

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)

3. The Chapter on Wisdom (3. Paññāvaggo)



PaliVerse

5. The Collection of Minor Texts

18. Commentary on the Path of Analytical Knowledge

(3) The Wisdom Chapter

1. Treatise on Great Wisdom

Commentary on the Treatise on Great Wisdom

1. Now, the explanation of unprecedented meanings of the treatise on wisdom, spoken after the treatise on emptiness which is distinctively the proximate cause of wisdom. Therein, from the beginning first, seven kinds of wisdom, each based on one of the seven observations, were explained preceded by questions; then three kinds of wisdom based on the seven observations and each based on one additional were explained without making a question; thus from the beginning the fulfilment of ten kinds of wisdom was explained. Therein, first, the observation of impermanence, because when activities have been seen as impermanent, it hastens to suffering as "what is impermanent, that is suffering" and to non-self as "what is suffering, that is non-self," therefore when developed and cultivated it fulfils swift wisdom. For it hastens in its own domains, thus it is swift; and it is swift and it is wisdom, thus swift wisdom. The observation of suffering, because of being dependent on the concentration faculty, having become powerful, pierces and breaks through aspiration; therefore it fulfils penetrative wisdom. For it pierces, thus it is penetrative; and it is penetrative and it is wisdom, thus penetrative wisdom. The observation of non-self, through the seeing of emptiness, by the attainment of growth, because of having attained greatness, fulfils great wisdom. For because of having attained growth, it is great and it is wisdom, thus great wisdom. The observation of disenchantment, because the three observations themselves, through the state of having attained power even by the earlier practice, having become capable of becoming disenchanted with all activities, is sharp; therefore it fulfils sharp wisdom. The observation of dispassion too, because the three observations themselves, through the state of being even more advanced than those that have attained the power of earlier practice, having become capable of becoming dispassionate towards all activities, is extensive; therefore it fulfils extensive wisdom.

The observation of cessation too, because the three observations themselves, through the state of being even more advanced than those that have attained the power of earlier practice, having become capable of seeing the cessation of all activities by way of the characteristic of passing away, is profound; therefore it fulfils profound wisdom. For cessation is profound because of being a support unobtainable by those of shallow wisdom; wisdom too, having gained a foothold in that which is profound, is profound. The observation of relinquishment too, because the three observations themselves, through the state of being even more advanced than those that have attained the power of earlier practice, having become capable of relinquishing all activities by way of the characteristic of passing away, is

incomparable; the meaning is that because of having reached the limit of growth, it is far from the six kinds of wisdom. Therefore, because of its own incomparability, it fulfils incomparable wisdom. For it is incomparable because of being far from the lower kinds of wisdom; or wisdom that is not near, thus incomparable wisdom. "Fulfil erudition" means they fulfil the state of being wise. Because, having developed the seven kinds of wisdom as aforesaid to completion, having attained the characteristic of a wise person, having become wise through the knowledges of equanimity towards activities, conformity, and change-of-lineage, which are termed the insight leading to emergence that has reached the summit, one is endowed with erudition; therefore it was said "they fulfil erudition."

"Eight kinds of wisdom" means all eight kinds of wisdom together with the wisdom termed erudition. "Fulfil individual wisdom" means because, having been endowed with that erudition, that wise person, immediately after the change-of-lineage knowledge, having made Nibbāna the object, because of having become separate from the mundane through the attainment of the supramundane state, because of having become distinct, attains the path and fruition wisdom termed individual wisdom; therefore it was said "eight kinds of wisdom fulfil individual wisdom."

In "these nine kinds of wisdom" and so on, for that very noble person who has attained the path and fruition in due order, because of the sublimity of the continuity of consciousness through the employment of sublime supramundane phenomena, and for one whose continuity of consciousness is proceeding in a delighted manner, immediately after the fruition, having emerged from the life-continuum into which one had descended, there is the path-review; and then, having descended into the life-continuum and emerged, there is the fruition-review; by this very method, the review of abandoned mental defilements, the review of remaining mental defilements, and the review of Nibbāna - thus five reviewings occur. Among those reviewings, the path-review and the fruition-review constitute the analytical knowledge of discernment. How? Following the Pāḷi text in the Abhidhamma, "whatever is conditionally arisen, Nibbāna, the meaning of what is said, result, and functional - these five phenomena are meaning," it was stated in its commentary. And because Nibbāna is a meaning, the path and fruition knowledge that has it as object, from the statement "knowledge regarding meanings is analytical knowledge of meaning," is analytical knowledge of meaning. The reviewing knowledge of that path and fruition knowledge which constitutes the analytical knowledge of meaning, from the statement "knowledge regarding knowledges is analytical knowledge of discernment," is analytical knowledge of discernment. And that reviewing wisdom, for one whose continuity of consciousness is proceeding in a joyful manner, is called joyful wisdom. Therefore it was said "nine kinds of wisdom fulfil joyful wisdom" and "joyful wisdom is analytical knowledge of discernment." Wisdom of every kind is wisdom in the sense of manifestation, which is reckoned as making this and that meaning obvious; or wisdom because it knows phenomena in this and that manner.

"Of that one" means of that noble person of the aforesaid kind. The genitive case is used in the instrumental sense. "Through defining meaning" means by way of the determination of the fivefold meaning as aforesaid. And this too was stated in the Treatise on the Ascetic's Duty: "The fruit of the cause, Nibbāna, the meaning of the word, then result, and functional - knowledge that has reached the variety of the first

end among the five varieties of meaning." "Is attained" means is obtained. That itself is realised through the realisation by attainment. Touched by the very contact of attainment, by wisdom. "Through defining phenomena" means by way of the determination of the five phenomena stated in accordance with the Pāḷi text in the Abhidhamma: "whatever cause that produces a fruit, the noble path, what is said, wholesome, and unwholesome - these five phenomena are phenomenon." And this too was stated in the Treatise on the Ascetic's Duty: "Cause, the noble path, the word, and wholesome and unwholesome - knowledge that has reached the variety of the second end among the five varieties of phenomena." "Through defining language" means by way of the determination of the appropriate languages of those various meanings and phenomena. "Through defining discernment" means by way of the determination of the three knowledges of analytical knowledge termed discernment. "These for that one" - this is a concluding statement.

2. Having thus shown the distinction of the observations by way of all-inclusive classification, now showing by way of the differentiation of subject matter, he said beginning with "observation of impermanence in material form." That is just the meaning already stated below. Again, wishing to show swift wisdom by way of past, future, and present in material form and so on themselves, having posed the question only by way of material form and so on and by way of past, future, and present material form and so on, he gave the answer in the very order of the questions. Therein, in the answers concerning pure material form and so on, the very wisdom explained first is, in all the answers based on past, future, and present, explained as swift wisdom by way of swiftness regarding those past and so on.

3. Again, wishing to show the variety of wisdom preceded by many discourses, he first recited the discourse. Therein, "associating with good persons" means the companionship of good persons of the kind stated below. "Hearing the Good Teaching" means the hearing of the words of the Good Teaching that illuminate the practice of morality and so on, in the presence of those good persons. "Wise attention" means attention by means of method, by way of investigating the meaning of the teachings heard. "Practice in accordance with the Teaching" means the undertaking of the practice of morality and so on that follows the supramundane Teaching. "For the attainment of wisdom, for the growth of wisdom, for the expansion of wisdom, for the abundance of wisdom" - these four are abstract terms by way of wisdom. The remaining twelve are abstract terms by way of person.

1. Commentary on the Exposition of the Sixteen Kinds of Wisdom

4. In the discourse exposition, "of the six knowledges of direct knowledge" means of the knowledges of the elimination of the mental corruptions - namely, the various kinds of supernormal power, the divine ear, the penetration of minds, the recollection of past lives, the divine eye, and the elimination of mental corruptions. "Of the seventy-three knowledges" means of the knowledges common to disciples that were indicated in the treatise on knowledge. "Of the seventy-seven knowledges" - here:

"I will teach you, monks, seventy-seven cases of knowledge. Listen to that, pay close attention; I will speak." What, monks, are the seventy-seven cases of knowledge? The knowledge that 'birth is the condition for ageing and death', the knowledge that 'when birth is absent, there is no ageing and death'. The

knowledge that in the past too 'birth is the condition for ageing and death', the knowledge that 'when birth is absent, there is no ageing and death'; the knowledge that in the future too 'birth is the condition for ageing and death', the knowledge that 'when birth is absent, there is no ageing and death'. The knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. The knowledge that 'existence is the condition for birth', etc. the knowledge that 'clinging is the condition for existence', the knowledge that 'craving is the condition for clinging', the knowledge that 'feeling is the condition for craving', the knowledge that 'contact is the condition for feeling', the knowledge that 'the six sense bases are the condition for contact', the knowledge that 'mentality-materiality is the condition for the six sense bases', the knowledge that 'consciousness is the condition for mentality-materiality', the knowledge that 'activities are the condition for consciousness', the knowledge that 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'. The knowledge that in the past too 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'; the knowledge that in the future too 'ignorance is the condition for activities', the knowledge that 'when ignorance is absent, there are no activities'. The knowledge that whatever is that knowledge of the stability of phenomena, that too is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. These are called, monks, the seventy-seven cases of knowledge."

Thus the seventy-seven knowledges were stated by the Blessed One in the chapter on causality. However, the forty-four cases of knowledge stated by the method of making four for each of the eleven factors - "knowledge of ageing and death, knowledge of the origin of ageing and death, knowledge of the cessation of ageing and death, knowledge of the practice leading to the cessation of ageing and death" - are not taken up here. And in both places, the knowledges themselves are the bases for welfare and happiness - thus "cases of knowledge." Among "gain" and so on, "gain" (lābha) itself, having been qualified by a prefix, is called "attainment" (paṭilābha). Again, by way of elucidating the meaning of that very same term, "achievement" (patti) and "success" (sampatti) were stated. "Touching" (phassanā) means touching by way of achievement. "Realisation" (sacchikiriya) means realisation by attainment. "Acquisition" (upasampadā) means accomplishment.

"Of the seven trainees" means of the seven beginning with those standing on the path of stream-entry, who are named "trainees" because they are training in the three trainings. "And of the virtuous worldling" means of the worldling named "virtuous" in the sense of being good, because of being engaged in the practice leading to Nibbāna. "The growth of what has been grown by this" is vaḍḍhitavaḍḍhanā (the growth of what has been grown). By the power of the aforesaid eight wisdoms, and in particular by the power of the wisdom of the Worthy One, there is the growth of wisdom. Likewise for the expansion of wisdom. In "one comprehends great meanings" and so on, a noble disciple who has attained analytical

knowledge comprehends meanings and so on by making them the object. All great wisdom belongs only to noble disciples. And the domains of that wisdom have the meaning already stated above.

In "in the various different aggregates" and so on, the word "various" (nānā) is a synonym for the word "broad" (pūthū). "Knowledge proceeds" thus "broad wisdom" - the meaning is that, having determined that knowledge proceeds in the aggregates and so on as thus stated, that knowledge is called broad wisdom. "In the various different dependent originations" is stated because of the multiplicity of conditions by way of the dependently arisen phenomena. "In the various different non-apprehensions of emptiness" - apprehension (upalabbhāna) is apprehension (upalabbhā); the meaning is grasping. Non-apprehension is not apprehension; because of the multiplicity of non-apprehensions, the plural "non-apprehensions" is used; or, by way of the twenty-five emptinesses, the non-apprehension of self and what belongs to self and so on in the various emptinesses is "the non-apprehension of the various emptinesses" - in those. Where "nānāsuññatānupalabbhesu" should be said, the syllable "ma" is stated by way of word-union, just as in "adukkhamasukhā" and so on. These five wisdoms are common to virtuous worldlings; the wisdom regarding the various meanings and so on belongs only to noble ones. "Phenomena common to worldlings" means mundane phenomena. By this concluding method, it is said that because it has Nibbāna, which is widely spread beyond the mundane, as its object, it is widely spread, separately arisen wisdom - thus it is called broad wisdom.

Extensive wisdom should be understood by the method of great wisdom. Because of the greatness of the virtue of one who comprehends the aforesaid phenomena, there is greatness of the wisdom that encompasses those phenomena; because of the greatness and loftiness of those phenomena themselves, the extensiveness of both the phenomena and the wisdom should be understood. Deep wisdom should be understood by the method of broad wisdom. Those phenomena, those non-apprehensions, and that wisdom are profound because of being a support unobtainable by an ordinary person.

"Of whatever person" means only of a noble person. "Anyone else" means a worldling. "To surpass" means to reach. "Unsurpassable" means unable to be reached. "By others" means only by worldlings. "Of the eighth-path-attainer" means of one standing on the path of stream-entry, who is the eighth when counting from the one standing in the fruition of arahantship. "Far" means remote. "Distant" means especially remote. "Very distant" means well and truly especially remote. "Not near" means not in proximity. "Not in the vicinity" means not in the neighbouring region. These two expressions accompanied by negation are definitions of the state of being far itself. "Compared to" means dependent on. "Of a stream-enterer" means of one standing in the fruition of stream-entry. By this very same, it is said that the wisdom of each respective path is far from the wisdom of each respective fruition. "Individually Enlightened One" (paccekasambuddha) is distinguished by a prefix. But the other two have come in their simple form.

5. Having said "The wisdom of an Individually Enlightened One and of the world with its gods is far from the wisdom of the Truth-finder" and so on, wishing to show that very distance in many ways, he said beginning with "skilled in the varieties of

wisdom." Therein, "skilled in the varieties of wisdom" means skilled in the varieties of wisdom in their infinite alternatives. "Of distinguished knowledge" means one whose knowledge has attained infinite variety. By this, he shows that even though there is skill in the varieties of wisdom, those wisdoms are of infinite variety. "Having attained the analytical knowledges" means one who has obtained the knowledge of the supreme four analytical knowledges. "Having attained the four grounds of self-confidence" means one who has attained the four knowledges reckoned as the states of self-confidence. As he said -

"For you who acknowledge yourself as a Perfectly Enlightened One, 'these things have not been fully awakened to' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence. For you who acknowledge yourself as one who has eliminated the mental corruptions, 'these mental corruptions have not been eliminated'; 'Those things that are obstructions that have been declared by you, for one indulging in them they are not sufficient for obstruction'; 'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete destruction of suffering' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence."

"Bearer of the powers of the ten powers" means: "the ten powers are theirs" thus "those with ten powers"; the powers of those with ten powers are the powers of the ten powers; one who bears those powers of the ten powers is the bearer of the powers of the ten powers; the meaning is the bearer of the knowledge-powers of the ten powers. By these three terms, merely the opening of the classification of the things to be understood, which are of infinite variety, has been shown. He himself, by the application of wisdom, is a bull among men in the meaning of being considered supremely auspicious. In the meaning of being unafraid, a lion among men. In the meaning of greatness, an elephant among men. In the meaning of understanding, a remarkable man among men. In the meaning of bearing the yoke of the world's task, a beast of burden among men.

Then, wishing to show the special quality obtained from infinite knowledge, such as power and so on, showing that those qualities of power and so on have infinite knowledge as their root, having said "of infinite knowledge," he said beginning with "of infinite power." Therein, "of infinite knowledge" means one whose knowledge is without limit both by way of counting and by way of potency. "Of infinite power" means the power of infinite knowledge through the dispelling of the darkness of delusion in the continuity of those accessible to instruction. "Of infinite fame" means the sound of infinite renown spread throughout the three worlds by the very qualities of wisdom. "Wealthy" means prosperous through the prosperity of the treasure of wisdom. "Of great riches" means one of great riches because, even though the treasure of wisdom increases, by the greatness of its potency the treasure of wisdom is great for him. "Mahādhano" is also a reading. "Possessing wealth" means

possessing wealth because of having the treasure of wisdom that is to be praised, because of having the treasure of wisdom that is constantly employed, and because of having the treasure of wisdom in a surpassing degree. Indeed, those skilled in language accept this term in these three meanings also.

Having thus shown the accomplishment of the Blessed One's own attainment by the quality of wisdom, then showing the accomplishment of the welfare of the world again by the very quality of wisdom, he said beginning with "a leader." Therein, a leader who leads those accessible to instruction from the place of danger reckoned as the round of rebirths to the secure place reckoned as Nibbāna. Therein, at the very time of leading, a trainer who trains those accessible to instruction by means of the discipline of restraint and the discipline of abandoning. At the very time of expounding the Teaching, a conciliator by the cutting of doubt. Having cut doubt, one who makes known the meaning that should be made known. Likewise, one who convinces by bringing about determination regarding what has been made known. Likewise, one who looks after by means of the application of practice regarding the meaning that has been established through conviction. One who inspires confidence in those who have thus practised, by the fruit of their practice. "For that Blessed One" - here the particle "hi" is an indeclinable in the indication of the reason for the meaning stated immediately before. "The producer of the unarisen path" means the producer in his own continuity, at the foot of the Bodhi tree, for the welfare of the world, of the noble path that had never before arisen in his own continuity, which is the cause of the six knowledges not shared with others. "The generator of the unproduced path" means the generator in the continuity of those accessible to instruction, from the turning of the wheel of the Teaching up to the present day, of the noble path that had never before been produced in the continuity of those accessible to instruction, which is the cause of the knowledge of the perfections of a disciple. For since the noble path is generated in the continuity of the disciples accessible to instruction by the very word spoken by the Blessed One, the Blessed One is called the generator. "The declarer of the undeclared path" means: having given the declaration of Buddhahood to Bodhisattas possessed of eight qualities who have made the resolution for Buddhahood, the declarer of the path of perfections not previously declared, or by the mere declaration "He will become a Buddha," the declarer of the noble path that is to arise at the foot of the Bodhi tree. This method is also applicable to the declaration of Paccekabuddha-Bodhisattas.

"The knower of the path" means the knower of the noble path produced by himself, by way of reviewing. "The expert in the path" means skilled regarding the noble path to be generated in the continuity of those accessible to instruction. "Skilled in the path" means discerning regarding the path to be declared to Bodhisattas. Or alternatively, the knower of the path of practice for the highest enlightenment, the expert in the path of practice for individual enlightenment, skilled in the path of practice for the enlightenment of a disciple. Or alternatively, from the statement "by this path they went before, will cross, and those who are crossing the flood," as appropriate, they make the connection in order by means of the path of past, future, and present Buddhas, Individually Enlightened Ones, and disciples, and by means of the path of emptiness, signless, and undirected, and by means of the path of persons who understand quickly, who understand through elaboration, and who need to be guided. "And now his disciples dwell following the path" means having become

followers of the path gone by the Blessed One. Here the word "ca" is an indeclinable particle in the sense of cause. By this, the Blessed One is stated as the cause for the achievement of virtues beginning with the production of the path. The word "pana" is an indeclinable particle in the sense of what has been done. By that, the making of the path by the Blessed One is stated. "Having become endowed with it afterwards" means endowed with virtues beginning with morality, having come after the Blessed One who had gone first. Thus, since all the virtues of the Blessed One beginning with morality came about in dependence on the path of arahantship itself, the elder spoke of the virtues in dependence on the path of arahantship itself, by means of the phrases beginning with "the producer of the unarisen path."

"One who knows what is to be known" means he knows what is to be known; through omniscience, whatever is to be known by wisdom, all that, being of the nature of the fivefold path of what is to be understood, he knows by wisdom - this is the meaning. "One who sees what is to be seen" means he sees what is to be seen; through all-seeing, making that very path of what is to be understood as if seen with the eye, he sees with the eye of wisdom - this is the meaning. Or just as a certain one, grasping wrongly, even while knowing does not know, even while seeing does not see - the Blessed One is not thus. But the Blessed One, grasping according to the inherent nature, knowing, knows indeed; seeing, sees indeed. He is become vision in the meaning of being a guide to seeing. Become knowledge in the meaning of what has been known and so on. Become the Teaching in the meaning of having an undistorted intrinsic nature, or because of setting forth the Teaching of the scriptures, or because he is made of the Teaching brought forth by speech having reflected upon it in his heart. Become the supreme in the meaning of being the foremost. Or alternatively, "become as if vision" is "become vision." "Become as if knowledge" is "become knowledge." "Become as if the Teaching" is "become the Teaching." "Become as if Brahmā" is "become the supreme." He is the speaker because of declaring or proclaiming the Teaching. The proclaimer because of declaring or proclaiming in various ways. The one who leads to the meaning by having drawn out the meaning again and again, by leading to it. The giver of the Deathless because of teaching the practice for the attainment of the Deathless, or because of causing the attainment of the Deathless through the proclamation of the Teaching for the illumination of the Deathless. The lord of the Teaching because of having produced the supramundane Teaching and because of being master over the teachings through the giving of the supramundane Teaching comfortably in a manner suitable to those amenable to instruction. The term "Truth-finder" has the meaning stated above.

