated with the path, by way of accomplishing the function of each respective eradication. And in the emptiness of cessation and the emptiness of escape, the meaning should be understood by the very method stated here. But here, in the abandoning by substitution of opposites, suppression, and eradication, it is stated having taken merely the aspect of cessation and merely the aspect of escape. In all five of these emptinesses, it is just renunciation and so on that are stated under the names of suppression, substitution of opposites, eradication, cessation, and escape. "Internally" means what has come to be internally. "Externally" means what has come to be externally. "Emptiness of both" means emptiness of both. For indeed in "paccatta" and so on too, the expression "to-iti" does occur.

The six internal sense bases and so on are similar by virtue of being six internal sense bases and so on. They are dissimilar from others. In "classes of consciousness" and so on, here by the word "class," it is just consciousness and so on that are stated. In "the search for renunciation" and so on, it is just renunciation and so on that are searched for by the wise who desire them - thus "search." Or else, does it also mean that in the preliminary stage, even the search for renunciation and so on is empty of sensual desire and so on, how much more so renunciation and so on themselves? In "possession" and so on, it is just renunciation and so on that are searched for in the preliminary stage and possessed in the subsequent stage - thus "possession"; what is possessed is attained by way of achievement - thus "attainment"; what is attained is penetrated by way of knowledge - thus "penetration" - so they are stated. Having asked about emptiness of unity and emptiness of diversity just once, having answered the emptiness of unity, without answering the emptiness of diversity, the conclusion was made just once. If one asks: why was it not answered? It should be understood that it was not answered because the explanation here is known by the

very method already stated. Now here this is the connection - Renunciation is unity, sensual desire is diversity; sensual desire is diversity, it is empty by the unity of renunciation. Thus the explanation in the remaining ones too should be understood.

Regarding patience and so on, renunciation and so on themselves are called "patience" because of enduring and approving; those approved of, having entered and remaining, are called "determination"; and the resorting to those that have entered and remained according to one's approval is called "plunging into." The analytic explanation of emptiness of ultimate reality beginning with "here one who is fully aware" has been explained in the analytic explanation of knowledge of final nibbāna itself.

And among all these emptinesses, emptiness of activities, emptiness of change, and emptiness of characteristic are for the purpose of showing the mutual non-intermixture of the aforesaid phenomena. But where the emptiness of those on the unwholesome side by those on the wholesome side is stated, that is for the purpose of seeing danger in the unwholesome. But where the emptiness of those on the wholesome side by those on the unwholesome side is stated, that is for the purpose of seeing the benefits in the wholesome. Where emptiness by self and what belongs to a self and so on is stated, that is for the purpose of generating disenchantment towards all activities. It should be understood that emptiness of the highest and emptiness of ultimate reality are stated for the purpose of generating enthusiasm towards Nibbāna.

Among those, emptiness of the highest and emptiness of ultimate reality - these two emptinesses are in meaning one and the same Nibbāna, stated divided into two by way of the highest and ultimate reality, and by way of with residue of clinging and without residue of clinging. Those two are similar to the emptiness of self and what belongs to a self and to the emptiness of activities. "Emptiness of emptiness, internal emptiness, external emptiness, emptiness of both, emptiness of the similar, emptiness of the dissimilar" - these six emptinesses are just emptiness of emptiness itself. But they are stated in six ways by the division into internal and so on. And those six are similar to the emptiness of self and what belongs to a self and so on. The emptinesses of activities, change, and characteristic; the emptinesses of suppression, the temporal factor, eradication, cessation, and escape; the emptinesses of search, possession, attainment, and penetration; the emptinesses of unity and diversity; and the emptinesses of patience, determination, and plunging into - these seventeen emptinesses are stated separately by way of those phenomena not existing in the self, because of being empty of those various phenomena that are not existing. But the emptinesses of activities, change, and characteristic are similar by way of non-intermixture of one with the other; the five beginning with suppression are similar because of being empty by the wholesome side; the four beginning with search and the three beginning with patience are similar because of being empty by the unwholesome side; the emptinesses of unity and diversity are similar by way of being mutually opposed.

All phenomena in brief, in three ways, in two ways, and likewise in one way, Are empty - thus those who understand the meaning of emptiness describe here in the Dispensation.

How? To begin with, all mundane phenomena are empty of the stable, the beautiful, happiness, and self, because of being devoid of the stable, the beautiful, happiness, and self. Path and fruition phenomena are empty of the stable, happiness, and self, because of being devoid of the stable, happiness, and self. They are empty of happiness precisely because of impermanence. Because of being without mental corruptions, they are not empty of the beautiful. The Nibbāna phenomenon is empty of self because of the absence of self itself. But all conditioned phenomena, both mundane and supramundane, are empty of a being because of the absence of any being whatsoever. The unconditioned Nibbāna phenomenon is empty of activities because of the absence of those activities too. But all phenomena, both conditioned and unconditioned, are empty of self because of the absence of a person reckoned as self.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The commentary on the Treatise on Emptiness is finished.

The commentary on the Yuganaddha Chapter is finished.

And completed is the explanation of unprecedented meanings of the Middle Chapter.



ABOUT THIS TRANSLATION

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