

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
2. Commentary on the Book of Analysis (2. Vibhaṅga-
aṭṭhakathā)
4. Analysis of Truths (4. Saccavibhaṅgo)



PaliVerse

2. Commentary on the Book of Analysis

4. Analysis of Truths

1. Commentary on the Suttanta Classification

189. Now, in the analysis of truths immediately following that, "four" is the delimitation by number. "Noble truths" is the indication of the delimited phenomena. However, in the section of the synopsis beginning with "the noble truth of suffering" -

By way of analysis, by way of the classification of etymology, characteristics, and so forth;

By way of meaning, by way of eliciting the sense, and likewise by way of neither less nor more.

By way of sequence regarding the noble truths, by way of the function of the knowledge therein;

By way of the classification of what is included, by way of similes, and by way of the tetrads.

By way of emptiness, by way of the one-fold classification and so forth, and by way of similarity and dissimilarity;

The determination should be understood by the wise one in the course of the teaching.

Therein, "by way of analysis" means that for suffering and so forth, four meanings each have been analysed as real, not unreal, and not otherwise, which are to be comprehended by those who comprehend suffering and so forth. As it is said: "The meaning of affliction, the meaning of being conditioned, the meaning of torment, the meaning of change pertaining to suffering - these four meanings of suffering as suffering are true, unerring, not otherwise. The meaning of accumulation, the meaning of source, the meaning of conjunction, the meaning of obstruction pertaining to the origin - etc. The meaning of escape, the meaning of seclusion, the meaning of the unconditioned, the meaning of the deathless pertaining to cessation - etc. The meaning of leading out, the meaning of cause, the meaning of seeing, the meaning of predominance pertaining to the path - these four meanings of the path pertaining to the path are real, not unreal, and not otherwise." Likewise: "The meaning of affliction, the meaning of being conditioned, the meaning of torment, the meaning of change, the meaning of full understanding pertaining to suffering" and so forth. Thus, suffering and so forth should be understood by way of the four meanings each that have been thus analysed. This is the determination to be understood here firstly by way of analysis.

In "by way of the classification of etymology, characteristics, and so forth," however, here regarding "by way of etymology" first: herein the syllable "du" is seen in the sense of what is despicable; for they call a despicable son a "bad son" (duputta). The syllable "khaṃ," however, is used in the sense of what is empty; for empty space is

called "khaṃ." And this first truth is despicable because it is the basis of many dangers, and empty because it is devoid of the permanent, beautiful, pleasant, and self-nature imagined by foolish people. Therefore, because of being despicable and because of being empty, it is called "suffering" (dukkha). And the syllable "saṃ" indicates conjunction in such expressions as "coming together" (samāgamo) and "met together" (sameta). The syllable "u" indicates arising in such expressions as "arisen" (uppannaṃ) and "come forth" (udita). The syllable "aya," however, indicates a cause. And this second truth, when there is the conjunction of the remaining conditions, is the cause of the arising of suffering. Thus, because it is the cause of the arising of suffering through conjunction, it is called "the origin of suffering" (dukkhasamudaya).

As for the third truth, since the syllable 'ni' indicates absence and the syllable 'rodha' indicates confinement, therefore there is here the absence of the confinement of suffering called the wandering in saṃsāra, because all destinations are empty of it; or when that is attained, there is the absence of the confinement of suffering called the wandering in saṃsāra, because it is the opposite of that - thus it is called 'cessation of suffering'; or it is called 'cessation of suffering' because it is the condition for the cessation of suffering through non-arising. As for the fourth truth, since it goes to that cessation of suffering by way of taking it as object, being directed towards it, and since it is the practice for the attainment of the cessation of suffering, therefore it is called 'the practice leading to the cessation of suffering'.

Since the noble ones, beginning with the Buddhas, penetrate these, therefore they are called 'noble truths'. As he said - "Monks, there are these four noble truths. Which are they? Etc. these, monks, are the four noble truths. The noble ones penetrate these, therefore they are called 'noble truths'." Furthermore, they are noble truths in the sense of being the truths of the Noble One. As he said - "In the world with its gods, monks, etc. with its gods and humans, the Truth-finder is noble; therefore they are called 'noble truths'." Or alternatively, they are noble truths also because of the accomplishment of noble status through having fully awakened to them. As he said - "Monks, because of the full awakening to these four noble truths as they really are, the Truth-finder, the Arahant, the Perfectly Enlightened One is called 'noble'." Furthermore, they are noble truths also in the sense that they are truths that are noble; 'noble' means real, not unreal, not otherwise - this is the meaning. As he said - "These four noble truths, monks, are real, not unreal, not otherwise, therefore they are called 'noble truths'." Thus the determination here should be understood by way of etymology.

How should it be understood by way of the classification of characteristic and so forth? Here, the truth of suffering has the characteristic of afflicting, the function of burning, and the manifestation as occurrence. The truth of origination has the characteristic of producing, the function of causing non-interruption, and the manifestation as obstruction. The truth of cessation has the characteristic of peace, the function of non-falling away, and the manifestation as the signless. The truth of the path has the characteristic of leading out, the function of causing the abandonment of defilements, and the manifestation as emergence. Furthermore, in sequence, the characteristics are: occurrence, causing occurrence, cessation, and

causing cessation. Likewise, the characteristics are: the conditioned, craving, the unconditioned, and seeing - thus the determination here should be understood by way of the classification of characteristic and so forth.