Now, wishing to show the virtues stated by the phrases beginning with "one who knows what is to be known" as distinguished by omniscience, establishing omniscience, he said beginning with "there is not." For since, for that Blessed One who is of such a nature, through the knowledge of the path of arahantship produced by the power of the merit of the perfections, because of the destruction of confusion together with its habitual tendencies regarding all phenomena, there is nothing called unrealised. Through non-delusion, because of all phenomena being known, there is nothing called unknown. And likewise, because all phenomena have been seen by the eye of knowledge as if by the eye, there is nothing called unseen. But because of having been reached by knowledge, there is nothing called not understood. Because of having been realised through the realisation of non-delusion, there is nothing

called unrealised. Because of having been touched by the wisdom of non-delusion, there is nothing called not touched by wisdom. "Present" means the present time or phenomenon. "With reference to" means having taken, having included within - this is the meaning. By the very word "with reference to," even Nibbāna, which is free from time, is included. And the words beginning with "past" are connected by the words beginning with "there is not," or by the words beginning with "all." "All phenomena" means the exhaustive inclusion of all conditioned and unconditioned phenomena. "In every way" means the exhaustive inclusion of all aspects such as the aspect of impermanence and so on of each and every phenomenon among all phenomena. "Knowledge-door" means facing knowledge. "Come into the range" means they enter into the resort. The term "to be known" is stated for the purpose of elucidating the meaning of the term "to be understood."

In "one's own benefit or" and so on, the word "or" has the meaning of conjunction. "One's own benefit" means the benefit of oneself. "Others' benefit" means the benefit of others, of the three worlds. "Both's benefit" means the benefit of both oneself and others at once. "Pertaining to the present life" means engaged in the present life, or benefit having application to the present life. Engaged in the future state, or having application to the future state, is "pertaining to the future life." In "shallow" and so on, what is to be spoken of by way of conventional expression is shallow because of being easily established. What is to be spoken of having gone beyond conventional expression, connected with emptiness, is profound because of being established in suffering. The supramundane is hidden because of being utterly concealed. What begins with impermanence and so on is concealed because of being covered by compactness and so on. What is to be spoken of by non-abundant conventional expression is to be inferred, because, without taking it according to the literal sound, the intention must be led out. What is to be spoken of by abundant conventional expression is inferred, because the intention has been led by the mere words alone. That whose purpose is well-purified morality, concentration, and insight is faultless because of being free from fault by means of suppression through transcendence of that factor. That whose purpose is the noble path is free from defilement because of the eradication of mental defilements. That whose purpose is the noble fruition is cleansing because of the subsiding of mental defilements. Nibbāna is the ultimate benefit because of being the highest phenomenon among conditioned and unconditioned phenomena. "Turns" means, because of not being outside the domain of the Buddha's knowledge, it proceeds by pervading within the Buddha's knowledge, or all around, or by embracing, or with distinction.

By "all bodily action" and so on, he shows the Blessed One's state of being constituted of knowledge. "Follows knowledge" means it conforms to knowledge; the meaning is that it is not devoid of knowledge. "Unobstructed" shows the state of being without obstruction. Again, wishing to establish omniscience by means of a simile, he said beginning with "as much as." Therein, "to be known" means what is to be understood; "having what is to be understood as its limit" means it has the conclusion of what is to be understood - thus having what is to be understood as its limit. But for those who are not omniscient, there is indeed no conclusion of what is to be understood. In "having knowledge as its limit" too, the same method applies. The meaning already stated in the first pair is shown by distinguishing it with this pair, and shown by delimiting it by way of negation with the third pair. And here, what is to

be understood is the path of what is to be understood because of being the path of knowledge. "Standing at each other's limit" means, having exhausted what is to be understood and knowledge, from their position they are habitually standing at each other's limit. "Bound to adverting" means dependent on mind-door adverting; the meaning is that he knows immediately after adverting. "Bound to wish" means dependent on personal preference; the meaning is that he knows by impulsion knowledge immediately after adverting. The other two terms are stated for the purpose of elucidating the meaning of these two terms in order. "The Buddha knows the disposition" and so on are explained in the treatise on knowledge. But in the Mahāniddeśa, "the Blessed One knows the disposition" is what has come. There, in the place where "of the Buddha, the Blessed One" has come, here in some places "of the Buddha" has come.

"At least" means by the upper limit. "Timitimiṅgala": here, "timi" is a certain species of fish; able to swallow a timi, with a larger body than that, "timiṅgala" is a certain species of fish; able to swallow even a timiṅgala, with a body of five hundred yojanas, "timitimiṅgala" is a certain species of fish. Here it should be understood that the singular is used by taking the class. "The garuḷa Venateyya": here "garuḷa" is the name by way of species, "Venateyya" is by way of clan. "In a region" means in a part. "Equal to Sāriputta": it should be understood that this is said taking the elder generalissimos of the Teaching of all Buddhas. For the remaining disciples are not equal in wisdom to the elder generalissimo of the Teaching. As he said - "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta." And in the Commentary it is said -

"Having set aside the Lord of the World, whatever other living beings there are;

They are not worth a sixteenth fraction of the wisdom of Sāriputta."

"Having pervaded" means the Buddha's knowledge, having reached the wisdom of all gods and humans, from that position, having pervaded and spread throughout their wisdom, stands. "Having overcome" means the Buddha's knowledge, having surpassed the wisdom of all gods and humans, having rubbed against and broken through even all that is to be understood which is beyond their domain, stands. But in the Mahāniddeśa the reading is "having overcome"; the meaning is also "having crushed." By the passage beginning with "even those," he shows the evident reason for thus having pervaded and overcome and standing. Therein, "wise" means possessed of erudition. "Subtle" means those of smooth and refined intelligence, capable of penetrating subtle differences of meaning. "Experienced in controversy" means both those who have known the doctrines of others and those who have gained familiarity in debate with others. "Like hair-splitters" means like archers who can hit a hair. "They go about, methinks, demolishing wrong views with their wisdom" means the meaning is that, like an archer who can hit a hair splitting a hair, they go about as if demolishing even the subtle courses of views of others with the course of their own wisdom. Or alternatively, just as in such passages as "a heap of dung, a heap of urine" and so on, wisdom itself is "wisdom-gone," views themselves are "view-gone."

"Having prepared a question" means having composed a question of two terms, three terms, and four terms. Because of the exceedingly great number of those questions, it is said twice for the purpose of including all. "Hidden and concealed matters" is the remainder of the reading. Having seen such a removal of theirs, they ask the question because it is thus intended by the Blessed One: "Let him ask the question prepared by himself." But without even giving an opportunity for others to ask questions, the Blessed One expounds the Teaching to those who approach. As he said -

"They construct a question - 'Having approached the ascetic Gotama, we will ask this question. If thus asked the ascetic Gotama answers thus, we will refute him thus. And if thus asked he answers thus, we will refute him thus.' They approach where the ascetic Gotama is. The ascetic Gotama instructs, encourages, inspires, and gladdens them with a talk on the Teaching. Having been instructed, encouraged, inspired, and gladdened by the ascetic Gotama with a talk on the Teaching, they do not even ask the ascetic Gotama a question, how then will they refute him? Surely they become disciples of the ascetic Gotama himself."

Why do they not ask questions, if asked? The Blessed One, it is said, while expounding the Teaching in the midst of the assembly, surveys the disposition of the assembly. Then he sees - "These wise ones have come having made a hidden, secret question into a waist-pouch core." He, though unasked by them, says - "In asking a question there are this many faults, in answering this many, in meaning, in terms, in syllables this many - one asking these questions would ask thus, one answering would answer thus" - having inserted the questions brought as a waist-pouch core into the middle of the talk on the Teaching, he demolishes them. Those wise ones think - "It is better indeed for us that we did not ask these questions. If we were to ask, the ascetic Gotama would cast us away having made us without a footing" - and they become delighted. Furthermore, Buddhas, when expounding the Teaching, pervade the assembly with friendliness. And through the suffusion of friendliness, the minds of the public become confident in the one with the ten powers. Buddhas have attained the highest form, are accomplished in appearance, sweet-voiced, soft-tongued, with well-covered teeth, and they expound the Teaching as if sprinkling the heart with the Deathless. Therein, for those whose minds are confident through the suffusion of friendliness, it occurs thus - "We shall not be able to take an opposing position against the Blessed One who speaks such an unambiguous talk, an unfailing talk, a talk leading to liberation" - through their own confident state itself they do not ask questions.

"Spoken and answered" means by the utterance "thus you ask" of the asked questions, those questions are as if spoken by the Blessed One. And as they should be answered, so they are indeed answered. "With reasons indicated" means "it is thus by this reason, by this cause" - thus by answering having made it with cause, those questions are indeed with reasons indicated by the Blessed One. "And they become disciples of the Blessed One" means those wise warriors and others, by the Blessed One's answering of questions alone, become thrown and cast near the Blessed One; the meaning is they become either disciples or lay followers; what is said is that they attain either the achievement of a disciple or the achievement of a lay follower. "Then" is in the sense of proximity; the meaning is immediately after their

achievement of becoming disciples. "There" means in that place, or in that subject. "Outshines" means shines forth exceedingly, is manifest. "That is to say, in wisdom" means by whatever wisdom the Blessed One has, by that wisdom the Blessed One alone outshines - this is the meaning. The word "iti" has the meaning of cause; the meaning is by this reason he is the foremost, one of incomparable wisdom.

6. "One overcomes lust" - extensive wisdom means each path wisdom overcomes, conquers, and crushes the lust that is to be destroyed by it - thus extensive wisdom. For "bhūri" has the meaning of pervaded and the meaning of clear. That which is pervaded overcomes the opponent, not that which is not pervaded; therefore the meaning of overcoming is stated for extensive wisdom. "One has overcome" means each fruition wisdom, having overcome and having crushed that particular lust - thus extensive wisdom. Or the reading is "abhibhavatā." The same method applies in the remaining ones too. Now, among lust and so on, lust has the characteristic of dyeing. Hate has the characteristic of being hostile. Delusion has the characteristic of bewilderment. Wrath has the characteristic of being angry. Hostility has the characteristic of bearing grudges. At a former time wrath, at a later time hostility. Contempt has the characteristic of disparaging others' virtues. Insolence has the characteristic of rivalry. Envy has the characteristic of being vexed at others' success. Stinginess has the characteristic of concealing one's own success. Deceit has the characteristic of concealing evil done by oneself. Fraudulence has the characteristic of making known non-existent virtues of oneself. Obstinacy has the characteristic of the swollen state of consciousness. Impetuosity has the characteristic of surpassing in action. Conceit has the characteristic of elevation. Arrogance has the characteristic of excessive elevation. Vanity has the characteristic of the state of intoxication. Negligence has the characteristic of abandoning consciousness regarding the five types of sensual pleasure.

"Lust is an enemy, the wisdom that crushes that enemy" and so on - what is meant? The mental defilement beginning with lust, having come to be in the continuity of consciousness, is an enemy - thus "bhū-ari"; by way of word-junction, having made an elision of the letter "a," it is stated as "bhūri." It should be understood that where one should say "bhūrimaddanipaṇṇā" - the wisdom that crushes that bhūri (enemy) - having made an elision of the word "maddani," it is stated as "bhūripaṇṇā." And the word-analysis of "taṃ ariṃ maddanī" should be made as "tesaṃ ariṇaṃ maddanī" (the crusher of those enemies). "Like the earth" means like the earth in the sense of being widespread and extensive. "Widespread" means spread out over the domain to be understood, not occurring in just one place. "Extensive" means having become great. But in the Mahāniddeśa, "extensive and widespread" is what has come. "Endowed with" means the person. The word "iti" has the meaning of cause; the meaning is: by this reason, because the person is endowed with extensive wisdom, his wisdom is called "extensive wisdom" - it delights in factual meanings. Where one should say "bhūripaṇṇāpaṇṇā" - the wisdom of one of extensive wisdom - having made an elision of one word "paṇṇā," it is stated as "bhūripaṇṇā." Or extensive wisdom is wisdom similar to the earth. "But further" is stated for the purpose of showing another method of exposition. "Paṇṇāyamaṭṭha" means "paṇṇāya eṭṭha" (this is for wisdom). "Designation" means a superior term. "Bhūri" means it delights in factual meanings - thus bhūri. "Intelligence" means, like a thunderbolt upon a rocky mountain, it strikes and destroys the mental defilements - thus intelligence; or

intelligence in the sense of quick grasping and retaining. "Guidance" means in whomever it arises, it guides that being in the practice of welfare and in the penetration of the true characteristics of the associated mental states - thus guidance. By these very ones, other synonymous terms for wisdom are also stated.

"Abundance of wisdom" means one for whom wisdom is abundant is "one abundant in wisdom"; the state of that is "abundance of wisdom." And that which is abundantly occurring is wisdom itself. In "here a certain one" and so on, either a virtuous worldling or a noble one. One for whom wisdom is weighty is "one who holds wisdom as weighty." One for whom wisdom is the temperament, the conduct, is "one of wisdom-temperament." One for whom wisdom is the resort is "one whose resort is wisdom." One inclined to wisdom is "one inclined to wisdom." One for whom wisdom itself has become the flag is "one with wisdom as his flag." One for whom wisdom itself has become the banner is "one with wisdom as his banner." Wisdom itself is the predominant - thus "wisdom-predominant"; because it has come from wisdom-predominance, "one having wisdom as authority." One for whom the investigation of the intrinsic nature of phenomena is abundant is "abundant in investigation." One for whom the investigation of the intrinsic nature of phenomena in various ways is abundant is "abundant in thorough investigation." Having plunged in with wisdom, the looking at each respective phenomenon, the making obvious, is the examining; one for whom examining is abundant is "abundant in examining." The right looking at each respective phenomenon with wisdom is the thorough examination; the way, the proceeding of thorough examination is the course of thorough examination; one for whom the course of thorough examination is the nature, the natural disposition, is "one having the nature of thorough examination." One who dwells having made each respective phenomenon clear and obvious is "one who dwells with clear objects"; or one who has a clear dwelling is "one who dwells with clear objects." That wisdom is the temperament, is weighty, is abundant - thus "of that temperament, bent thereon, having that abundantly." Slanting towards that wisdom, sloping towards it, inclining towards it, intent upon it - thus "slanting towards that, sloping towards that, inclining towards that, intent upon that." That wisdom is the predominant - thus "having that as predominant"; having come from that - thus "having that as authority." "One who holds wisdom as weighty" and so on are stated from previous births onwards, as in "even while one is pursuing sensual pleasure, he knows this person is inclined towards sensual pleasure" and so on. "Of that temperament" and so on are stated with reference to this birth.

Swift wisdom and light wisdom and joyful wisdom and quick wisdom are a mixture of mundane and supramundane. Swift wisdom is in the meaning of quick. Light wisdom is in the meaning of light. Joyful wisdom is in the meaning of abundant in mirth. Quick wisdom is in the meaning of swiftness regarding activities that are the basis for insight and regarding the unconditioned. "Very quickly" is said twice for the purpose of including the many things beginning with morality. "Moral practices" means the Pātimokkha restraint morality laid down by way of observance and avoidance. "Restraint of the faculties" means the warding off, the closing by the door panel of mindfulness, without allowing the entry of lust and aversion into the six faculties beginning with the eye. "Moderation in eating" means the state of knowing the measure in food by way of reflective consumption. "Pursuit of wakefulness" means one who is awake and does not sleep during the three portions of the day and during

the first and last portions of the night, and practises only the ascetic duty - thus "one who is awake"; the state of one who is awake, or the action, is wakefulness; the pursuit of wakefulness is the pursuit of wakefulness. That pursuit of wakefulness. "Aggregate of morality" means the aggregate of morality of a trainee or of one beyond training. The other aggregates should be understood in the same way. "Aggregate of wisdom" means path-wisdom and the mundane wisdom of trainees and those beyond training. "Aggregate of liberation" means fruition-liberation. "Aggregate of knowledge and vision of liberation" means reviewing knowledge.

"Abundant in mirth" is the root term. "Abundant in inspiration" is the explanatory term by way of the pleasurable feeling associated with that very same rapture. "Abundant in contentment" is by way of the manner of contentment of rapture that is not very powerful. "Abundant in gladness" is by way of the state of being delighted of powerful rapture.

7. "Whatever materiality" and so on has the meaning stated in the analytic explanation of the knowledge of exploration. "Having weighed" means having weighed by means of group exploration. "Having determined" means having determined by way of the observation of rise and fall. "Having made clear" means having made obvious by way of the observation of dissolution and so on. "Having made manifest" means having made pervaded by way of equanimity towards activities and conformity. Sharp wisdom is supramundane only. "Arisen" means even though abandoned by way of suppression and substitution of opposites through serenity and insight, because it has not been uprooted by the noble path, having not gone beyond the nature of arising, it is called arisen through not being uprooted; that is what is intended here. "Does not accept" means having placed it upon the continuity, one does not let it dwell. "Abandons" means abandons by way of eradication. "Dispels" means throws out. "Puts an end to" means makes it gone to its end. "Brings to obliteration" means brings gradually to non-existence; the meaning is that by the successive progression of insight, having attained the noble path, one brings it to non-existence by way of eradication itself. And here, applied thought connected with sensuality is sensual thought. "May these beings die" - applied thought connected with the death of others is thought of anger. "May these beings be harmed" - applied thought connected with the harming of others is thought of violence. "Evil" means inferior. "Unwholesome mental states" means mental states arisen from lack of skilfulness.

"Penetrative wisdom" means precisely the arisen path wisdom of a person full of disenchantment. "Full of agitation" means full of fear by way of knowledge-based fear. "Full of fright" means full of powerful fear. This is merely the explanation of the meaning of the former. "Full of dissatisfaction" means full of dissatisfaction through being directed towards the unconditioned above the conditioned. "Full of non-delight" indicates the absence of delight by way of dissatisfaction itself. Now too he explains that meaning with two expressions. Therein, "turned outward" means facing towards Nibbāna, which is external to activities. "Does not delight" means does not find delight. "Never before pierced" means never before pierced, having reached the end in the round of rebirths without discernible beginning. "Never before broken through" is a synonym for that very thing; the meaning is never before broken through by that which makes an end itself. "Mass of greed" means the heap of greed, or the portion of

greed. "Possessed of these sixteen wisdoms" is stated as a Worthy One only by way of the superior delimitation. Because above it is stated "one learner who has attained analytical knowledge," stream-enterers, once-returners, and non-returners too are indeed obtained.

2. Commentary on the Exposition of the Distinction of Persons

8. By "Two persons" and so on, he shows the order of distinction among persons who have attained analytical knowledge. Therein, "former exertion" means the meritorious undertaking that is the cause for the attainment of analytical knowledge in past births. "By that" means by that reason of former exertion. Thus also with the remaining ones. "Is exceeding" means is surplus; or "exceeding" is said because of the connection with excess. "Is superior" means is the foremost. "Is distinguished" means is eminent; or distinguished because of the connection with distinction. "His knowledge bursts forth" means he reaches the variety of the knowledge of analytical knowledge.

"Very learned" means by way of the word of the Buddha. "Abundant in teaching" means by way of expounding the Teaching. "Dependent on a teacher" means dependent on a teacher who is superior in wisdom. "Abundant in abiding" means abundant in the abiding of insight, or abundant in the abiding of fruition attainment. "Abundant in reviewing" means when there is the abiding of insight, abundant in the reviewing of insight; when there is the abiding of fruition attainment, abundant in the reviewing of fruition attainment. "One who has attained analytical knowledge as a learner" means having been a learner, one who has attained analytical knowledge. Thus one who has attained analytical knowledge as one beyond training. "One who has attained the perfections of a disciple" means here, the going beyond of the sixty-seven knowledges of a disciple belonging to the great disciple who is the foremost of those of great wisdom is the perfection; the perfection of a disciple is the perfection of a disciple; one who has attained that perfection of a disciple is one who has attained the perfections of a disciple. Or the reading is "sāvaka-pāramitāppatto." The great disciple who is the guardian and fulfiller of the sixty-seven knowledges of a disciple is the supreme one; this knowledge-activity of sixty-seven varieties belonging to that supreme one, the state of the supreme one, or the action, is the perfection; the perfection of that disciple is the perfection of a disciple; one who has attained that is one who has attained the perfections of a disciple. "One who has attained the perfections of a disciple" means any disciple such as the Elder Mahāmoggallāna and so on. Because of the absence of another disciple exceeding the disciple who has attained the perfections of a disciple, he said "one is an Individually Enlightened One." Again, by "skilled in the varieties of wisdom" and so on, he concludes and shows the very meaning already stated. In the treatise on knowledge, for the most part many knowledges have been indicated. In the treatise on wisdom, for the most part even one wisdom has been spoken of having been made diverse by way of various aspects - this is the distinction.

The commentary on the Treatise on Great Wisdom is finished.

2. Treatise on Supernormal Power

Commentary on the Treatise on Supernormal Power

9. Now, the explanation of unprecedented meanings of the treatise on supernormal power, which was spoken by the one showing the power of wisdom after the treatise on wisdom. Therein, among the questions first, "What is supernormal power?" is a question about the intrinsic nature. "How many kinds of supernormal power?" is a question about the variety. "How many planes?" is a question about the requisite ingredients. "How many bases?" is a question about the support. "How many steps?" is a question about the proximate cause. "How many roots?" is a question about the initial cause. In the answers, "supernormal power in the sense of success" means in the sense of accomplishment and in the sense of attainment. For whatever is accomplished and attained, that is said to succeed. As he said - "For one desiring sensual pleasure, if that succeeds for him." "Renunciation succeeds - thus supernormal power; it counteracts - thus wonder," and so on. Another method - Supernormal power in the sense of success; this is a designation for the accomplishment of means. For the accomplishment of means succeeds because of producing the desired fruit. As he said - "This householder Citta is moral, of good character. If he makes an aspiration, 'In the future may I be a wheel-turning monarch.' For the mental aspiration of one who is moral will succeed because of its purity." Another method - By this, beings succeed - thus supernormal power. "They succeed" means they become prosperous, grown, gone to excellence - this is what is meant.

10. Among the ten supernormal powers, the supernormal power of determination is so called because it is concretely produced by the power of determination. The supernormal power of transformation is so called because it occurs by the power of alteration through abandoning one's natural appearance. The mind-made supernormal power is so called because it occurs by the power of the production of another mind-made body within the body itself. The distinction arisen through the power of knowledge, either before or after or at that very moment of the occurrence of knowledge, is the supernormal power through the pervasion of knowledge. The distinction arisen through the power of serenity, either before or after or at that very moment of concentration, is the supernormal power through the pervasion of concentration. Because it arises only in noble ones who have attained mastery of mind, it is the noble supernormal power. The distinction arisen by the power of the result of action is the supernormal power born of the result of action. The distinction arisen for one who has made merit in the past is the supernormal power of one with merit. The distinction arisen through true knowledge is the supernormal power made of true knowledge. The success of this and that action through this and that right exertion is supernormal power in the sense of success through the condition of right exertion here and there.

"The four planes of supernormal power" - although stated without distinguishing, according to what is obtained by each, they are the planes of the supernormal power of determination, transformation, and mind-made only, not of the rest. "The plane born of seclusion" means the plane born from seclusion or born in seclusion is the plane born of seclusion. "The plane of joy and happiness" means the plane connected with joy and happiness. "The plane of equanimity and happiness" means the plane connected with equanimity of neutrality and happiness. "The plane of neither-unpleasant-nor-pleasant" means the plane connected with neither-unpleasant-nor-

pleasant feeling. Among those, the first and second meditative absorptions are the pervading with rapture, the three meditative absorptions are the pervading with happiness, the fourth meditative absorption is the pervading with mind. And here, since the first three meditative absorptions, through the pervading with rapture and the pervading with happiness, having entered upon the perception of happiness and the perception of lightness, having become one whose body is light, soft, and wieldy, one attains supernormal power, therefore by this method, because they lead to the gaining of supernormal power, they should be understood as the planes of accumulation. But the fourth meditative absorption is indeed the natural plane for the gaining of supernormal power. "For the gaining of supernormal power" means for the gaining of supernormal powers by way of manifestation in one's own continuity. "For the attainment of supernormal power" means for the gaining again of supernormal powers that have declined by the power of arousal of energy, or the term is augmented by means of a prefix. "For the miraculous transformation of supernormal power" means for the state of making the supernormal power in various ways. "For the mastery of supernormal power" means one who flows, generates, and sets going various distinctions is a master (visavī), or one for whom there is various flowing - thus a master (visavī); the state of that is mastery (visavitā). Of that mastery, the meaning is for the state of the occurrence of various distinctions of supernormal power. "For the state of mastery of supernormal power" means for the state of lordship over supernormal power. "For the self-confidence of supernormal power" means for the state of being confident in supernormal power. The bases for spiritual power have the meaning stated in the treatise on knowledge.

"If a monk in dependence on desire" means if a monk, in dependence on desire, having made desire predominant. "Gains concentration" means obtains and produces concentration. The same method applies in the remaining ones too. Therein, desire, energy, mind, and investigation are four steps, and the four concentrations associated with them are four steps - thus eight steps. But since the desire that is the wish to produce supernormal power, only when engaged together with concentration, leads to the gaining of supernormal power, and likewise energy and so on, therefore it should be understood that these eight steps were stated.

That imperturbability of consciousness which was stated by the Blessed One when showing the method of practice to be done by a practitioner wishing to produce direct knowledge as "when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability" - the elder, showing that in sixteen ways, said beginning with "sixteen roots." Therein, "not bent down" means not bent down by way of idleness; the meaning is "not sluggish." "Not raised up" means not ascended upward by way of restlessness; the meaning is "not agitated." "Not inclined towards" means not inclined towards by way of greed; the meaning is "not clinging." "Bent towards" means inclined towards through desire; it is said that this one is not like that. "Regarding lust" means by greed having activities as its basis. "Not inclined away" means not inclined away by way of hate; the meaning is "not striking against." "Bent" and "inclination" are one in meaning. "Gone away from inclination" means inclined away; it is said that this one is not like that. "Independent" means because of having seen as non-self, by way of wrong view, not dependent on anything as "self" or "what belongs to a self." "Unbound" means not bound by way of the expectation of reciprocal help. "Regarding

desire and lust" means by greed having the seven bases. "Free" means free from sensual lust by way of liberation through suppression. Or, free from sensual lust by way of the five liberations. Or, free from each respective opposite by way of the five liberations. This is stated by way of the superior delimitation, according to the method stated as "through sixteen courses of knowledge" in the knowledge of the attainment of cessation, because even worldlings, learners, and those beyond training produce direct knowledge; but it should be accepted according to what is obtained by each. "Regarding sensual lust" means by lust for sexual intercourse. "Detached" means unbound from the remaining mental defilements by suppression, or by the superior method, dissociated from them by eradication. "Regarding mental defilements" means by the remaining mental defilements. "Made boundless" means made free from the boundary of mental defilements by way of the boundary of what is to be suppressed, or made free from the boundary of mental defilements by way of the boundary of what is to be abandoned by each respective path. "Regarding the boundary of mental defilements" means by the boundary of mental defilements abandoned by each respective one. And here a change of gender should be seen. "Come to unity" means gone to a single object. "From diverse mental defilements" means from mental defilements that operate among various objects. This was said having regard to the object, but "not bent down" and so on was said having regard to the mental defilements only. "Gone to light" means gone to the light of wisdom by way of the clear occurrence of wisdom. "Regarding the darkness of ignorance" means by powerful ignorance. The four planes and the sixteen roots were stated by way of the preliminary part of supernormal power, and the four bases and the eight steps were stated by way of the preliminary part and by way of association.

11. Having thus shown the mental states that are the ground, basis, step, and root of supernormal power, now showing those supernormal powers, he said beginning with "What is the supernormal power of determination?" Therein, the meaning of the synopsis terms has been stated in the analytic explanation of the knowledge of various kinds of supernormal power. "Here a monk" means a monk in this Dispensation. By that he makes clear the absence elsewhere of one who exercises the various kinds of supernormal power in every way. The analytic explanation of these two terms has the meaning stated below. And by that very fact, being endowed with the mental states that are the ground, basis, step, and root of supernormal power, the state of having a tamed mind through the fourteen or fifteen modes stated in the Visuddhimagga, and the state of having a soft and wieldy mind through attaining with each one of desire and so on as predominant and through mastery of adverting and so on, are stated. A monk accomplished in powerful former exertion, who through the success of former exertion has obtained qualities such as direct knowledge and so on by the very attainment of arahantship, is endowed with mental states beginning with the ground - having made it thus, that too is as if stated.

"He adverts to many" means having attained the fourth meditative absorption which has the earth kasiṇa as its object and is the foundation for direct knowledge, and having emerged, if he wishes for a hundred, he adverts by way of performing preliminary work thus "May I become a hundred, may I become a hundred." "Having adverted, he determines with knowledge" means having done the preliminary work thus, he determines with the knowledge of direct knowledge. Here, the re-entering of the basic meditative absorption after doing the preliminary work is not stated.

Although it is not stated, since in the commentary it is said: "'He adverts' is stated by way of preliminary work only; 'having adverted, he determines with knowledge' is stated by way of the knowledge of direct knowledge; therefore he adverts to many, then at the end of those preliminary work consciousnesses he attains, having emerged from the attainment he again adverts 'May I become many,' then immediately after three or four preliminary consciousnesses that have occurred thereafter, he determines with just one knowledge of direct knowledge that has obtained the name 'determination' by the power of concluding, having arisen" - thus the meaning here should be understood - because this was said, it should be understood in just this way. Just as when it is said "having eaten, he sleeps," the meaning is not that without drinking water and without washing the hands and so on, he sleeps immediately after eating - even though there are other tasks in between, it is said "having eaten, he sleeps" - so too here it should be understood. For even the first entering of the basic meditative absorption is not stated in the Pāḷi. But together with that very knowledge of determination, he becomes a hundred. Even for a thousand or a hundred thousand, the same method applies. If it does not succeed thus, having done the preliminary work again, having attained for a second time and having emerged, one should determine. For in the Saṃyutta Commentary it is said: "It is fitting to attain once or twice." Therein, the consciousness of the basic meditative absorption has the sign as its object; the preliminary work consciousnesses have either a hundred as their object or a thousand as their object. And those are by way of colour, not by way of concept. The consciousness of determination too likewise has either a hundred as its object or a thousand as its object. That arises only once, immediately after the change-of-lineage, like the previously stated absorption consciousness, belonging to the fine-material-sphere fourth meditative absorption.

"Just as the Venerable Cūḷapanthaka, having been one, becomes many" is stated for the purpose of showing by bodily witness the state of becoming many. But it should be understood that the present tense expression is used here because of the elder's natural disposition to do so and because of his being still alive at that time. In the section "he becomes one" too, the same method applies.

Herein is this story - It is said that those two brother elders received the name "Panthaka" because they were born on the road. Among them, the elder, Mahāpanthaka, having gone forth, attained arahantship together with the analytical knowledges. He, having become a Worthy One, having given Cūḷapanthaka the going forth -

"Just as a lotus, a red lotus, fragrant, would be in the morning, fully bloomed,
its fragrance not faded;
See the Resplendent One shining, like the blazing sun in the sky."

He gave this verse. He was not able to make it well-practised in four months. Then the elder said to him: "You are incapable in this Dispensation; get out from here." And at that time the elder was the distributor of meals. Jīvaka Komārabhacca, having taken abundant garlands, scents and cosmetics, having gone to his own mango grove, having venerated the Teacher, having heard the Teaching, having paid homage to the One of Ten Powers, having approached the elder, said: "Tomorrow,

venerable sir, taking five hundred monks headed by the Buddha, please accept almsfood at our dwelling." The elder too said: "Setting aside Cūḷapanthaka, I consent for the rest." Having heard that, Cūḷapanthaka, having become exceedingly overcome with displeasure, on the following day, right early, having departed from the monastery, through longing for the Dispensation, stood crying at the gateway of the monastery.

The Blessed One, having seen his decisive support, having approached him, said: "Why are you weeping?" He told her that news. The Blessed One, having said "One who is unable to rehearse is not called incapable in my Dispensation; do not grieve, Panthaka," having stroked his head with his hand whose palm bore the mark of a wheel, having taken him by the arm, having entered the monastery, having caused him to sit down at the entrance of the Perfumed Chamber, having said "Sit here rubbing this piece of cloth with your hand, repeating 'Removal of impurity, removal of impurity,' Panthaka," having given him a pure piece of cloth prepared by supernormal power, when the time was announced, surrounded by the community of monks, having gone to Jīvaka's house, sat down on the prepared seat. As he rubbed that piece of cloth in that way, it became soiled and gradually became dark in colour. He, having gained the perception "This piece of cloth is pure, there is no fault in it, but this fault is in dependence on one's individual existence," having brought down knowledge into the five aggregates, developed insight. Then the Blessed One, having emitted a radiance, appearing as if seated in front, spoke these verses of illumination -

"Lust is impurity, but it is not called dust; 'impurity' is a designation for lust;
Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"Hate, etc. Dispensation.

"Delusion is impurity, but it is not called dust; 'impurity' is a designation for delusion;
Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"For one of higher mind, not negligent, a sage training in the paths of wisdom;
Sorrows do not exist for such a one, who is at peace, always mindful."

At the conclusion of the verses, the elder attained arahantship together with the analytical knowledges. He, having become an obtainer of the mind-made meditative absorption, was able to become many having been one, and to become one having been many. Through the path of arahantship itself, the three Canons and the six direct knowledges came to him.

Jīvaka too offered the water of dedication to the One of Ten Powers. The Teacher, having covered the bowl with his hand, when asked "What is it, venerable sir?" said: "There is one monk in the monastery, Jīvaka." He sent a man saying: "Go, having taken the noble one, come quickly." The Elder Cūḷapanthaka, even before the arrival of that man, wishing to make known to his brother his own special attainment, having created a thousand monks, made not even one alike to another, and the monastic

duties of examining robes and so on of even one unlike those of another. The man, having gone, having seen many monks in the monastery, having returned, told Jīvaka: "There are many monks in the monastery, venerable sir; I do not see the noble one who should be summoned." Jīvaka, having asked the Teacher, having told his name, sent him again. He, having gone, asked: "Which one is the one named Cūḷapanthaka, venerable sir?" "I am Cūḷapanthaka, I am Cūḷapanthaka" - a thousand mouths spoke at once. He, having gone again, said: "They are all, it seems, Cūḷapanthakas; I do not know the one who should be summoned." Jīvaka, because of having penetrated the truth, understood by the method that the monks possessed supernormal power. The Blessed One said - "Go, whichever one you see first, having taken him by the corner of his robe, having said 'The Teacher calls you,' bring him." He, having gone, did so. At that very moment all the created ones disappeared. The elder, having dismissed him, having finished the bodily duties of washing the face and so on, having gone first of all, sat down on the prepared seat. At that moment the Teacher, having accepted the water of dedication, having done the meal duty, had the Elder Cūḷapanthaka himself give the thanksgiving talk on the Teaching after the meal. The elder gave a talk on the Teaching immeasurable as the Dīgha and Majjhima collections.

Other monks, having created a mind-made body by determination, create three or four, and they create many making them similar to one only, performing only one kind of action. But the Elder Cūḷapanthaka, by a single adverting alone, created a thousand monks. Not even two persons did he make similar, nor performing one kind of action. Therefore he became known as the foremost of those who create a mind-made body. But others, many created without specifying, are just like the one possessing supernormal power. And in standing, sitting, and so on, and in speaking, remaining silent, and so on, whatever the one possessing supernormal power does, that very thing they do. But if he wishes to make them of various appearances - some in the first stage of life, some in the middle stage of life, some in the last stage of life, likewise with long hair, half-shaven, shaven, with mixed hair, with half-dyed robes, with pale robes, performing recitation of passages, talks on the Teaching, intoning, asking questions, answering questions, dyeing, cooking, sewing robes, washing, and so on, or if he wishes to make them of various other kinds - having emerged from the basic meditative absorption, having done the preliminary work by the method beginning with "Let so many monks be in the first stage of life," having again attained and having emerged, one should determine; together with the consciousness of determination, they become of the very kind wished for. The same method applies in "having been many, he becomes one" and so on.

But this is the distinction - "By nature being many" means many by the nature of the created ones within the period of creation. And by this monk, having thus created the state of multiplicity, having thought again "Having become one alone, I shall walk up and down, I shall rehearse, I shall ask a question," or through fewness of wishes thinking "This monastery has few monks; if some come, 'Whence are these so many monks all alike? Surely this is the power of the elder' - thus they will know me," wishing even midway "May I become one," having attained the basic meditative absorption and having emerged, having done the preliminary work "May I become one," having again attained and having emerged, one should determine "May I

become one." Together with the consciousness of determination itself, he becomes one. But one not doing thus, according to the predetermined time limit, he becomes one by himself.

12. Having set aside the term "appearing," because it was said "it is not covered by anything," by the term "not covered by anything" the meaning of the state of being manifest of the term "appearing" is stated. By the term "it is," "it makes" is stated as the remainder of the reading. For what is manifest exists when appearing has been made. "Not covered by anything" means not covered by anything whatsoever such as walls and so on, free from obstruction. "Not concealed" means covered from above. That itself, because of being not covered, is opened. Because of being not concealed, it is manifest. "Vanishing" means it makes the state of being hidden. "Covered" means just closed by that obstruction. "Concealed" means just covered over by that concealment.

"Of the space kasiṇa attainment" means by the fourth meditative absorption attainment produced in the demarcated space kasiṇa. "Obtainer" means one for whom there is a gain, thus an obtainer. "Not enclosed" means in a place not enclosed by anything all around. Here, because only the space kasiṇa was mentioned, it should be seen that only the meditative absorption developed therein is the condition for making space, not another. In the water kasiṇa and so on mentioned above too, only the meditative absorption with that object should be seen, not another. "He adverts to the earth, he adverts to the water, he adverts to the space" means he adverts to the natural earth, water, and space. "In the sky" indicates the state of that space being space far from the earth.

13. Since in the stroking of the moon and sun, without making a restriction of the kasiṇa, it was stated without distinction as "possessing supernormal power, having attained mastery of mind," it should be understood that there is no restriction of kasiṇa attainment here. "Whether sitting or lying down" means whether seated or lying down. By these very two, the other pair of postures is also included in what has been said. "Let it be within arm's reach" means let it be near the hand. "Let it be within arm's side" is also a reading. This is said by way of one who wishes to do it in that way. But this one touches it even by going there or even by extending the hand. "Touches" means touches slightly. "Fondles" means touches firmly. "Strokes" means touches all around. "Pertaining to matter" means just the matter standing within arm's reach.

"Even what is far he determines to be near" means having emerged from the basic meditative absorption, he adverts to the heavenly world or the Brahma world that is far away, thinking "Let it be near." Having adverted, having done the preliminary work, having again attained and having emerged, he determines with knowledge "Let it be near." It is near. This same method applies to the remaining terms as well. But having spoken of making what is far near for one wishing to go to the Brahma world, showing the special distinction of what succeeds through this supernormal power even without being helpful for going to the Brahma world, he said beginning with "even what is near" and so on. Therein, not only making few and making many, but also in cases beginning with "what is not sweet becomes sweet," whatever he wishes, all that succeeds for one possessing supernormal power. Another method - "Even what is far he determines to be near" means he determines the Brahma world that is

far to be near the human world. "Even what is near he determines to be far" means he determines the human world that is near to be far away in the Brahma world. "Even what is many he determines to be few" means if many Brahmās have gathered together, because of the greatness of their individual existence they exceed the region of sight and the region of hearing; having contracted them together in the region of sight and the region of hearing, he determines even what is many to be few. "Even what is few he determines to be many" means if he wishes to go with a great retinue, because of being alone, having determined himself who is few to be many, he goes with a great retinue - thus the meaning here should be understood. This being so, that fourfold determination is helpful for going to the Brahma world.

"With the divine eye he sees the form of that Brahmā" means standing here, having increased the light, whichever Brahmā's form he wishes to see, with the divine eye he sees the form of that Brahmā. Standing right here, with the divine ear element he hears the sound of that Brahmā who is speaking. With the knowledge of others' mental states he understands the mind of that Brahmā. "With a visible" means with one being looked at by the eye. "He diverts the mind by the power of the body" means he diverts the mind by the power of the material body. Having taken the consciousness of the basic meditative absorption, he places it upon the body, making it follow the body - a slow going. For the going of the body is slow. "Determines" is a synonym for that very thing; the meaning is "he brings to conclusion." "Having entered upon the perception of happiness and the perception of lightness" means having entered upon, having gone into, having touched, having reached the perception of happiness and the perception of lightness co-arisen with the supernormal power consciousness by the object of the basic meditative absorption. The perception of happiness is the perception associated with equanimity. For equanimity has been said to be "peaceful happiness"; that very perception should be known as also the perception of lightness, because of being liberated from the mental hindrances and from the opponents such as applied thought and so on. But for one who has entered upon that, even the body born of impurity becomes light like cotton-wool. He thus goes to the Brahma world with a visible body that is light like cotton-wool blown by the wind. And while thus going, if he wishes, having created a path in space by means of the earth kasiṇa, he goes on foot. If he wishes, having created a lotus at every step in space by means of the earth kasiṇa itself, placing his foot upon each lotus, he goes on foot. If he wishes, having determined wind by means of the air kasiṇa, he goes by the air like cotton-wool. Furthermore, the mere wish to go is the measure here. For when there is the wish to go, one who has thus made the determination of mind, as if hurled by the force of determination, goes visibly like an arrow hurled by the force of a bowstring.

"He diverts the body by the power of the mind" means having taken the body born of impurity, he places it upon the consciousness of the basic meditative absorption, making it follow the mind, making the going swift. For the going of the mind is swift. "Having entered upon the perception of happiness and the perception of lightness" means the perception of happiness and the perception of lightness co-arisen with the supernormal power consciousness that has the material body as its object. The remainder should be understood by the method already stated. This, however, is just the going of the mind. Now, does this one going with an invisible body go at the moment of arising of that consciousness of determination? When it was asked "Or at

the moment of duration or at the moment of dissolution?" the elder said "He goes in all three moments." But does he himself go, or does he send a created one? He does according to preference. But here, his going himself has been presented.

"Mind-made" means mind-made because of being created by the mind of determination. "Complete with all limbs and faculties" means possessing all major and minor limbs. "Not defective in any faculty" - this is said in terms of the shape of the eye, ear, and other faculties; but in created matter there is no sensitive matter whatsoever. "If that one possessing supernormal power walks up and down, the created one also walks up and down there" and so on - all this is said with reference to a creation by a disciple. But creations of the Buddha do whatever the Blessed One does, and by the power of the Blessed One's mind they also do other things. "Emits smoke" and "blazes" are by means of the fire kasiṇa. The three beginning with "speaks the Teaching" are stated without specifying. "Stands together" means having met, stands. "Converses" means having met, talks. "Engages in discussion" means conducts a conversation by way of giving mutual replies and counter-replies to one another. And here, that the one possessing supernormal power, standing right here, sees form with the divine eye, hears the sound of that Brahmā with the divine ear element, understands the mind of that Brahmā with the knowledge of others' mental states; and that he, standing right here, stands together with that Brahmā, converses, and engages in discussion; and whatever determination of his beginning with "even what is far he determines to be near"; and that he goes to the Brahma world with a visible or invisible body - to that extent he does not exercise mastery with the body. But when he undertakes the procedure stated by the method beginning with "he creates in front of that Brahmā a material form," to that extent it is called exercising mastery with the body. But the remainder is said for the purpose of showing the preliminary part of exercising mastery with the body. This, so far, is the supernormal power of determination.

14. In the description of the supernormal power of transformation, the example of the disciple of the Blessed One Sikhī was stated for the purpose of showing the body-witness person through the supernormal power of transformation. In showing that too, first, "standing in the Brahma world, he informed the thousandfold world system with his voice" - he showed the supernormal power of determination, the exceedingly marvellous and wonderful hearing of sound throughout the thousandfold world system. Now, for the purpose of illustrating that story, this is said - For thirty-one cosmic cycles from the present cosmic cycle, the Blessed One Sikhī, in his immediately preceding birth, having passed away from the Tusita realm, having been reborn in the city of Aruṇavatī in the womb of the chief queen named Pabhāvatī of King Aruṇavā, with mature knowledge, having gone forth in the great renunciation, having penetrated the knowledge of omniscience at the seat of enlightenment, having set in motion the excellent wheel of the Teaching, dwelling in dependence on Aruṇavatī, one day, right early, having attended to his toilet, surrounded by the great community of monks, having departed thinking "I shall enter Aruṇavatī for almsfood," standing near the gateway of the monastery, he addressed the chief disciple named Abhibhū - "It is still very early, monk, to enter Aruṇavatī for almsfood. Let us approach a certain Brahma world." As he said -

Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened

One, addressed the monk Abhibhū - 'Come, brahmin, let us go to a certain Brahma world, until it is time for the meal.' 'Yes, venerable sir,' monks, the monk Abhibhū assented to the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One. Then, monks, the Blessed One Sikhī and the monk Abhibhū approached a certain Brahma world."

There the Great Brahmā, having seen the Perfectly Enlightened One, delighted, having gone out to meet him, having prepared a Brahmā seat, gave it. They also prepared a befitting seat for the Elder. The Blessed One sat down on the prepared seat, and the Elder too sat down on his own bowl-seat. The Great Brahmā too, having paid homage to the One of Ten Powers, sat down to one side. Therefore he said - Then, monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, addressed the monk Abhibhū - "Let a talk on the Teaching occur to you, brahmin, for Brahmā and the assembly of Brahmā and the members of Brahmā's assembly." "Yes, venerable sir," monks, the monk Abhibhū, having promised the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, gave a talk on the Teaching to Brahmā and the assembly of Brahmā and the members of Brahmā's assembly. While the Elder was giving the talk on the Teaching, the Brahmās grumbled: "At last we obtained the Teacher's coming to the Brahma world, and this monk, setting aside the Teacher, himself began a talk on the Teaching." The Teacher, having known their state of displeasure, said this to the monk Abhibhū - "They are grumbling, brahmin, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly. If so, brahmin, stir them even more exceedingly." The Elder, having accepted the Teacher's word, having performed manifold miraculous transformation, informing the thousandfold world system with his voice -

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

"Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering." -

He spoke this pair of verses.

But having done what did the elder inform the thousandfold world system with his voice? First, having entered upon the blue kasiṇa and having emerged, by the knowledge of direct knowledge he pervaded everywhere with darkness in the thousand world-systems. Then, when reflective attention arose in the beings, "What is this darkness?", having entered upon the light kasiṇa and having emerged, he showed light. To those who were investigating, "What is this light?", he showed himself. And in the thousand world-systems, gods and humans, having raised joined palms, paying homage to the elder alone, stood. The elder, thinking "Let the great multitude hear the sound of me expounding the Teaching," spoke these verses. All heard the sound as if of one sitting in the midst of an assembled gathering and expounding the Teaching. The meaning too was obvious to them. With reference to that informing, "he informed with his voice" was said. With reference to the manifold miraculous transformation performed by him, again "he with a visible" and so on was said. Therein, "he expounded the Teaching" means he expounded the Teaching while showing the miraculous transformation of the aforesaid kind first; then, speaking the

two verses in the aforesaid order, he informed with his voice - thus it should be understood. And in "with a visible body" and so on, the instrumental expression is in the characteristic of being in such a state; the meaning is "having become a body of such a nature."

Now, having shown that case, showing the procedure for performing the supernormal power of transformation for another one too who possesses supernormal power, he said beginning with "having abandoned his natural appearance." Therein, "he" means that monk possessing supernormal power whose mind has been made soft and wieldy by the procedure stated below. If he wishes to perform the supernormal power of transformation, having abandoned his own natural appearance, his natural form, he displays the appearance of a boy. How? Having emerged from the fourth meditative absorption which is the foundation for direct knowledge with the earth kasiṇa as object, having adverted to the appearance of a boy to be created, thinking "May I be a boy of such a form," at the conclusion of the completed preliminary work, having again attained and having emerged, he determines with the knowledge of direct knowledge, "May I be a boy of such a form indeed"; together with the determination, he becomes a boy. In the Visuddhimagga, in the description of the kasiṇas, "by means of the earth kasiṇa, having been one, he becomes many" and so on, etc. By the statement "such things and so on succeed," here the basic meditative absorption with the earth kasiṇa as object is fitting. But right there in the description of direct knowledge, regarding the supernormal power of transformation, it is said "having emerged from the meditative absorption that is the basis for direct knowledge, from one or another object among the earth kasiṇa and so on," and right there it is also said "one's own appearance of a boy should be adverted to" - that does not seem fitting in the creation of a serpent and so on. In the creation of the appearance of a serpent and so on too, the same method applies.

Therein, "the appearance of a serpent" means the form of a snake. "The appearance of a supaṇṇa" means the form of a garuḍa. "The appearance of Indra" means the form of Sakka. "The appearance of a god" means the form of the remaining gods. But the appearance of the ocean succeeds by means of the water kasiṇa. "Infantry" means foot soldiers. "Various massing of the army" means a manifold collection of the army by means of elephants and so on. But in the Visuddhimagga, "he displays an elephant" and so on - but here this was said by way of displaying elephants and so on externally. Therein, without determining "May I be an elephant," one should determine "Let there be an elephant." "In the case of horses and so on too, the same method applies" - thus it is said; that contradicts both the root passage stated as "having abandoned his natural appearance" and the nature of the supernormal power of transformation. For according to the order stated in the canonical text, displaying something else through the power of determination without abandoning one's natural appearance is called the supernormal power of determination; displaying oneself differently through the power of determination having abandoned one's natural appearance is called the supernormal power of transformation.

15. In the description of the knowledge of mind-made supernormal power, regarding "creates from this body another body" and so on, a monk possessing supernormal power, desirous of exercising mind-made supernormal power, having emerged from the basic meditative absorption with the space kasiṇa as object, first having reflected

upon his own material body, determines by the method already stated "Let it become hollow," and it becomes hollow. Then, having reflected upon another body within it by means of the earth kasiṇa, having done the preliminary work, he determines by the method already stated, and another body comes to be within it. He draws that out from the opening and places it outside. Now, making known that meaning by means of similes, he said beginning with "seyyathāpi." Therein, "from the muñja" means from the muñja grass. "Might draw out a reed" means might pull out the tender shoot. "From the scabbard" means from the sheath. "From the slough" means from the slough; the meaning is the old skin-mantle. And therein, "might pull out" - its pulling out should be understood as by mind alone. For this snake, remaining among its own kind, in dependence on a gap between sticks or a gap between trees, by the strength called the effort of dragging the body out of the skin, being disgusted with the old skin as if it were gnawing the body - by these four reasons it abandons the slough by itself.

And here, just as the reed and so on are similar to the muñja grass and so on, so too these similes were stated for the purpose of showing that this mind-made form is similar in all respects to the one possessing supernormal power. In "With a mind-made body, approached by supernormal power," here the body made by the mind of direct knowledge is called the mind-made body. In "Is reborn in a certain mind-made body," here the body produced by the mind of meditative absorption is called the mind-made body because it is made by that mind. But here, the body produced by the mind of direct knowledge is called the mind-made body because it is made by that mind. This being so, is the mind-made body also called one made by the supernormal power of determination and the supernormal power of transformation? It is indeed. But here, because those have been separately distinguished by their respective distinctions and stated as the supernormal power of determination and the supernormal power of transformation, only the creation from within is called mind-made supernormal power.

16. In the analytic explanation of supernormal power through the pervasion of knowledge, "through the pervasion of knowledge" means that which has the pervasion, the force, of knowledge. And here, having shown the supernormal power by way of only the seven observations, the rest should be understood as abbreviated up to the path of arahantship.

In "the Venerable Bākula's supernormal power through the pervasion of knowledge" and so on, the Elder Bākula, first of all, received this name because of having been brought up in two families; he was an elder who had made aspirations under former Buddhas and was accomplished in the accomplishment of merit. For he, experiencing great success, wandering in the round of rebirths among gods and humans, even before the arising of our One of Ten Powers, was reborn in a millionaire's family in Kosambī. Him, at the time of birth, for the sake of a blessing, having led with a great retinue to the Yamunā, the nurse together with her retinue, causing him to play by way of diving and emerging, bathed him. One great fish, thinking "This is my food," having opened its mouth, approached. The nurse, having abandoned the child, fled. The great fish swallowed him. The meritorious being, as if having entered a bedchamber and lain down, did not experience any suffering. The fish, as if having swallowed a heated ploughshare through the power of the child, as if being burnt,

with speed having gone thirty yojanas, entered the net of a fisherman dwelling in Bārāṇasī. It died as soon as it was removed from the net through the power of the child. The fishermen, having taken it whole on a carrying pole, going about in the city saying "We will give it for a thousand," having gone to the house door of a childless millionaire with a fortune of eighty crores, gave it to the millionaire's wife for one coin. She, having placed it on a board herself, splitting it from the back, having seen a golden-coloured child in the belly of the fish, having cried out "A son has been obtained by me in the belly of a fish!" taking the child, approached her husband. The millionaire, at that very moment, having had the drum circulated, taking the child, having brought him to the presence of the king, reported that matter. The king said "The child is meritorious; raise him, will you not?" The other millionaire's family too, having heard that news, having gone there, disputed to take that child, saying "He is our son." Both went to the royal palace. The king said "It is not possible to make both childless; let him be the heir of both." Thenceforth both families attained the highest gain and the highest fame. Because of having been brought up by two families, they gave him the name "Prince Bākula." When he had reached puberty, they had three mansions built in each of the two cities and provided dancers. He dwelt four months in each city. When he had spent four months in one city there, they had a pavilion built on raft-boats and, having placed him upon it together with the dancers, experiencing great success, they convey him halfway to the other city in two months. The dancers dwelling in the other city too, thinking "He will have come halfway in two months," having gone out to meet him in just the same way, bring him to their own city in two months. The other dancers, having turned back in the middle, go to their own city. Having dwelt there for four months, by that same procedure he again goes to the other city. Thus, while he was experiencing success, eighty years were completed.

At that time our Bodhisatta, having attained omniscience, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey in due course, reached Kosambī. The reciters of the Middle Collection say "Bārāṇasī." The millionaire Bākula too, having heard "The One of Ten Powers has come," having taken abundant scents and garlands, having gone to the presence of the Teacher, having heard a talk on the Teaching, having gained faith, went forth. He was a worldling for only seven days; at the eighth dawn, together with the analytical knowledges, he attained arahantship. Then the women acquainted with him in the two cities, having come to their own family homes, dwelling right there, having made robes, sent them. The elder uses the robe sent by the residents of Kosambī for one fortnight, and by the residents of Bārāṇasī for one fortnight - by this very same procedure, whatever was the best in the two cities, that was brought to the elder himself. Even after his going forth, eighty years passed in comfort for him. In both places, not even for a moment, not even the slightest illness had ever arisen for him. He, at the final time, having spoken the Bākula Sutta, attained final Nibbāna. Thus the state of being healthy in the belly of a fish of the Venerable Bākula, a being in the last existence, because of having arisen through the power of the knowledge of arahantship to be attained in that individual existence, is called supernormal power through the pervasion of knowledge. Some also say it is through the power of the knowledge of analytical knowledge attained as the fruit of good conduct and action.

The Elder Saṃkicca too, one who had performed meritorious actions in the past, was

born in the womb of the daughter of a wealthy family in Sāvattthī, an attendant of the Elder who was the General of the Teaching. She, when he had entered the womb, died at that very moment from a certain illness; when her body was being cremated, except for the womb-flesh, the remaining flesh burned. Then, having brought down her womb-flesh from the funeral pyre, they pierced it with stakes in two or three places. The point of a stake touched the corner of the child's eye. Having thus pierced the womb-flesh, having thrown it onto a heap of embers, having covered it with embers themselves, they departed. The womb-flesh burned, but on top of the embers the child, resembling a golden image, was as if lying in the interior of a lotus. For a being in the last existence, even if being crushed by Sineru, there is no such thing as the elimination of life without attaining arahantship. On the following day, those who had come thinking "We shall extinguish the funeral pyre," having seen the child lying there thus, filled with wonder and amazement, having taken the child, having gone to the city, asked the interpreters of signs. The interpreters of signs said "If this child will dwell in a house, up to the seventh generation of the family, the relatives will become destitute. If he will go forth, he will go about surrounded by five hundred ascetics." The grandmother raised that child. The relatives too nourished him, thinking "When he has grown up, we shall give him the going forth in the presence of our noble one." He, at the age of seven, having heard the talk of the boys, "When you were dwelling in your mother's womb, your mother died; even when her body was being cremated, you did not burn," informed his relatives, saying "I indeed have been freed from such a danger; what use is the household life to me? I shall go forth." They, saying "Good, dear son," having led him to the presence of the Elder who was the General of the Teaching, gave him saying "Venerable sir, give this one the going forth." The elder, having given the meditation subject of the skin pentad, gave him the going forth. He attained arahantship together with the analytical knowledges at the very hall of tonsure. And having completed the rains retreat, having obtained full ordination, having become one of ten years seniority, he went about with a retinue of five hundred monks. Thus, by the very method already stated, the state of being healthy on the wooden funeral pyre is called the supernormal power through the pervasion of knowledge of the Venerable Saṃkicca.

The Elder Bhūtapāla too was accomplished in former causes. His father was a poor man in Rājagaha. He, having taken that child, having gone to the forest by cart for the purpose of firewood, having made a load of firewood, in the evening arrived near the city gate. Then his oxen, having thrown off the yoke, entered the city. He, having caused his little son to sit down at the base of the cart, following step by step after the oxen, entered the city itself. Before he had even come out, the gate was closed. The child, having lain down beneath the cart for the entire night, fell into sleep. Rājagaha was by nature abundant with nonhuman spirits, and this was a place near the cemetery. And no demon was able to cause misfortune to that child who was a being in the last existence. He, at a later time, having gone forth, having attained arahantship, was known as the Elder Bhūtapāla. Thus, even in a place frequented by fierce demons, by the very method already stated, the state of being healthy is called the supernormal power through the pervasion of knowledge of the Venerable Bhūtapāla.

17. In the description of supernormal power through the pervasion of concentration, in "the Venerable Sāriputta's supernormal power through the pervasion of

concentration" and so on, while the Venerable Sāriputta was dwelling together with the Elder Mahāmoggallāna at Pigeon Grotto, as he was seated in the open air on a moonlit night with freshly shaven hair, one wicked demon, even though being restrained by a companion demon, gave a blow on his head. The sound of which was like the rumbling of a cloud; the elder was seated having entered an attainment at the time of that striking. Then from that blow no affliction whatsoever arose for him. This is that venerable one's supernormal power through the pervasion of concentration. As he said -

"Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Pigeon Grotto. Now at that time the Venerable Sāriputta, on a moonlit night, with freshly shaven hair, was seated in the open air, having attained a certain concentration.

Now at that time two demons who were friends were going from the northern direction to the southern direction on some business. Those demons saw the Venerable Sāriputta, on a moonlit night, with freshly shaven hair, seated in the open air; having seen him, one demon said this to the second demon - "It occurs to me, my dear, to give a blow on this ascetic's head." When this was said, that demon said this to that demon - "Enough, my dear, do not assail the ascetic. That ascetic, my dear, is eminent, of great supernormal power, of great might."

For the second time, etc. For the third time that demon said this to that demon - "It occurs to me, my dear, to give a blow on this ascetic's head." For the third time that demon said this to that demon - "Enough, my dear, do not assail the ascetic. That ascetic, my dear, is eminent, of great supernormal power, of great might."

Then that demon, not heeding that demon, gave a blow on the head of the Venerable Sāriputta. So great was the blow that with that blow one could sink an elephant seven or seven and a half cubits tall, or split apart a great mountain peak. And yet that demon, crying "I am burning, I am burning!", fell right there into the great hell.

The Venerable Mahāmoggallāna saw with the divine eye, which is pure and surpasses the human, the blow being given by that demon on the head of the Venerable Sāriputta; having seen, he approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "Is it bearable for you, friend Sāriputta, is it endurable, is there no suffering?" "It is bearable for me, friend Moggallāna, it is endurable for me, friend Moggallāna; but my head is a little painful."

"It is wonderful, friend Sāriputta, it is marvellous, friend Sāriputta! How great in supernormal power is the Venerable Sāriputta, of great might! Here, friend Sāriputta, a certain demon gave a blow on your head. So great was the blow that with that blow one could sink an elephant seven or seven and a half

cubits tall, or split apart a great mountain peak. And yet the Venerable Sāriputta says thus - "It is bearable for me, friend Moggallāna, it is endurable for me, friend Moggallāna; but my head is a little painful."

"It is wonderful, friend Moggallāna, it is marvellous, friend Moggallāna! How great in supernormal power is the Venerable Mahāmoggallāna, of great might, in that he will even see a demon! But we at present do not even see a dust-goblin."

The Blessed One heard with the divine ear element, purified and surpassing the human, this friendly conversation of those two great elephants.

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For whom the mind is like a rock, steady, not trembling;
Dispassionate towards enticing things, not irritated by what provokes irritation;
For whom the mind is thus developed, from where will suffering come to him?"

And here, by the word spoken by the Blessed One "from where will suffering come to him?" the commentary statement "by that blow there was no illness whatsoever" agrees very much. Therefore, by the statement "but my head is a little painful," there is no unpleasant feeling; but with reference to the unwieldiness of the head, "painful" was said. For even in the world, one who can be looked after without difficulty is called "of pleasure-loving nature," and one who can be looked after with difficulty is called "of suffering nature." But that unwieldiness too should be understood as having occurred because of the time of having emerged from the attainment. For at the time of being absorbed in the attainment, even that would not have occurred. "But we at present do not even see a dust-goblin" was not said because of inability to see, but was said because of the absence of engagement in the direct knowledges. The Elder, it is said, having compassion for future generations, thinking "Let not future generations take the perception of substance in a worldling's supernormal power," for the most part did not exercise supernormal power. And in the Theragāthā -

"Neither for the knowledge of past lives, nor for the divine eye;
For the knowledge of others' minds, for supernormal power, for death and rebirth;
For the purification of the ear-element, no aspiration is found in me."

By the Elder himself the absence of aspiration regarding the direct knowledges was stated. But the Elder had attained perfection in the sixty-seven knowledges of the perfections of a disciple.

But the Elder Sañjīva, the second chief disciple of the Blessed One Kakusandha, having attained the cessation attainment, having been observed as "He is deceased," cowherds and others, having collected grass, wood, and so on, set fire to him. Not even a thread's worth of the Elder's robe was burnt. This is the supernormal power

through the pervasion of concentration of that Venerable One, because it arose through the power of serenity occurring by means of the gradual attainment. As he said -

"Now at that time, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had arisen in the world. Now, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Vidhura and Sañjīva, the foremost, the best pair. As far as, Evil One, there were disciples of the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One. Among them no one was equal to the Venerable Vidhura, that is to say, in expounding the Teaching. In this way, Evil One, by this method, the designation 'Vidhura' arose for the Venerable Vidhura. But, Evil One, the Venerable Sañjīva, whether gone to the forest or gone to the root of a tree or gone to an empty house, with little difficulty attained the cessation of perception and feeling.

"Once in the past, Evil One, the Venerable Sañjīva was seated at the root of a certain tree, having attained the cessation of perception and feeling. Evil One, cowherds, cattle herders, farmers, and wayfarers saw the Venerable Sañjīva at the root of a certain tree, having attained the cessation of perception and feeling; having seen him, this occurred to them - 'Wonderful indeed, friend, marvellous indeed, friend, this ascetic has died while sitting. Come, let us cremate him.'

Then, Evil One, those cowherds, cattle herders, farmers, and wayfarers, having collected grass and wood and cow-dung, having piled it on the Venerable Sañjīva's body, having set fire to it, departed. Then, Evil One, the Venerable Sañjīva, after that night had passed, having emerged from that attainment, having shaken off his robes, having dressed in the earlier period of the day, taking his bowl and robe, entered the village for almsfood. Those cowherds, cattle herders, farmers, and wayfarers, Evil One, saw the Venerable Sañjīva going for almsfood; having seen him, this occurred to them - 'Wonderful indeed, friend, marvellous indeed, friend, this ascetic who died while sitting, he has come back to life.' In this way, Evil One, by this method, the designation "Sañjīva" arose for the Venerable Sañjīva.

Now the Elder Khāṇukoṇḍañña was by his very nature one who frequently entered attainments. He, having entered an attainment at night in a certain forest, sat down. Five hundred thieves, having stolen goods and going along, thinking "Now there is no one following close behind us," wishing to rest, while putting down the goods, thinking "This is a stump," placed all the goods on top of the elder himself. When they, having rested, were going and it was time to take up the goods that had been placed first, the elder emerged by way of the time determination. They, having seen the appearance of the elder's movement, were frightened and cried out. The elder said "Do not be afraid, lay followers, I am a monk." They, having come and having paid homage, having gone forth through the confidence gained from the elder, attained arahantship together with the analytical knowledges. From then on the elder

was known as the Elder Khāṇukoṇḍañña. Here, the absence of illness for that venerable one who was overwhelmed by five hundred bundles of goods is the supernormal power through the pervasion of concentration.

Now the female lay follower Uttarā was the daughter of the millionaire Puṇṇa of great wealth in Rājagaha. Even while still a young girl, together with her mother and father, she attained the fruition of stream-entry. She, having come of age, was given by great insistence of the Rājagaha millionaire to his son who was one of wrong view. She, not obtaining the opportunity to see the Buddha, to hear the Teaching, to give gifts to the Community of monks headed by the Buddha, and to hear the Teaching, being troubled, having had summoned a courtesan named Sirimā in that very city, for the very purpose of making the opportunity, having given her fifteen thousand coins brought from her father's house, having said "Having taken these coins, attend upon the millionaire's son for this fortnight," having assigned her to her husband, herself having determined the Observance factors, with a satisfied mind thinking "For this fortnight I shall obtain seeing the Buddha and so on," having had the Community of monks headed by the Buddha invited until the invitation ceremony, she gave a great gift for a fortnight; after the meal she had hard and soft foods and so on prepared in the kitchen. Her husband, on the day before the invitation ceremony, standing at the window together with Sirimā, looking outside, having seen her going about thus, drenched with sweat, covered with ashes, smeared with charcoal soot, laughed saying "Without enjoying her own success, the fool does wholesome deeds." Uttarā too, having looked at him, laughed saying "The fool does not do wholesome deeds for the sake of the future world."

Sirimā, having seen that action of both of them, thinking "I am the mistress of the house," overcome by jealousy, having become angry with Uttarā, thinking "I shall produce suffering," descends from the mansion. Uttarā, having known that, having sat down on a small chair, pervaded her with a mind of friendliness. Sirimā, having descended from the mansion, having entered the kitchen, having taken a ladleful of boiling ghee from the cake-cooking place, poured it on her head. It rolled off like cool water on a lotus leaf and went away. The female slaves, having beaten Sirimā with hands and feet, threw her down on the ground. Uttarā, having emerged from the meditative absorption of friendliness, restrained the female slaves. Sirimā asked forgiveness of Uttarā. Uttarā, having said "Ask forgiveness tomorrow in the presence of the Teacher," when bodily service was requested by her, instructed her in the preparation of vegetables. She, having prepared that, having served the Teacher together with the Community with her own retinue of five hundred courtesans, having said "Be my companions in asking forgiveness," on the following day, likewise together with those courtesans, at the conclusion of the Teacher's meal, having paid homage to the Teacher, said "I, Blessed One, have offended against Uttarā; may Uttarā forgive me." The Teacher, having said "Forgive, Uttarā," when she said "I forgive, Blessed One," expounded the Teaching beginning with "One should conquer wrath by non-wrath." Uttarā had already beforehand brought her husband and her mother-in-law and father-in-law to the Teacher's presence. At the conclusion of the teaching, those three persons and all the courtesans became established in the fruition of stream-entry. Thus the absence of affliction from boiling ghee for the female lay follower Uttarā is the supernormal power through the pervasion of concentration.

The female lay follower named Sāmāvatī was the chief queen of King Udena in Kosambī. For that king had three queen-consorts, each with a retinue of five hundred women. Among them, Sāmāvatī was the daughter of the millionaire Bhaddiya in the city of Bhaddiya. When her father had deceased, having been raised with a retinue of five hundred women in the house of the millionaire Ghosita in Kosambī, a friend of her father, the king, having seen her come of age, with affection arisen, having led her together with her retinue to his own house, gave her the position of consecration. The daughter of King Caṇḍapajjota, named Vāsuladattā, was one queen. The daughter of the brahmin Māgaṇḍiya, being given by her father as a wife to the Blessed One -

"Having seen Craving, Discontent and Lust, there was no desire even for sexual intercourse;
How much less for this, full of urine and excrement - I would not wish to touch it even with my foot." -

Having heard the verse spoken by the Blessed One, she bound resentment towards the Blessed One. Her mother and father, at the conclusion of the teaching of the Māgaṇḍiya Discourse, having attained the fruition of non-returning, having gone forth, attained arahantship. Her uncle Māgaṇḍiya, having led her to Kosambī, gave her to the king. She was one chief queen of the king.

Then the three millionaires - the millionaire Ghosita, the millionaire Kukkuṭa, and the millionaire Pāvārika - having heard of the arising of the Truth-finder in the world, having gone to Jeta's Grove to the Teacher's presence, having heard the Teaching, having attained the fruition of stream-entry, having given a great gift to the community of monks headed by the Buddha for a fortnight, having requested the Teacher to go to Kosambī, having gone to Kosambī, the three persons having had three monasteries built - Ghosita's park, Kukkuṭa's park, and Pāvārika's park - having gradually had the Teacher who had come there stay in each monastery on each day in succession, each one gave a great gift to the Blessed One together with the monastic community. Then one day their attendant, a garland-maker named Sumana, having requested the millionaires, had the Teacher together with the monastic community seated at his own house to feed them. At that moment, an attendant of Sāmāvatī, a slave woman named Khujjuttarā, having taken eight coins, went to his house. He said "First be a helper in the food distribution for the Teacher together with the monastic community." She, having done so, at the conclusion of the Teacher's meal, having heard the proclamation of the Teaching, having become a stream-enterer, on other occasions having been taking four coins for herself, because of the impossibility of taking what is not given, having obtained flowers with all eight coins, she offered them to Sāmāvatī. When asked by her about the reason for the abundance of flowers, because of the impossibility of speaking falsely, she spoke according to the inherent nature of things. When asked "Why did you not take them today?" she said "Having heard the Teaching of the Perfectly Enlightened One, I realised the Deathless." "Mother Uttarā, tell that Teaching to us too." "If so, having bathed me, having given a pure pair of garments, having caused me to sit on a high seat, all of you sit on low seats," she said. They all did so. She, a noble female disciple who had attained the trainee's analytical knowledges, having put on one cloth as a lower garment, having made one as an upper robe, having taken a fan,

expounded the Teaching to them. Sāmāvatī and the five hundred women attained the fruition of stream-entry. They all, having paid homage to Khujjuttarā, said "Mother, from today onwards, without doing service, standing in the position of mother and in the position of teacher for us, having heard the Teaching taught again and again by the Teacher, tell it to us." She, doing so, in the course of time having become a bearer of the Triple Canon, was established by the Teacher in the foremost position among female lay followers who are very learned, and obtained the foremost position. Sāmāvatī and her companions yearned for the sight of the Buddha; when the One of Ten Powers had entered the middle of the street, the windows not being sufficient, having broken through the wall, they looked at the Teacher, and performed homage and veneration.

Māgaṇḍiyā, having gone there, having seen those holes, asking about the reason there, having known of the Teacher's arrival, with resentment towards the Blessed One, having become angry with them too, said to the king "Great king, those mixed up with Sāmāvatī have aspirations for the outside; having broken through the wall, they look at the ascetic Gotama; in a few days they will kill you." The king, even having seen the holes, did not believe her word, and had windows with upper openings made. Again Māgaṇḍiyā, wishing to cause a rift between the king and them, having had eight live chickens brought, said "Great king, for the purpose of testing them, having killed these chickens, send them saying 'Cook them for my sake.'" The king sent them so. When by them it was said "We do not commit the killing of living beings," she again said "Having cooked them, send them to that ascetic Gotama." When the king had sent them so, Māgaṇḍiyā, having spoken thus, sent eight killed chickens. Sāmāvatī, having cooked them, sent them to the One of Ten Powers. Māgaṇḍiyā was not able to anger the king even by that.

Now the king dwelt for seven days at a time at the dwelling place of each of the three chief queens. The king goes to his destination taking the elephant-enticing lute. Māgaṇḍiyā, at the time of the king's going to Sāmāvatī's mansion, having had the fangs washed with medicine, having had them placed in a bamboo joint, having had one young black snake brought, having put it inside the lute, closed the hole with a flower ball. When the king had gone there, as if wandering about here and there, she removed the flower ball from the hole in the lute. The snake, having come out, breathing out, having spread its hood, lay down on the back of the bed. She said - "Fie! A snake!" - she made a great noise. The king, having seen the snake, became angry. Sāmāvatī, having known the king's angry state, gave the signal to the five hundred women "Today pervade the king with the pervasion of specified friendliness." She herself also did so. The king, having taken a bow of a thousand men's strength, having twanged the bowstring, having placed Sāmāvatī at the front, having had all those women stand in a row, having fitted a poison-dipped hoof-tipped arrow, having drawn the bow, stood ready. He was able neither to shoot the hoof-tipped arrow nor to lower it; sweat emitted from his limbs, his body trembled, spittle fell from his mouth, he could not see what was to be grasped; then Sāmāvatī said to him "What is it, great king, are you wearied?" "Yes, queen, I am wearied; be my support." "Good, great king, turn the hoof-tipped arrow earthward." The king did so. She determined "May the hoof-tipped arrow be released from the king's hand." At that moment the

hoof-tipped arrow was released. The king, at that very moment, having dived into water, with wet clothes and wet hair, having fallen at Sāmāvatī's feet, said "Forgive me, queen -

"I am bewildered, I am confused, all directions are confusing to me;
Sāmāvatī, protect me, and may you be my refuge." He said;

Sāmāvatī -

"Do not go to me for refuge; that to which I have gone for refuge;
Go for refuge to that Buddha, and may you be my refuge."

He said. The king said "If so, I go for refuge to that one and to the Teacher, and I give you a boon." She said "Let the boon be taken, great king." The king, having approached the Teacher, having gone for refuge, having invited him, having given a great gift for seven days to the Community headed by the Buddha, said "Sāmāvatī, take a boon." She said "Good, great king, grant me this boon: let the Teacher come here together with five hundred monks; I shall listen to the Teaching." The king, having paid homage to the Teacher, said "Venerable sir, please come here regularly together with five hundred monks; Sāmāvatī and her companions say 'We shall listen to the Teaching.'" The Teacher said "Great king, it is not fitting for Buddhas to go regularly to one place; the public too awaits." "If so, venerable sir, please command the monks." The Teacher commanded the Elder Ānanda. The Elder, taking five hundred monks, regularly went to the royal palace. Those women too, headed by the queen, having fed the Elder, listened to the Teaching. And the Teacher established Sāmāvatī in the foremost position among female lay followers abiding in friendliness. Thus the king's inability to release the hoof-tipped arrow is the supernormal power through the pervasion of concentration of the female lay follower Sāmāvatī. And here, one who attends upon the Triple Gem through unwavering confidence, or through confidence based on acceptance, or through going for refuge to the Triple Gem, is called a female lay follower.

18. In the description of the noble supernormal power, "noble supernormal power" - because it arises only in noble ones who have eliminated the mental corruptions and have attained mastery of mind, it is called "noble supernormal power." "Here a monk" means a monk who has eliminated the mental corruptions in this Dispensation. "Regarding an undesirable object" means regarding an object that is disagreeable by the nature of the object, whether beings or activities. "Either pervades it with friendliness" means if it is a being, one pervades it with the development of friendliness. "Or focuses on it as elements" means if it is an activity, one focuses attention on the elements as "merely elements." Focusing on the elements is also applicable regarding beings. "Either pervades it with foulness" means if it is a being, one pervades it with the development of foulness. "Or focuses on it as impermanent" means if it is an activity, one focuses attention as "impermanent." "That both" means that pair. "Equanimous" means equanimous with six-factored equanimity. "Mindful" means because of having attained the expansion of mindfulness. "Fully aware" means because of exercising full awareness through wisdom. "Having seen a form with the eye" means having seen a form with eye-consciousness, which is capable of seeing visible form, by the conventional expression obtained by way of reason as "eye." But the ancients said - "The eye does not see visible form because it is without

consciousness; consciousness does not see because it is without eyes. But it sees by means of consciousness having sensitive matter as its basis, through the contact of the door and the object. But this, just as in 'he shoots with a bow' and so on, is called a statement inclusive of the constituents. Therefore 'having seen a form with eye-consciousness' - this is the meaning here." Or alternatively, the meaning is having seen a form with the eye as the instrument. "He is not glad" is the rejecting of pleasure connected with the household life, not of the pleasurable feeling that is functional. "Not unhappy" is the rejecting of all displeasure. "He dwells equanimous" means he dwells equanimous with the equanimity of neutrality that has obtained the name "six-factored equanimity" because it occurs at the six doors, being of the nature of not abandoning the pure natural state in the range of desirable and undesirable objects. In "having heard a sound with the ear" and so on too, the same method applies.

19. In the description of supernormal power born of the result of action, "of all birds" means the going through space of all those born with wings, without meditative absorption and direct knowledge at all. Likewise, the going through space and seeing and so on of all gods. "Of some human beings" means of the first-aeon human beings. "Of some beings in states of misfortune" means the supernormal power born of the result of action, such as going through space and so on, of beings in states of misfortune such as Piyaṅkara's mother, Punabbasu's mother, Phussamittā, Dhammaguttā, and others like them, because of having fallen from the accumulation of happiness, and of other ghosts and of serpents and supañṇas.

In the description of the supernormal power of one with merit, "king" means a king because he delights others by the Teaching. "He turns the jewel wheel" means a universal monarch. "Goes through the sky" is the accusative case in the sense of absolute connection. "Fourfold" means possessing four constituents reckoned as elephants, horses, chariots, and infantry. "Army" means merely the multitude of those. "At least" means from the lowest end. "Grooms" means the keepers of horses. "Cowherds" means the keepers of cattle. "Including" means without leaving out. Thus their going through the sky is the supernormal power of one with merit - this is the meaning.

"The supernormal power of one with merit of the householder Jotika" - Jotika was a millionaire in the city of Rājagaha who had formerly made an aspiration in the presence of Individually Enlightened Ones. On the day of his birth, it is said, all weapons in the entire city blazed forth, the ornaments worn on the bodies of all emitted radiance as if blazing, and the city became one radiance. Then on his name-giving day, because the entire city had become one radiance, they gave him the name Jotika. Then, when he had come of age, while the ground surface was being cleared for the purpose of building a house, Sakka, the king of gods, having come, having broken through the earth at a place measuring sixteen karīsas, raised up a seven-storeyed mansion made of the seven precious things; having encircled the mansion, he raised up seven walls made of the seven precious things fitted with seven gateways; at the boundary of the walls he raised up sixty-four wishing trees; at the four corners of the mansion he raised up four treasure-pots measuring one yojana, three leagues, two leagues, and one league respectively. At the four corners of the mansion, four golden sugar-cane stalks, the size of a young palmyra trunk,

arose. Their leaves were made of gems and their joints were made of gold. At the seven gateways, at each one, seven demons took up protection, attended by retinues of one, two, three, four, five, six, and seven thousand demons respectively.

The great king Bimbisāra, having heard of the arising of the mansion and so on, sent the umbrella of a millionaire. He, having become well-known throughout the whole Indian subcontinent as the millionaire Jotika, lived in that mansion experiencing great success together with a wife who had been brought by deities from Uttarakuru and seated in the royal bedchamber, having taken one measure of rice-grain and three heat-generating crystals. For them, for as long as they lived, food was sufficient from that one measure of rice-grain. If indeed they wished to fill even a hundred cartloads of rice-grain, it remained just that measure of rice-grain. At the time of cooking food, having put the rice-grain into a pot, they placed it on top of those stones. The stones blazed up at that very moment and were extinguished when the food was cooked. By that very sign they knew the cooked state of the food. At the time of cooking curry and so on too, the same method applies. Thus their food was cooked by the heat-generating crystals, and they lived by the light of gems. They never knew the radiance of fire or of a lamp. "Jotika, it is said, has such success" - he became well-known throughout the whole Indian subcontinent. The great multitude came by vehicles and so on for the purpose of seeing. The millionaire Jotika had food of Uttarakuru rice-grain given to those who came and came, commanded "Let them take garments and ornaments from the wishing trees," and commanded "Having had the mouth of the quarter-league treasure-pot opened, let them take just sufficient for sustenance." Even when all the inhabitants of the whole Indian subcontinent were taking wealth and going, there was not even a finger's breadth of decrease in the treasure-pot. This is his supernormal power of one with merit.

"The supernormal power of one with merit of the householder Jaṭila" - the one named Jaṭila was a millionaire in Takkaṣilā who had made an aspiration at the relic shrine of the Blessed One Kassapa. It is said that his mother was a lovely daughter of a millionaire in Bārāṇasī. When she was about fifteen or sixteen years of age, for the purpose of protection, they had her dwell on the upper storey of a seven-storeyed mansion. One day, a sorcerer, going through space, having seen her who had opened the window and was looking outside, with affection arisen, having entered through the window, became intimate with her. She conceived an embryo by him. Then a female slave, having seen her, having said "Dear girl, what is this?" when told "Let it be; do not tell anyone," remained silent out of fear. She too, in the tenth month, having given birth to a son, having had a new vessel brought, having laid that child down in it, having covered that vessel, having placed flower garlands on top, commanded the female slave "Having lifted this on your head, go and release it into the Ganges, and if asked 'What is this?' you should say 'It is an oblation of my lady.'" She did so. Further downstream on the Ganges too, two women who were bathing, having seen that vessel being carried along by the water, one said "This vessel is mine." One, having said "Whatever is inside this, that is mine," when the vessel had arrived, having taken it, having placed it on dry ground, having opened it, having seen the child, one said "Because it was said 'The vessel is mine,' the child is mine indeed." One said "Because it was said 'Whatever is inside the vessel, that is mine,' the child is mine." They, disputing, having gone to judgment, when the councillors were unable to judge, went to the presence of the king. The king, having heard their

words, said "You take the child, you take the vessel." But the one by whom the child was obtained was an attendant of the Elder Mahākaccāyana. She nourished that child thinking "I shall give him the going forth in the presence of the elder." On the day of his birth, because the birth-stain had not been removed after washing, the hair became matted and remained so. On account of that they gave him the name Jaṭila.

When he was at the age of walking on foot, the elder entered that house for almsfood. The female lay follower, having caused the elder to sit down, gave him food. The elder, having seen the child, asked "Lay follower, has a child been obtained by you?" She said "Yes, venerable sir, I have nourished this one thinking 'I shall give him the going forth in your presence.'" The elder, having said "Good!" having taken him, while going, looking to see "Is there indeed meritorious action for this one to experience the success of a householder?" having thought "This being of great merit will experience great success; he is still young for now, and his knowledge too does not reach maturity," having taken him, went to the house of a certain attendant in Takkasilā. He, having paid homage to the elder and standing, having seen the child, asked "A child has been obtained, venerable sir?" "Yes, lay follower, he will go forth; he is still young for now; let him be in your presence." He, having said "Good, venerable sir," having placed him in the position of a son, looked after him. Now in his house goods had been abundant for twelve years. He, going to another village, having brought all those goods to the shop, having told the price of each and every article, having said "Having taken this much and this much wealth by name, you should give them," departed.

On that day the deity who guarded the city directed even those in need of as little as cumin and pepper towards his very shop. He sold the goods that had been abundant for twelve years in a single day. The householder, having come, not seeing anything in the shop, said "All your goods, dear son, have been destroyed." "They have not been destroyed, dear father; everything was sold in the manner stated by you; this is the price of such and such a person, this is the price of such and such a person." He handed over all the proceeds to him. The householder, having become confident, thinking "A priceless man, capable of making a living anywhere," having given his own daughter who had come of age to him, having commanded men "Build a house for him," when the house was completed, said "Go, dwell in your own house." Then, at the time of his entering the house, when he had merely stepped on the threshold with one foot, at the back part of the house, at a place on the ground, a golden mountain eighty cubits high arose. The king, it is said, having heard that in Jaṭila's house, having split the ground, a golden mountain had arisen, sent him the canopy of a millionaire. He became known as the millionaire Jaṭila. This is his supernormal power of one with merit.

"The supernormal power of one with merit of the householder Menḍaka" - Menḍaka was a millionaire in the city of Bhaddiya in the country of Magadha, one who had formed an aspiration under the Blessed One Vipassī. It is said that in the back of his house, in a place measuring eight karīsas, golden rams the size of elephants, horses, and bulls, having broken through the earth, striking back against back, arose; in their mouths were placed balls of threads of five colours. When there was need for ghee, oil, honey, molasses, and so on, or for cloth, coverings, unwrought gold, gold, and so on, they remove the balls from their mouths. From the mouth of even one ram there

comes forth ghee, oil, honey, molasses, cloth, coverings, unwrought gold, and gold sufficient for the inhabitants of the entire Indian subcontinent. Thenceforth he became known as the millionaire Menḍaka. This is his supernormal power of one with merit.

"The supernormal power of one with merit of the householder Ghosita" - Ghosita was a millionaire in Kosambī in the country of the Sakkans, one who had formed an aspiration under a Paccekabuddha. It is said that he, having passed away from the heavenly world, was reborn in the womb of the city-belle in Kosambī. She, on the day of giving birth, having laid him in a winnowing basket, had him thrown away on a rubbish heap. Crows and dogs surrounded the child and sat down. One man, having seen that, having obtained the perception of a son, led him home saying "A son has been obtained by me." At that time the Kosambī millionaire, having seen the chaplain, having asked "Have you, teacher, today examined the calendar-making constellations and so on?" when it was said "Yes, great millionaire," asked "What will come to be for the country?" He said "In this city a boy born today will become the chief millionaire." At that time the millionaire's wife was pregnant; therefore he quickly sent someone home saying "Go, find out whether she has given birth or not." Having heard "She has not given birth," having gone home, having summoned a slave woman named Kāḷī, having given her a thousand, he said "Go, having searched in this city, having taken a boy born today, come back." She, searching, having gone to that house, having found out that the child was born on that day, having given a thousand, having brought him, showed him to the millionaire. The millionaire thought "If a daughter will be born to me, having established him together with her, I shall make him the master of the millionaire's position. If a son will be born, I shall kill him" - having thought thus, he had him raised in the house.

Then his wife, after the elapse of a few days, gave birth to a son. The millionaire thought "In the absence of this one, my son will obtain the position of millionaire. It is fitting to kill him right now" - having addressed Kāḷī, he said "Go, woman, at the time of the cattle going out from the cattle pen, lay this one across in the middle of the cow-shed gate; the cows will trample him to death; but having ascertained whether he has been trampled or not, come back." She, having gone, just as the cowherd had opened the cow-shed gate, laid him down there in that way. The leading bull of the herd, though at other times going out last of all, on that day went out first of all and, having placed the child between his four feet, stood still. Many hundreds of cows went out rubbing against the two sides of the bull. The cowherd too, having thought "This bull formerly goes out last of all, but today, having gone out first, stands motionless in the middle of the gate; what indeed is this?" having gone and having seen the child lying beneath him, having developed affection for a son, led him home saying "A son has been obtained by me."

Kāḷī, having gone and being questioned by the millionaire, having reported that matter, when told "Go, give him this thousand again and bring him back," having brought him back again, gave him. Then the millionaire said to him - "Mother Kāḷī, in this city five hundred carts rise at the break of dawn and go for trade; take this one and lay him down on the cart track; either the oxen will trample him or the wheel will cut him; and having ascertained the outcome, you should come back." She, having gone, laid him down on the cart track. The chief carter was in front. Then his oxen,

having reached that spot, threw off the yoke; even though it was put back on again and again and they were driven, they did not go forward. Thus, while he was struggling with them, dawn arose. He, looking at the road thinking "What indeed have the oxen done?" having seen the child, having thought "Weighty indeed is the deed," with a satisfied mind, led him home saying "A son has been obtained by me."

Kālī too, having gone and being questioned by the millionaire, having told him that incident, when told "Go, give a thousand again and bring him back," did so. Then the millionaire said to him - "Now take him to the charnel ground and lay him down in the midst of the thickets; there, either eaten by dogs and so on, or struck by a non-human spirit, he will die; and having ascertained whether he is dead or not, you should come back." She, having taken him there and having laid him down, stood to one side. Neither dogs and so on nor a non-human spirit were able to approach him. Then a certain goatherd, leading goats to pasture, goes by the side of the cemetery. One she-goat, eating leaves, having entered the midst of the thickets, having seen the child, having stood on her knees, gave her udder to the child. Even though the goatherd made the sound "Hey! Hey!" she did not come out. He, thinking "I shall strike her with a stick and drive her out," having entered the midst of the thickets, having stood on his knees, having seen her suckling the child with milk, having developed affection for a son towards the child, having taken him, departed saying "A son has been obtained by me."

Kālī, having gone and being questioned by the millionaire, having told him that incident, when told "Go, give a thousand again and bring him back," did so. Then the millionaire said to him - "Mother, take this one, having ascended the Robbers' Precipice Mountain, throw him into the precipice; being dashed against the mountainside, having become broken into fragments, he will fall to the ground; and having ascertained whether he is dead or not, you should come back." She, having taken him there in that way, having stood on the mountain top, threw him. Now, in dependence on that mountainside, a great bamboo thicket had grown along the slope of the mountain itself, and a densely grown wild liquorice bush had covered over its top. The child, falling, fell upon it as upon a fleecy coverlet. And on that day the bamboo tax had become due for the chief basket-maker. He, having gone together with his son, began to cut that bamboo thicket. When it shook, the child made a sound. He, thinking "It is like the sound of a child," having climbed up by one side, having seen him, with a gladdened mind, having taken him, went away saying "A son has been obtained by me." Kālī, having gone and being questioned by the millionaire, having told him that incident, when told "Go, give a thousand again and bring him back," did so.

While the millionaire was doing this and that, the boy grew up. And because of his being a great proclamation, his name was "Ghosita" itself. He seemed like a thorn in the millionaire's eye; he could not even bear to look at him directly. Then, thinking of a means to kill him, having gone to the presence of his own potter, having asked him "When will you fire the kiln?" when it was said "Tomorrow," he said "If so, take this thousand and do one task for me." "What is it, master?" "I have one lowborn son; I shall send him to your presence. Then, having brought him inside, having cut him into

fragments with a sharp hatchet, having thrown him into a pot, you should put him into the kiln." This thousand is like a pledge for you. Moreover, what is fit to be done for you, I shall do afterwards." The potter received it saying "Good!"

The millionaire, on the following day, having summoned Ghosita, said "Yesterday a potter was commanded by me to do one task. Come, you, dear son, having gone to his presence, say thus 'Please accomplish the task that was commanded yesterday by my father'" - and sent him off. He, saying "Very well," went. The other son of the millionaire, playing marbles with boys, having seen him going there, having called him, having asked "Where are you going?" having taken his father's message, when it was said "To the potter's presence," said "I shall go there. These boys have won many stakes from me; win them back for me and give them." "I am afraid of father." "Do not fear, brother, I shall carry that message." "I have been beaten by many; until I come back, win back the stakes for me." Ghosita, it is said, was skilled at playing marbles; therefore he thus importuned him. He too said to him "If so, having gone, say to the potter 'It is said that yesterday one task was commanded by my father; accomplish it'" - and sent him off. He, having gone to his presence, said just so. Then the potter, having killed him in the manner stated by the millionaire, threw him into the kiln. Ghosita too, having played for the daytime, having gone home in the evening, when it was said "What, dear son, have you not gone?" reported the reason for his own not going and the reason for the younger one's going. The millionaire, having cried out with a great uproar "Woe! Woe!" having become as if with blood boiling throughout his whole body, went to his presence, raising his arms, weeping, saying "Hey, potter, do not destroy me, do not destroy me!" The potter, having seen him coming thus, said "Master, do not make a sound; the task has been accomplished." He, being overwhelmed by a great sorrow like a mountain, experienced no small displeasure.

Even this being so, the millionaire was unable to look at him straight. Thinking "How might I kill him?" and having seen the means "I shall have him killed by sending him to the presence of the agent in my hundred villages," having written a letter to him saying "This is my lowborn son; having killed him, throw him into a cesspit; when this is done, I shall know what is fit to be done for my uncle," and having said "Dear Ghosita, we have an agent in the hundred villages; take this letter and give it to him," he tied the letter to the edge of his cloth. But he did not know the science of writing and reading. For since from childhood the millionaire, while trying to have him killed, was unable to kill him, would he have him taught the science of writing and reading? He, having tied the very letter of his own death to the edge of his cloth, while departing said - "I have no provisions for the journey, father." "You have no need of provisions; on the road, in such and such a village there is a millionaire who is my friend; having taken the morning meal at his house, go on ahead." He, having said "Very well," having paid homage to his father, having departed, having reached that village, having asked for the millionaire's house, having gone there, saw the millionaire's wife. And when it was said "Where have you come from?" he said "From inside the city." "Whose son are you?" "Of your friend the millionaire, mother." "You are the one named Ghosita?" "Yes, mother." In her, with the very seeing of him, affection for a son arose. Now the millionaire had one daughter, about fifteen or sixteen years of age, lovely and pleasing; to guard her, having given just one maidservant to do errands, they had her dwell in the royal bedchamber on the

uppermost storey of a seven-storeyed mansion. The millionaire's daughter at that moment sent that maidservant to the market place. Then the millionaire's wife, having seen her, having asked "Where are you going?" when it was said "On an errand for the master's daughter," said "Come here for a moment; let the errand wait; having spread a small seat for my son, having brought water, having washed his feet, having anointed them with oil, having spread a bed, give it to him; afterwards you will do the errand." She did so.

Then the millionaire's daughter scolded her for having come after a long time. Then she said to her - "Do not be angry with me; the merchant's son Ghosita has arrived; having done this and that for him, having gone there, I have come." For the millionaire's daughter, merely upon hearing the name "the merchant's son Ghosita," love arose through the force of former cohabitation, having cut through the skin and so on, having reached the bone marrow, and remained. Then she asked her "Where is he, mother?" "He is lying down on the bed, sleeping." "But is there anything in his hand?" "There is a letter at the end of his cloth." She, thinking "What letter indeed is this?" while he was sleeping, since the mother and father were occupied with other matters and not seeing, having descended, having gone to his presence, having unfastened that letter and taken it, having entered her own inner room, having shut the door, having opened the window, through her skill in the science of writing and reading having read that letter, thinking "Alas, what a fool! He goes about with his own death-letter tied at the end of his cloth; if it had not been seen by me, there would be no life for him." Having torn up that letter and destroyed it, she wrote another letter in the millionaire's words - "This is my son named Ghosita. Having had presents brought from the hundred villages, having performed the marriage ceremony with the daughter of this provincial millionaire, having had a two-storeyed house built in the middle of his own dwelling village, let him arrange well-established protection with a wall enclosure and guards of men; and let him send me a message saying 'Such and such has been done by me.' When this is done, I shall know what is fit to be done for the uncle" - and having written, having folded up the letter, she tied it at the very end of his cloth.

He, having slept for the daytime, having risen and eaten, departed. On the following day, right early, having gone to that village, he saw the agent engaged in doing the village business. He, having seen him, having asked "What is it, dear?" when it was said "A letter has been sent by my father to you," having taken the letter and read it, with a satisfied mind, said "Look, sir, my master, having shown affection towards me, has sent him to my presence saying 'Perform the marriage ceremony for my eldest son.'" Having commanded the householders "Quickly bring timber and so on," having had a house of the aforesaid kind built in the middle of the village, having had presents brought from the hundred villages, having brought the daughter of the provincial millionaire, having performed the marriage ceremony, he sent a message to the millionaire: "Such and such has been done by me."

Having heard that, for the millionaire, "What I arrange does not happen. What I do not arrange, that happens" - great displeasure arose. That sorrow, having become one together with the sorrow for his son, having produced a burning in the stomach, generated dysentery. The millionaire's daughter also commanded: "If anyone comes from the millionaire, do not tell the merchant's son first without telling me." The

millionaire too, having thought "Now I shall not make that wicked son the owner of my property," said to one agent - "Uncle, I wish to see my son. Having sent one attendant, having written a letter and sent it, have my son summoned." He, having said "Very well," having given a letter, sent one man. The millionaire's daughter, during the time of the millionaire's severe illness, having taken the young Ghosita, went. The millionaire died. The king, when the father had deceased, having given the wealth enjoyed by his father, gave the position of millionaire with a full hundred. Having become known as the millionaire Ghosita, established in great prosperity, by the words of the millionaire's daughter Kālī, having known from the beginning his state of being freed from death in seven instances, having spent a hundred thousand daily, he established the giving of gifts. Thus his state of being healthy in seven instances is the supernormal power of one with merit. Therein, "gaha" is called "house" (geha); the lord (pati) of the house (gahe) is a householder (gahapati). This is a name for the head of a family of great wealth. In certain manuscripts, Meṇḍaka is written immediately after Ghosita.

"The supernormal power of one with merit of the five great meritorious ones" - here the meaning is that the supernormal power of merit should be seen in the five great meritorious ones. The five great meritorious ones are: the millionaire Meṇḍaka, his wife Candapadumā, his son the millionaire Dhanañcaya, his daughter-in-law Sumanadevī, and his slave named Puṇṇa - these five persons had made aspirations under Individually Enlightened Ones. Among them, the millionaire Meṇḍaka, having had twelve hundred and fifty store-rooms cleaned, having bathed his head, having sat down at the door, looks upward; a shower of red rice falling from the sky fills all the store-rooms. His wife, having taken just one measure of rice-grain, having had food cooked, having had curry made with one curry-ingredient, adorned with all ornaments, having sat down on a prepared seat at the gateway, having had it proclaimed and announced "Let all those desiring food come," having taken a golden ladle, fills the vessels brought by those who came and came, and gives. Even though she gives the whole day, only the place taken once by the ladle can be seen. His son, having bathed his head, having taken a bag of a thousand coins, having had it proclaimed "Let those desiring coins come," fills the vessels brought by those who came and came, and gives. In the bag there is only a thousand coins. His daughter-in-law, adorned with all ornaments, having taken a basket of paddy holding four doṇas, seated on a seat, having had it proclaimed "Let those desiring seed and food come," fills the vessels brought by those who came and came, and gives. The basket remains just as full as before. His slave, adorned with all ornaments, having yoked the oxen with golden straps to golden yokes, having taken a golden goad-stick, having applied the five-finger scent-marks to the oxen, having fastened golden sheaths on their horns, having gone to the field, ploughs. Three from this side, three from this side, and one in the middle - seven furrows, having split open, go forth. The inhabitants of the Indian subcontinent took food, seed, silver, gold and so on according to their liking from the millionaire's house itself. But when in due course the Blessed One had arrived at the city of Bhaddiya, through the Blessed One's proclamation of the Teaching, the five great meritorious ones and Visākhā, the daughter of the millionaire Dhanañcaya, attained the fruition of stream-entry. But this is the supernormal power

of one with merit of those five great meritorious ones. But in brief, the distinction of success when the accumulation of merit has reached maturity is the supernormal power of one with merit.

In the analytic explanation of supernormal power made of true knowledge, the mode of success: "sorcerers" means those who bear the Gandhārī true knowledge or another true knowledge that has succeeded through access or succeeded through what is wished for. "Having recited their spells" means having repeated the true knowledge with the mouth according to the procedure. The remainder is of already stated meaning.

In the analytic explanation of supernormal power through right exertion, having asked only the mode of success, because of the absence of any other distinction, without asking "what," the one asking only the manner made the question "how"; likewise the conclusion was made with "thus." And here, the text has come similar to the former text, by way of elucidating right exertion, which is reckoned as practice itself. In the commentary, however, it has come thus: whatever arranging by way of making cart activities and so on, whatever craft work, whatever medical treatment, the learning of the three Vedas, the learning of the three Canons, at least including ploughing and sowing and so on - the distinction arisen from having done this and that action is supernormal power in the sense of success through the condition of right exertion here and there.

The commentary on the Treatise on Supernormal Power is finished.

3. Treatise on Full realisation

Commentary on the Treatise on Full Realisation

20. Now, the explanation of unprecedented meanings of the treatise on full realisation, which was spoken by the one showing full realisation that has become the supreme supernormal power, after the treatise on supernormal power. Therein, "full realisation" means the meeting face to face with the truths; the meaning is penetration. "By what does one fully realise" - what is meant? In discourse passages such as "Thus of great benefit, monks, is the full realisation of the teaching" and so on, that which is called full realisation - when that full realisation is taking place, by what mental state does the person who fully realises fully realise the truths, come face to face with them, penetrate them - this is what is meant. This, for now, is the question of the accuser. "One fully realises by consciousness" - because of the absence of full realisation without consciousness, the answer is thus. "If" and so on is again an accusation. "Hañci" means "if" - this is the meaning. Because it was said "by consciousness," he says "then does one without knowledge fully realise." "One without knowledge does not fully realise" is a rejecting because of the absence of full realisation by consciousness alone. "One fully realises by knowledge" is an acknowledgment. Again "if" and so on is an accusation that because it was said "by knowledge," one is without knowledge and without consciousness. "One without consciousness does not fully realise" is a rejecting because of the absence of full realisation for one without consciousness. "By consciousness and" and so on is an acknowledgment. Again "if" and so on is an accusation by way of what is common to all consciousnesses and knowledge. In the remaining accusations and answers too,

the same method applies.

Further, "by consciousness and knowledge of the ownership of action" means by consciousness and knowledge that have occurred regarding the ownership of action thus: "beings are owners of their actions." "By consciousness and knowledge conforming to truth" means by consciousness associated with insight reckoned as conforming to truth because of being favourable to the penetration of the truths, and by insight knowledge. "How" is a question from the wish to explain how full realisation occurs. "Having authority over arising" means because when there is no arising of consciousness, there is no arising of mental factors. For consciousness is the grasping of the object; how will mental factors arising together with it arise when the object has not been grasped? Even in the Abhidhamma, mental factors are classified by the arising of consciousness alone; therefore the meaning is that consciousness is predominant in the arising of path knowledge. "Of knowledge" means of path knowledge. "The cause and condition" means both productive and supportive. "Associated with that" means associated with that knowledge. "Having cessation as its object" means having Nibbāna as object. "Having authority over insight" means predominant in the seeing of Nibbāna, because of the absence of the function of seeing for the rest. "Of consciousness" means of consciousness associated with the path. "Associated with that" means associated with that consciousness.

21. Because by this method too, full realisation is not only through consciousness and knowledge alone, but rather all states of consciousness and mental factors associated with the path are called full realisation by way of accomplishing the function of the full realisation of the truths, therefore, wishing to show that method too, having asked "Is full realisation only this much?" and having rejected that statement with "No indeed," he said beginning with "At the moment of the supramundane path." "The full realisation of seeing" means full realisation that has come to be as seeing. The same method applies in the remaining ones too. "Truths" means the knowledges of the truths. Path knowledge itself is insight in the sense of observation of Nibbāna. "Deliverance" means path-deliverance. "True knowledge" means path knowledge itself. "Liberation" means liberation by eradication. Nibbāna is fully realised - thus it is full realisation; the rest fully realise by means of these - thus they are full realisations.

22. Again, in order to show full realisation divided by way of path and fruition, he said beginning with "Is it indeed." But here, at the moment of fruition, because knowledge of elimination in the sense of eradication is not obtainable, therefore it was said "knowledge of non-arising in the sense of being stilled." But the remainder should be understood as appropriate. Now, because when there is abandoning of mental defilements there is full realisation, and when there is full realisation there is abandoning of mental defilements, therefore, wishing to show the abandoning of mental defilements preceded by an accusation, he said beginning with "this one who." Therein, "this one who" means whoever this noble person who has attained the path. But here the four statements beginning thus are the questions of the accuser. Again, "he abandons mental defilements in the past" is the answer for the purpose of giving opportunity for the accusation. "Eliminated" means eliminated by way of dissolution. "Ceased" means ceased by way of continuity through non-attainment again and again. "Departed" means gone away from the present moment. "Makes depart" means causes to go away. "Passed away" means gone to non-existence.

"Makes pass away" means causes to go to non-existence. Having shown the fault therein, "he does not abandon mental defilements in the past" is rejected. In the accusation regarding the future, "unborn" means not having reached birth. "Not produced" means not having reached its intrinsic nature. "Unarisen" means not having proceeded upwards from the point of arising. "Not become manifest" means not become manifest to consciousness by way of being present. Because of the non-existence of what is to be abandoned for one who abandons in the past and future, effort becomes fruitless - thus both of those are rejected. "One who is lustful abandons lust" means one who is lustful through present lust abandons that very lust. The same method applies also to the present mental defilements. "One become strong" means one who has gone to a firm nature. "Dark and bright" means unwholesome and wholesome mental states yoked together proceed evenly - thus it would follow; this is the meaning. "Subject to defilement" means thus, when there is the state of being associated with defilements, path development becomes engaged in defilement - thus it would follow; this is the meaning. Thus, for one who abandons in the present, because of the existence of what is to be abandoned together with the effort, path development becomes subject to defilement, and effort becomes fruitless. For there is indeed no such thing as dissociation from consciousness of present mental defilements.

"No indeed" is the rejecting of the statement made in four ways. "There is" is the acknowledgement. "In what way" is a question for the purpose of showing an example of the existence. The meaning is: in whatever way it exists, in what manner does it exist, what is it like? "Just as" means just as for instance. "A young tree" - the taking of "young" is for the purpose of illustrating the state of being a fruit-giver. "With unborn fruit" - even though it has the capacity to give fruit, the taking of "fruit" indicates the taking of the time before. "That it" means that tree. "Ena" is merely a particle; or the meaning is "taṃ etaṃ" (that this). "Might cut at the root" means might cut from the root. "Unborn fruits" means fruits that are unborn. "Just so" means exactly in the same way. By the four terms "arising, occurrence, sign, accumulation," only the present continuity of aggregates is spoken of. For in whatever continuity of aggregates whatever path knowledge arises, that continuity of aggregates becomes seedless for the mental defilements to be abandoned by that respective path knowledge; because of its having become seedless, those respective mental defilements, being unarisen, do not arise conditioned by that. "Having seen the danger" means having seen the danger beginning with impermanence. By the four terms beginning with "non-arising," Nibbāna itself is spoken of. "The mind springs forward" means the mind associated with the path springs forward. "By the cessation of the cause there is the cessation of suffering" means from the cessation of non-arising of the continuity that has become the seed of mental defilements, there is the cessation of non-arising of the mental defilements that are the cause of suffering that consists of the future aggregates. Thus, from the cessation of non-arising of the mental defilements that are the cause of suffering, there is the cessation of non-arising of suffering. Thus, precisely because of the existence of the reasoning for the abandoning of mental defilements, he said beginning with "there is path development." In the commentary, however, "What is explained by this? The abandoning of mental defilements obtained by ground is explained. But are those obtained by ground past, future, or present? They are indeed called arisen as

obtained-by-ground" - having said thus, the detailed discussion of the spoken abandoning of mental defilements should be understood according to the method stated in the commentary on the exposition of the truth of the path in the treatise on knowledge based on learning; but here, only the mental defilements to be abandoned by path knowledge are intended.

The commentary on the Treatise on Full Realisation is finished.

4. Treatise on Seclusion

Commentary on the Treatise on Seclusion

23. Now, the explanation of unprecedented meanings of the treatise on seclusion, preceded by the discourse, which was spoken by the one showing the manner of abandoning immediately after the treatise on full realisation that concludes with abandoning. Therein, in the discourse first, "whatever" means complete exhaustion without remainder. "Requiring strength" means to be done by the strength of the thighs and the strength of the arms. "Activities" means works such as running, jumping, ploughing, sowing, and so on. "Are done" means they are done by those who are powerful. "In dependence on morality" means having made the fourfold purification morality the support. "Develops" means since there is no development for one whose morality is broken, here however mundane and supramundane path development is intended. "Based upon seclusion" means dependent on seclusion by substitution, seclusion by eradication, and seclusion by escape. "Seclusion" means the state of being secluded. For this meditator engaged in the development of the noble path develops what is based upon seclusion by substitution by function at the moment of insight, based upon seclusion by escape by disposition, based upon seclusion by eradication by function at the moment of the path, and based upon seclusion by escape by way of object. This same method applies to "based upon dispassion" and so on. For seclusion itself is dispassion in the meaning of becoming dispassionate, cessation in the meaning of cessation, and release in the meaning of releasing. Or, seclusion is because of being secluded from mental defilements, dispassion is because of being dispassionate towards mental defilements, cessation is because of the cessation of mental defilements, and release is because of the relinquishment and letting go of mental defilements, and because of the letting go of oneself into Nibbāna. Release, however, is twofold: release by relinquishment, and release by springing forward. Therein, "release by relinquishment" means the abandoning of mental defilements by way of substitution at the moment of insight, and by way of eradication at the moment of the path. "Release by springing forward" means the springing forward towards Nibbāna by the state of inclining towards it at the moment of insight, and by making it the object at the moment of the path. Both of those are applicable in this method of explanation of meaning that is a mixture of mundane and supramundane. For thus each individual factor among right view and so on relinquishes mental defilements in the aforesaid manner, and springs forward towards Nibbāna. "Maturing in release" - but by this complete expression, it is said to mean: transformed and matured towards the purpose of release, and ripened and fully ripened. This monk too, engaged in the development of the noble path, develops it in such a way that each individual factor among right view and so on ripens towards the purpose of release by relinquishment of mental defilements and the purpose of

release by springing forward towards Nibbāna, and in such a way that it becomes fully ripened.

24. "Seed-plants and growing plants" - here, root-seed, stem-seed, cutting-seed, joint-seed, and seed-seed are the fivefold seed; "seed-kingdom" means a collection of seeds - this is the meaning. But that very same, from the manifestation of accomplished green sprouts onwards, is called "growing plants"; the meaning is a collection of beings that have come to be, that have been born, of sprouts with green roots that have arisen. When there is possession by deities, it exists from the time of the green sprouts onwards - thus they say "growing plants" also as the village of those beings termed deities. "Growth" means by way of sprouts and so on. "Increase" means by way of trunks and so on. "Expansion" means by way of flowers and so on. But "growth in mental states" means by way of the occurrence of previously unarisen mental states. "Increase" means by way of accomplishing the performance of one's own function. "Expansion" means the state of being extensive by way of the accomplishment of the function - this is the meaning. "Abundance" is also a reading. Or, these three terms are also applied to morality, concentration, and wisdom.

Commentary on the Exposition of Path Factors

25. In the discourse exposition, "of right view" is the genitive case. Of right view that is unified by the general characteristic, occurring as appropriate both by way of association and by way of object in meditative absorptions, insight, path, fruition, Nibbāna, and in mundane consciousness associated with abstinence. "Seclusion by suppression" means seclusion by way of suppression, by way of making distant. To whom? Of the mental hindrances. By "for one developing the first meditative absorption" and so on, only the first meditative absorption is stated by way of suppression. When that has been stated, the remaining meditative absorptions too are as if stated. Because right view exists even in the meditative absorptions, it is called seclusion of right view. "Seclusion by substitution" means seclusion by means of this and that factor of insight knowledge. "Of wrong views" - only seclusion from views is stated because of the difficulty and predominance of seclusion from views. When that has been stated, seclusion from the perception of permanence and so on too is as if stated. "Concentration conducive to penetration" means concentration associated with insight. "Seclusion by eradication" means seclusion through the eradication of mental defilements. "The supramundane path leading to elimination" means the supramundane path leading to Nibbāna reckoned as elimination. "Seclusion by subsiding" means seclusion through the subsiding of mental defilements. "Seclusion by escape" means seclusion from activities, which has become the escape from all that is conditioned. "Desire arises in him" means desire for the teaching has arisen in the preliminary stage. "Intent on faith" means inclined through faith in the preliminary stage itself. "And his mind is well established" means and the mind of this meditator is well established, well grounded, in the preliminary stage itself. Thus "desire, faith, and mind" - these three mental states are called supports because of being the decisive support for the seclusions arisen in the preliminary stage. Some, however, say "by 'and his mind is well established,' concentration is spoken of." In the case of dispassion and so on too, the same method applies.

But in the cessation section, by the one showing a different synonymous expression

from the word "cessation," "the deathless element" was stated; in the remaining ones, "cessation is Nibbāna" - in both cases it is Nibbāna itself. "Twelve supports" means desire, faith, and mind themselves, making three in each one of the four beginning with seclusion, become twelve supports.

26. The interpretation of meaning for right thought, right effort, right mindfulness, and right concentration too should be understood by this very method. But since right speech, right action, and right livelihood are absent at the moment of meditative absorption and at the moment of insight, the abstinences occurring by way of the preliminary and subsequent portions of meditative absorption and insight are stated as having been made dependent on meditative absorption and insight - this should be understood. The seclusion, dispassion, cessation, and relinquishment of the mental hindrances and wrong views are called the seclusion and so on of the abstinences thus occurring - this should be understood. Just as in the Book of Eights, "Then you, monk, should develop this concentration with applied thought and with sustained thought, without applied thought but with sustained thought only, without applied thought and without sustained thought, with rapture, without rapture, accompanied by pleasure, accompanied by equanimity" - friendliness and so on and observation of the body and so on are spoken of as if belonging to the fourfold and fivefold meditative absorptions by way of concentration rooted in one's own internal basis, so too here the abstinences are stated by way of the preliminary and subsequent portions - this should be understood. The Blessed One should not be misrepresented by grasping merely the shadow of the phrasing. For the word of the Buddha is profound; having attended upon teachers, it should be grasped according to its intention.

27-28. In the sections on the factors of enlightenment, powers, and faculties too, the meaning should be understood by this very method.

The commentary on the Treatise on Seclusion is finished.

5. Treatise on Conduct

Commentary on the Treatise on Conduct

29-30. Now, after the Treatise on Seclusion, for the purpose of showing the means of realisation of Nibbāna - which is the supreme seclusion, reckoned as the seclusion of escape, and which is to be realised - and also for the purpose of showing the doing of deeds for the welfare and happiness of the world by one who has realised cessation, the Treatise on Conduct, though already indicated in the Treatise on the Faculties, was spoken again. The explanation of its meaning has already been spoken in the Treatise on the Faculties.

The commentary on the Treatise on Conduct is finished.

6. Treatise on Wonder

Commentary on the Treatise on Wonders

31. Now, the explanation of unprecedented meanings of the treatise on wonders, preceded by the discourse, which was spoken by the one showing the wonder concluding with instruction for the welfare of the world, immediately after the treatise on conduct concluding with beneficent conduct for the welfare of the world. Therein, in the discourse first, "wonders" means wonders by way of counteracting the opposition. "The wonder of supernormal power" means supernormal power by way of succeeding, wonder by way of counteracting; supernormal power itself as wonder is the wonder of supernormal power. But regarding the other two, mind-reading by way of announcing, instruction by way of instructing. The remainder is according to the method already stated.

"Here" means in this world. "A certain one" means one man. The description of the wonder of supernormal power is of the meaning already stated below. "Announces by means of a sign" means he speaks by means of a sign that has come, a sign that has gone, or a sign that has remained. "Thus is your mind" means thus your mind is accompanied by pleasure or accompanied by displeasure or associated with sensual thought and so on. The word "too" has the purpose of combining. "In this way is your mind" means the illustration of various kinds even in each single type of consciousness beginning with that accompanied by pleasure. "Such is your thought" means thus your thought proceeds thinking of this and that meaning - this is the meaning. "Even if he announces much" means he speaks much about things other than consciousness too, such as "this and this was, is, and will be." "It is just so, not otherwise" means all that, in whatever way it was spoken, it is just so; it is not otherwise.

"Does not indeed announce by means of a sign" means even though knowing the sign, he does not speak merely by means of the sign alone. "But further" means showing by another method of exposition. "Of human beings" means of human beings who know the mind. "Of spirits" means of demons, goblins, and so on, whether proclaimed or unproclaimed. "Of deities" means of those belonging to the realm of the Four Great Kings and so on. "Having heard the sound" means having heard the sound of those who speak having known another's mind. "Now" is an indeclinable particle used at a fresh beginning. "Of one who is applying thought" means of one who is thinking whatever this or that with applied thought. "Of one who is examining" means of one who is examining with sustained thought that is associated with applied thought itself. "Having heard the sound of the diffusion of applied thought" means having heard the murmuring sound of those who are talking incoherently - those who are asleep, heedless, and so on - arisen through the force of applied thought. Whatever applied thought gave rise to that sound, by virtue of that he announces "Thus is your mind" and so on.

"Concentration without applied thought and without sustained thought" was stated by the one showing the ability to know even the peaceful consciousness that is free from the disturbance of applied and sustained thought; but regarding the knowing of the remaining types of consciousness, there is nothing that need be said. "Having encompassed with his own mind the mind" means one who has obtained the knowledge of others' mental states. "Of this venerable one" means of this worthy person. "Mental activities are directed" means mental activities are established. "He will think this particular applied thought" means he understands that one will think,

will proceed with wholesome and other applied thoughts. And in understanding, he knows by the approach, he knows by the preliminary part, he knows by having inspected the mind within the attainment. "He knows by the approach" means at the very time of the preliminary work of the kasiṇa, he knows "By whatever manner this one has begun the kasiṇa meditation, he will produce the first meditative absorption, or the second and other meditative absorptions, or the eight attainments." "He knows by the preliminary part" means when the first insight has been begun, he knows thus: "By whatever manner this one has begun insight, he will produce the path of stream-entry, or etc. or will produce the path of arahantship" - thus he knows. "He knows by having inspected the mind within the attainment" means "By whatever manner this one's mental activities are established, immediately after this particular consciousness he will think this particular applied thought; for this one who has emerged from here, the concentration will be conducive to relinquishment, or conducive to stability, or conducive to distinction, or conducive to penetration, or he will produce direct knowledges" - thus he knows. "Even if he announces much" means since the knowledge of others' mental states takes only consciousness and mental factors as its object, even if he speaks much, it is only by way of the sixteenfold classification beginning with with lust, not by any other way - this should be understood. "It is just so" means this is absolutely just so. For what is known by means of the knowledge of others' mental states does not become otherwise.

"Think in this way" means: think thus, setting going thoughts of renunciation and so on in this way. "Do not think in that way" means: do not think thus, setting going sensual thoughts and so on in this way. "Attend to the mind in this way" means: attend in this way to the perception of impermanence itself, or to any one among the perception of suffering and so on. "Do not attend to the mind in that way" means: do not attend to the mind by the method beginning with "permanent" in this way. "Abandon this" means: abandon this lust for the five types of sensual pleasure and so on. "Enter upon and dwell in this" means: having attained, having reached, having accomplished this supramundane state itself, classified as the four paths and their fruitions, dwell in it.

32. Now, showing another exposition in distinction regarding the wonder of supernormal power, he said beginning with "Renunciation succeeds - supernormal power." Therein, "it counteracts sensual desire" means having become competent, it removes and abandons sensual desire, which is its opposite - the meaning is that that very renunciation is called a wonder. "Those who are endowed with that renunciation" means whatever persons are endowed by way of attainment with that renunciation which counteracts sensual desire. "Of pure minds" means of pure minds due to the absence of sensual desire. "Of undisturbed thoughts" means of renunciation-thoughts not agitated by sensual thought. "Thus the wonder of mind-reading" means the meaning is that thus it is the wonder of mind-reading by one skilled in others' minds, or by another, or by a Perfectly Enlightened One, or by disciples of the Buddha. Or else, the word "ādesanā" should be applied by making it the remainder of the text, thus: "such a pointing out is the wonder of mind-reading." "Should be thus practised" means it should be cultivated from the beginning in this manner and in that manner. The same method applies to the remaining triad as well. "Mindfulness should be established in conformity with that" means mindfulness that is favourable to that renunciation should be firmly established. "Thus the wonder of instruction" - here the

explanation should be made just as the explanation of the wonder of mind-reading. The same method applies in the case of non-anger and so on too. But the text has been written having abridged the meditative absorptions and so on, and having shown only the path of arahantship at the end. Therein, it should be understood that in all four paths, "should be thus practised" and so on is stated by way of the preliminary part of the path, because the path lasts only one mind-moment. For it should be understood that when practising and so on have been done in the insight meditation leading to emergence, which is the preliminary part of the path, which is termed the mundane path, for the purpose of producing the path, the path too that has arisen through that is called practised, developed, and cultivated. But the teachers of the Sabbatthikavāda school say "each individual path consists of sixteen moments." But the establishing of mindfulness in conformity with that is applicable only in the preliminary stage.

33. Again, "renunciation succeeds - thus supernormal power" and so on are stated for the purpose of elucidating the compound meaning of the adjectival compound of the term "wonder of supernormal power." Since in the discourse, among the three stated, when the compound meaning of only the wonder of supernormal power is stated, it becomes as though stated for the remaining two as well - in this exposition, it should be understood that the compound meaning of only the wonder of supernormal power, which is the root, has been stated.

The commentary on the Treatise on Wonders is finished.

7. Treatise on Equal Heads

Commentary on the Treatise on Equal Heads

34. Now, after the Treatise on Wonders, for the purpose of illustrating the nature of the wonder of supernormal power of the state of one who is equal-headed - which has become the first wonder and is included in the wonder of supernormal power - the Treatise on Equal-headedness, though already indicated in the Treatise on Knowledge, was spoken again in connection with the wonder of supernormal power. The explanation of its meaning has already been spoken there.

The commentary on the Treatise on the Even-Headed is finished.

8. Discussion on the Establishment of Mindfulness

Explanation of the Discussion on the Establishment of Mindfulness

35. Now, the explanation of unprecedented meanings of the treatise on the establishments of mindfulness, preceded by the discourse, which was spoken by the one showing the seven distinctions of observation that accomplish the miracle of supernormal power stated by himself after the treatise on the simultaneous-headed one. Therein, in the discourse first, "four" is a numerical delimitation; by that, it explains the delimitation of the establishments of mindfulness as neither less than that nor more. "These" is an indication of what is to be pointed out. "Monks" is an address to the persons who are recipients of the teaching. "Establishments of mindfulness" means the three establishments of mindfulness, the domain of

mindfulness, the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways, and mindfulness itself. For in such passages as "Monks, I will teach the origin and passing away of the four establishments of mindfulness," the domain of mindfulness is called "establishment of mindfulness." Its meaning is - "Establishment" because it is established in that. What is established? Mindfulness. The establishment of mindfulness is the establishment of mindfulness.

In the passage "Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher," the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways is called "establishment of mindfulness." Its meaning is - "Establishment" because it is to be established, the meaning is because it is to be set going. By what is it to be established? By mindfulness. The establishment of mindfulness is the establishment of mindfulness. But in such passages as "The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment," mindfulness itself is called "establishment of mindfulness." Its meaning is - "Establishment" because it establishes itself; it attends, meaning it proceeds by entering in, springing forward, and occurring. Mindfulness itself is the establishment - the establishment of mindfulness. Or alternatively, it is "mindfulness" (sati) in the meaning of remembering (saraṇa), and "establishing" (upaṭṭhāna) in the meaning of setting up (upaṭṭhāna). Thus, it is mindfulness and it is an establishing - thus also it is an establishment of mindfulness. This is what is intended here. If so, why is "establishments of mindfulness" made in the plural? Because of the multiplicity of mindfulness. For those mindfulnesses are many by way of the distinction of objects.

"Which four" is a question from the wish to speak. "Here" means in this Dispensation. "Monk" means one who sees danger in the round of rebirths - thus a monk. The explanation of the meaning of the remaining terms here, however, has been stated in the commentary on the exposition of the truth of the path in the treatise on knowledge based on learning itself.

But why did the Blessed One state exactly four establishments of mindfulness, neither fewer nor more? For the welfare of those amenable to instruction. For among those of craving temperament, those of view temperament, those having serenity meditation as vehicle, and those having insight meditation as vehicle - who proceed in two ways each according to dull and sharp faculties, for one of dull faculties with craving temperament, the gross establishment of mindfulness through observation of the body is the path of purification; for one of sharp faculties, the subtle establishment of mindfulness through observation of feeling. For one of view temperament too, for one of dull faculties, the establishment of mindfulness through observation of mind, which has not gone to excessive differentiation, is the path of purification; for one of sharp faculties, the establishment of mindfulness through observation of mental phenomena, which has gone to excessive differentiation. And for one having serenity meditation as vehicle, for one of dull faculties, the first establishment of mindfulness, whose sign is to be attained without difficulty, is the path of purification; for one of sharp faculties, the second, because of not settling on a gross object. For one having insight meditation as vehicle too, for one of dull

faculties, the third, whose object has not gone to excessive differentiation; for one of sharp faculties, the fourth, whose object has gone to excessive differentiation. Thus exactly four were stated, neither fewer nor more.

Or for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self. For the body is unattractive, yet beings there are deranged by the illusion of beauty. For the purpose of abandoning that illusion through showing the nature of unattractiveness therein, the first establishment of mindfulness was stated. And even though feeling and so on are grasped as pleasant, permanent, and self, feeling is painful, mind is impermanent, mental phenomena are non-self, and beings therein are deranged by the illusions of pleasure, permanence, and self. For the purpose of abandoning those illusions through showing the nature of suffering and so on therein, the remaining three were stated. Thus, for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self, exactly four were stated. And not only for the purpose of abandoning illusions, but it should be understood that exactly four were stated also for the purpose of abandoning the four floods, bonds, mental corruptions, knots, clingings, and biases, and for the purpose of full understanding of the fourfold nutriment.

36. In the discourse exposition, "the earth body" means the earth element in this material body. But because of the multiplicity of earth elements in the entire body, the taking up of "body" was done in the sense of aggregation for the purpose of including all earth elements. In the case of the water body and so on too, the same method applies. Because of the multiplicity of the hair body and so on too, the taking up of the hair body and so on was done. But the kidneys and so on, because of being delimited, do not deserve the taking up of "body" - thus it should be understood that their taking up was not done.

In "pleasant feeling" and so on, "pleasant feeling" means bodily or mental pleasant feeling. Likewise unpleasant feeling. "Neither-unpleasant-nor-pleasant feeling" however is only mental neutral feeling. "Carnal pleasant feeling" means the six pleasurable feelings connected with the family life. "Spiritual pleasant feeling" means the six pleasurable feelings connected with renunciation. "Carnal unpleasant feeling" means the six feelings of displeasure connected with the family life. "Spiritual unpleasant feeling" means the six feelings of displeasure connected with renunciation. "Carnal neither-unpleasant-nor-pleasant feeling" means the six neutral feelings connected with the family life. "Spiritual neither-unpleasant-nor-pleasant feeling" means the six neutral feelings connected with renunciation.

"A mind with lust" and so on - these have their meanings as stated in the treatise on knowledge.

"The remaining phenomena" means the phenomena of the three planes of existence remaining after those - body, feeling, and mind. "Everywhere by that knowledge" means by that sevenfold knowledge of observation. But whatever meanings are not stated here in between, those have their meanings as stated below in the respective places.

The explanation of the Discussion on the Establishment of Mindfulness is finished.

9. Treatise on Insight

Commentary on the Treatise on Insight

37. Now, the explanation of unprecedented meanings of the treatise on insight, preceded by the discourse, which was spoken by the one showing the varieties of insight immediately after the treatise on the establishments of mindfulness connected with insight. Therein, in the discourse first, "so" (he), being a general pronoun, includes whoever, whether this one or that one, all are included. "Indeed" (vata) is an indeclinable particle used in a definitive sense. "Any activity" means even the slightest activity. "Of acceptance in conformity with the teaching" - here, insight knowledge itself is in conformity with the supramundane path, thus "in conformity"; having regard to that very acceptance, it is "in conformity." "Acceptance" means all activities are accepted by him, are agreeable, as impermanent, as suffering, as non-self. That is threefold: soft, middling, and sharp. The soft acceptance in conformity begins with group exploration and ends with the knowledge of rise and fall. The middling acceptance in conformity begins with the observation of dissolution and ends with the knowledge of equanimity towards activities. Conformity knowledge is the sharp acceptance in conformity. "Possessed of" means endowed with. "This is impossible" means this possibility as aforesaid, this reason, does not exist. "The fixed course of the right path" - here, because one wishes thus "it will bring me welfare and happiness" and it comes to be exactly so, and because in foulness and so on there exists the occurrence of non-distorted processes beginning with "foul," its intrinsic nature is right, thus "right course"; because of being the fixed course for giving its fruit without interval and for the arising of arahantship, it is the "fixed course"; the meaning is determination. It is the right course and it is the fixed course - thus "the fixed course of the right path." What is that? The supramundane path, but in particular the path of stream-entry. Because of being fixed by that fixed course of the path, it is said "fixed in destiny, heading for the highest enlightenment." He will enter, will go into, that fixed course of the right path - this is an impossibility; this is the meaning. But because the change-of-lineage stands in the position of adverting for the path, not heeding that, it should be understood that the entering upon the fixed course of the right path was stated as immediately after the acceptance in conformity. Or alternatively, among the eighteen great insights, the change-of-lineage is the observation of turning away - thus it is included in the acceptance in conformity itself. In all four discourses too, the meaning should be understood by this very method. By way of these - acceptance in conformity, the fixed course of the right path, and the four noble fruitions - there are six phenomena; thus four discourses are stated in the Book of Sixes. For by way of the pair of the dark side and the bright side, there are just four discourses.

38. In the discourse exposition beginning with "In how many ways," which is preceded by a question, regarding the five aggregates beginning with "as impermanent" and so on, the practitioner of meditation who has begun insight by means of the exploration of material groups, having comprehended mentality-materiality and the conditions of mentality-materiality, sees each aggregate among the five aggregates as impermanent because of having the nature of impermanence and because of having a beginning and an end. As suffering because of the

oppression of arising and passing away and because of being the basis of suffering. As a disease because of being sustained by conditions and because of being the root of disease. As a boil because of being conjoined with the spike of suffering, because of the oozing of the impurity of mental defilements, and because of being swollen, ripened, and burst open through arising, ageing, and dissolution. As a dart because of producing oppression, because of piercing within, and because of being difficult to extract. As misery because of being blameworthy, because of bringing non-growth, and because of being the basis of misery. As an affliction because of producing a state of being without ease and because of being the proximate cause of affliction. As alien because of not being under one's control and because of not being amenable. As disintegrating because of crumbling and disintegrating through illness, ageing, and death. As a calamity because of bringing many disasters. As a danger because of bringing abundant harm that is not even known, and because of being the basis of all misfortunes. As peril because of being the source of all fears and because of being the opposite of the supreme relief reckoned as the appeasement of suffering. As an obstacle because of being pursued by many harms, because of being beset with faults, and because, like an obstacle, it is not worthy of endurance. As unstable because of being shaken by illness, ageing, and death, and also by worldly adversities such as greed and so on. As perishable because of having the nature of going towards destruction both through assault and by its own nature. As not lasting because of being cast down in all circumstances and because of the absence of a firm state. As without shelter because of not providing protection and because of the impossibility of obtaining security from it. As without refuge because of being unworthy of clinging to, and because even for those who have clung to it, it does not perform the function of a refuge. As without protection because of the absence of being a refuge from fear for those who depend upon it. As empty because of being devoid of the states of permanence, beauty, happiness, and selfhood as imagined. As hollow just because of being empty, or because of being insignificant. For even what is insignificant is called "hollow" in the world. As void because of being devoid of an owner, an inhabitant, an experiencer, a doer, and a controller. And by itself being without an owner, as non-self. Because of the suffering of occurrence, and because of the dangerousness of suffering, as dangerous. Or else, "ādīna" means one who goes about wretchedly, one who proceeds - thus "ādīnava" (a wretched one). This is a designation for a miserable person; and the aggregates too are indeed wretched - thus because of being similar to a wretched one, as dangerous. Through ageing and through death - because of being of the nature of change in two ways, as subject to change. Because of feebleness, and because of being easily breakable like softwood, as without substance. Because of being the cause of misery, as the root of misery. Like an enemy with the face of a friend, because of killing through trust, as murderous. Because of the disappearance of existence, and because of being arisen from non-existence, as non-existence. Because of being the proximate cause of mental corruptions, as with mental corruptions. Because of being conditioned by causes and conditions, as conditioned. Because of being the bait of Death-Māra and Defilement-Māra, as Māra's bait. Because of being of the nature of birth, ageing, illness and death, as subject to birth, ageing, illness and death. Because of being the cause of sorrow, lamentation and anguish, as subject to sorrow, lamentation and anguish.

Because of being the domain of craving, wrong view, misconduct and defilement, as subject to defilement - one sees. And in all of these, "one sees" should be seen as the remainder of the reading.

39. "The five aggregates" - although stated as a collective, the explanation of the meaning by way of each individual aggregate should be understood as having been done because in the description of the knowledge of group exploration it has come separately, and because at the conclusion the observations are counted by way of the separate aggregates, and because expressions occurring in the collective can also occur in the parts; or it should be understood that "the five aggregates" is said by way of expression, having summarised together the separately occurring explorations. Or, because of the existence of the commentary statement "one emerges from the five aggregates all at once," the exploration of the five aggregates together is indeed fitting. "Seeing the cessation of the five aggregates as permanent, as Nibbāna" - by the method stated in the description of the knowledge of danger, seeing as permanent, as Nibbāna, by means of the knowledge of the peaceful state at the time of insight. "Enters the fixed course of the right path" means one enters at the moment of the path; but at the moment of fruition, one is called "having entered." The same method applies in all the expositions of entering the fixed course. "Health" means that which has become health. "Free from the dart" means devoid of the dart. The same method applies in such cases. "Without affliction" means devoid of affliction, or that which has become the opposite of affliction. The same method applies in such cases. "Not relying on others" means devoid of dependence on others. Some read "upassaggato" and "anupassagga" by making a connection. "Supremely void" - it is supremely void because of being void of all activities and because of being the highest. "Ultimate reality" - the highest good because of being the foremost among the conditioned and the unconditioned. The neuter form is by way of change of gender. And because of the voidness and non-self nature of Nibbāna, the reverse exposition is not stated in this pair. "Without mental corruptions" means devoid of mental corruptions. "Spiritual" means devoid of worldly bait. "Unborn" means unarisen because of being devoid of birth. "The Deathless" means devoid of death because of the absence of dissolution. For even death is called "mata" by way of the neuter gender expression.

40. Thus, among the forty observations stated in this order, differentiated by the distinction of modes, making a single classification by way of intrinsic nature into just three observations, he said beginning with "'as impermanent' means observation of impermanence." Among those, the explanation should be made as appropriate regarding impermanence, suffering, and non-self. But at the end, these are shown separately by way of counting. And among the countings, by way of the order of counting, observation of non-self was counted first. Therein, "twenty-five" means by making five each in each aggregate - "as alien, as devoid, as hollow, as empty, as non-self" - there are twenty-five observations of non-self in the five aggregates. "Fifty" means by making ten each in each aggregate - "as impermanent, as disintegrating, as unstable, as perishable, as not lasting, as subject to change, as coreless, as non-existence, as conditioned, as subject to death" - there are fifty observations of impermanence in the five aggregates. "And one hundred and twenty-five" means the remaining ones beginning with "as suffering, as disease," by making twenty-five each in each aggregate, there are one hundred and twenty-five

observations of suffering in the five aggregates. "Are spoken of regarding suffering" - the connection should be understood as: those observations which are spoken of by way of counting regarding the fivefold group of aggregates as suffering, those are "and one hundred and twenty-five." And here in "yānī" a change of gender should be seen.

The commentary on the Treatise on Insight is finished.

10. Treatise on the Matrix

Commentary on the Treatise on the Matrix

41. Now the great elder, after the treatise on insight, wishing to praise by various methods of exposition, by way of diversity of aspects, the phenomena of serenity, insight, path, and Nibbāna declared in the entire Paṭisambhidāmagga, having recited the nineteen matrix terms beginning with "without hunger" and so on, spoke what is called the treatise on the matrix by way of their analytic explanation. This is the explanation of unprecedented meanings of that. In the matrix, first, "without hunger" means not withered. For all mental defilements are indeed withered due to the connection with oppression; even lust alone, being continuously occurring, burns the body - how much more the other mental defilements. "There are these three fires, monks: the fire of lust, the fire of hate, the fire of delusion" - but only three mental defilements as leaders of mental defilements were stated; and those associated with them also indeed burn. Thus, "without hunger" because of the absence of mental defilements that cause hunger. What is that? It should be seen as deliverance by connection with deliverance. "One is released" - thus release. "One becomes liberated" - thus the meaning is deliverance. This is one matrix term. "Liberation through true knowledge" means true knowledge itself is liberation. This is one matrix term. "Deliverance through meditative absorption" means meditative absorption itself is deliverance. This is one matrix term. The remaining are each one individually - thus there are nineteen matrix terms.

42. "Through renunciation one is without hunger from sensual desire" means because of the absence of sensual desire, the meditator is free from mental defilement regarding sensual desire through renunciation. The renunciation attained by that is also without hunger, free from mental defilement, and is deliverance. Thus also with the remaining ones. "Through renunciation one is released from sensual desire, thus deliverance" means the meditator is released from sensual desire through renunciation, thus that renunciation is deliverance - this is the meaning. Thus also with the remaining ones. "It exists, thus true knowledge" means it exists by its intrinsic nature, is present, is found - thus it is called true knowledge. This is the meaning. Or, by meditators who have practised for the purpose of knowing the intrinsic nature, the intrinsic nature is experienced and known - thus it is called true knowledge. This is the meaning. Or, by meditators who have practised for the purpose of attaining distinction, it is experienced and attained - thus it is called true knowledge. This is the meaning. Or, it finds and obtains the plane to be found by oneself - thus it is called true knowledge. This is the meaning. Or, because of being the cause of seeing the intrinsic nature, it makes the intrinsic nature known - thus it is called true knowledge. This is the meaning. "Existing, one is released; being released,

one exists" means the aforesaid mental state, existing by the aforesaid meaning, is released from the aforesaid; being released from the aforesaid, it exists by the aforesaid meaning - thus it is called liberation through true knowledge. This is the meaning.

"Sensual desire in the sense of restraint" means in the sense of warding off sensual desire, that renunciation is called purification of morality. This is the meaning. That very same, because of being the cause of non-distraction, is purification of mind in the sense of non-distraction. Because of being the cause of seeing, it is purification of view in the sense of seeing. The same method applies in the remaining ones too.

"Revokes" means the practitioner of meditation revokes sensual desire and so on by renunciation and so on - thus the mental state beginning with renunciation is called tranquillity. This is the meaning. "Because of having been abandoned" means because of having been abandoned through each respective abandoning. "Knowledge in the meaning of knowing" means by way of reviewing meditative absorption, by way of insight, and by way of reviewing the path, that beginning with renunciation is called knowledge in the meaning of knowing. This is the meaning. "Seeing because of having been seen" - here too the same method applies. "Becomes pure" means the meditator; purification is that beginning with renunciation.

In the description of renunciation, renunciation, because of non-greed, is escaped from sensual lust - thus it is escape. "Gone forth from that" is renunciation. When it would be said "the escape from material form is this, namely renunciation," since the distinction of the immaterial would not be seen, for the purpose of showing the distinction, following the order of the reading stated elsewhere, it was said "namely the immaterial." And that immaterial, because of having gone forth from material form, is called renunciation - this is stated by way of the subject matter itself. "What has come to be" is an illustration of the conjunction with arising. "Conditioned" is the showing of the distinction of the power of conditions. "Dependently arisen" is the showing of the non-activity of conditions even in the conjunction of conditions.

"Cessation is its renunciation" means Nibbāna, because of having gone forth from that conditioned, is called the renunciation of that conditioned. The inclusion of the immaterial and of cessation was made following the very order stated in the reading elsewhere. When it would be said "the renunciation of sensual desire is renunciation," it would be a repetition. And since the accomplishment of its renunciation is established by the very word renunciation, without stating that, only the remaining renunciation was stated. That is straightforward indeed. In the description of escape too, the meaning should be understood by this very method. But the elements pertaining to escape are here straightforwardly stated as renunciation. "Solitude" means the state of being secluded, which is just that beginning with renunciation.

"One releases" means the meditator; those beginning with renunciation are the release. The meditator setting in motion renunciation is said to practise through renunciation. But that renunciation is conduct. The same method applies in the remaining ones too. What should be said in the description of deliverance through meditative absorption was stated in the Discussion on Deliverances. Only there it was said "one knows, thus deliverance through meditative absorption," but here "one knows, thus one meditates" - the teaching was given based on the standpoint of the person only. This is the distinction.

43. And in the analytic explanation of meditative development, determination, and life, the teaching was given with persons as standpoint. But as regards their nature, meditative development is just renunciation and so on. Determination is just the mind established by means of renunciation and so on. Life is the right livelihood of one whose mind has been established by means of renunciation and so on. What is this right livelihood? Abstinence from wrong livelihood, and effort in the quest for requisites righteously and impartially. Therein, "lives righteously" means one lives a righteous life; or it is a compound in the neuter gender, meaning "one lives by righteousness." "Not unrighteously" is an emphasis made by way of negation of the very meaning stated as "lives righteously." "Lives rightly" is an indication of the manner. "Not wrongly" is a delimitation of that very same. "Lives purely" means one lives a pure life through purity of intrinsic nature. "Not defiled" is a delimitation of that very same. By the passage beginning with "whatever" he shows the benefit of the three accomplishments as stated. Therein, "whatever" means whichever indeed. "An assembly of warriors" means an assemblage of warriors. For it is called "assembly" (parisā) because they sit all around therein without having made up their minds. The same method applies to the remaining three. Because warriors and so on alone are endowed with the achievement of coming and the achievement of knowledge, only those four are included, not an assembly of workers. "Confident" means accomplished with the three accomplishments, free from timidity; the meaning is fearless. "Unabashed" means uncontracted, not become powerless. "What is the reason for this" means: what is the cause, what is the reason by which that state of confidence exists - this is the meaning. Now "for thus" is a statement of reason for that. Because he is thus accomplished in the three accomplishments, therefore, having shown the reason for the state of confidence as "he is confident," he concluded.

In the Saddhammappakāsinī, the commentary on the Paṭisambhidāmagga,

The commentary on the Treatise on the Matrix is finished.

The commentary on the Wisdom Chapter is finished.

The explanation of unprecedented meanings of the Minor Chapter is completed.

And to this extent, of that which is included in three chapters,

The explanation of the meaning of the Paṭisambhidāmagga, adorned with thirty treatises, is concluded.

Concluding Discussion

The Great Chapter, the Middle, and the Minor Chapter by name;
Three chapters are spoken of here, in the order of measure.

In each chapter, ten each, the treatises that were uttered;
The summary verses of all of them, these are theirs in order.

Knowledge, view, breathing, faculty, with deliverance as fifth;
Destination, action, illusion, path, and cream - those are ten.

Yoked together, truths, factors of enlightenment, friendliness, with dispassion as fifth;
Analytical knowledges, the wheel of the Teaching, supramundane, powers, emptiness.

Wisdom, supernormal power, full realisation, seclusion, conduct as fifth;
Miracle, equal-headed, mindfulness, insight, matrix.

That which, by the elder who was predominant among the sons of the Fortunate One, who delighted in the welfare of beings,
The elder possessed of firm virtues, the Paṭisambhidāmagga was spoken.

The explanation of its meaning, which follows the method of the ancient commentary and likewise the fitness;
Was begun by me in dependence, and this has reached completion.

That which Uttara, the minister, endowed with the qualities of a counsellor and yoked with faith;
Had made in the great monastery, a residential cell of many excellent qualities.

By the elder dwelling here, this was completed with the great appellation;
In the third year after the passing away of King Moggallāna.

Being in accordance with the doctrine of the elders, who are lamps of the Doctrine of the Elders;
Just as this commentary, the mother of the welfare of the world, has reached conclusion.

Being in accordance with the Teaching, accomplishing personal welfare and the welfare of others;
May the wishes of all beings likewise reach conclusion.

In this Saddhammapakāsinī commentary, by those skilled in counting;
The sections of recitation counted are to be known as fifty-eight.

But when counted by the anuṭṭhubha metre in which it is composed;
The verses are numbered fourteen thousand and five hundred.

For the purpose of the long endurance of the Dispensation, and for the welfare of the world, with respect by me;
Composing this merit, which though small in what has been attained, is abundant.

By that merit, may the world, the elixir of the Good Teaching of the Ten-Powered One;
Having enjoyed the spotless, may he attain happiness through happiness itself.

the commentary named Saddhammapakāsinī

on the treatise of the Paṭisambhidāmagga is completed.



ABOUT THIS TRANSLATION

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