Regarding 'by way of meaning and extraction of meaning', here first, as to meaning: what is the meaning of truth? That which, for those examining with the eye of wisdom, is not deceptive like an illusion, not misleading like a mirage, and not of an unascertainable nature like the self of the sectarians; rather, by way of afflicting, producing, peace, and leading out, it is indeed the domain of noble knowledge through its nature of being real and not contrary to fact; this nature of being real and not contrary to fact, like the characteristic of fire, and like the nature of the world, should be understood as the meaning of truth. As he said - "'This is suffering' - monks, this is real, this is not unreal, this is not otherwise" - in detail. Furthermore -

Suffering is not obstructive from anything other than itself, and nothing other than suffering is obstructive;

By the fixed course of being obstructive, therefore this is considered truth.

Without that, suffering does not arise from another, nor does that arise from that;

By the determination of the cause of suffering, thus craving is a truth.

There is no peace other than from Nibbāna, and the peaceful is not non-existent since;

By the fixed course of the nature of peace, therefore this is considered truth.

There is no deliverance other than the path, and it is not non-delivering either; Because of its nature of true deliverance, thus it is accepted as a truth.

Thus, in all four, the state of being real and undistorted -

In suffering and so on without distinction, the wise have declared the meaning of truth.

Thus the determination should be understood 'by way of meaning'.

How 'by way of extraction of meaning'? Here the word 'sacca' is seen in many meanings, that is to say - In such passages as "One should speak the truth, one should not be angry" - in the sense of truth of speech. In "Ascetics and brahmins established in truth" and so on, in the sense of abstinence-truth. In "Why do they speak truths as different, the skilled declaring themselves disputants" and so on, in the sense of view-truth. In such passages as "For there is one truth, there is no second" - in the sense of ultimate truth, referring to both nibbāna and the path. In such passages as "Of the four noble truths, how many are wholesome?" - in the sense of noble truth. And here too it applies in the sense of noble truth - thus the determination should be understood 'by way of extraction of meaning' as well.

'By way of being neither deficient nor excessive' - why then are exactly four noble truths stated, neither fewer nor more? Because of the impossibility of another, and because of the inability to remove any one of them; for it is not possible that there should be anything additional to these, or that even one of them should be removed. As he said - "Here, monks, a recluse or brahmin might come saying 'This is not the

noble truth of suffering; the noble truth of suffering is other than what has been taught by the recluse Gotama. Having set aside this noble truth of suffering, I shall designate another noble truth of suffering' - there is no such possibility." Etc. And as he said - "If any recluse or brahmin whatsoever, monks, should speak thus: 'This is not the first noble truth of suffering that has been taught by the recluse Gotama. Having rejected this first noble truth of suffering, I shall designate another first noble truth of suffering' - there is no such possibility." Etc.

Furthermore, when declaring occurrence, the Blessed One declared it together with its cause, and cessation together with its means. Thus, since occurrence, cessation, and the causes of both are at most these, exactly four were stated. Likewise, by way of what is to be fully understood, what is to be abandoned, what is to be realised, and what is to be developed; by way of the basis of craving, craving, the cessation of craving, and the means to the cessation of craving; and by way of attachment, delight in attachment, uprooting of attachment, and the means to the uprooting of attachment - exactly four are stated. Thus the determination should be understood here 'by way of being neither deficient nor excessive'.

"By sequence" - this too is just the sequence of teaching. Herein, the truth of suffering was stated first because it is easily understood due to its coarseness and being common to all beings; the truth of origin was stated immediately after that for the purpose of showing its cause; the truth of cessation was stated after that for the purpose of making known that through the cessation of the cause there is the cessation of the result; and the truth of the path was stated at the end for the purpose of showing the means of attaining that. Or, for the purpose of generating a sense of urgency in beings bound by the gratification of the pleasure of existence, he first spoke of suffering. Immediately after that, the origin, for the purpose of indicating that it does not come about uncaused, nor does it arise from the creation of a lord and so on, but it arises from this. Then cessation, for the purpose of generating comfort by showing the escape to those of agitated minds who are overcome by suffering together with its cause and who are seeking escape from suffering. Then the path, which leads to the attainment of cessation, for the purpose of attaining cessation. Thus the determination "by sequence" should be understood here.

"The knowledge regarding the noble truths and its function" means that the determination should also be understood in terms of the function of the knowledge of the truths. For the knowledge of the truths is twofold - the knowledge of understanding and the knowledge of penetration. Therein, the knowledge of understanding is mundane and operates with regard to cessation and the path by way of oral tradition and so forth. The knowledge of penetration is supramundane and, having made cessation its object, penetrates all four truths by way of function. As he said - "Monks, whoever sees suffering also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering" - all should be stated. But as regards that which is mundane, therein the knowledge of suffering, operating by way of overcoming obsession, dispels identity view; the knowledge of origin dispels the annihilationist view; the knowledge of cessation dispels the eternalist view; the knowledge of the path dispels the view of non-action. Or, the knowledge of suffering dispels the wrong course regarding the result, which

consists in the perception of permanence, beauty, happiness, and self in the aggregates that are devoid of permanence, beauty, happiness, and self; the knowledge of origin dispels the wrong course regarding the cause, which consists in the conceit of causation operating with regard to what is not a cause, namely that the world proceeds from a supreme being, from effort, from time, from inherent nature, and so forth; the knowledge of cessation dispels the wrong course regarding cessation, which consists in grasping at liberation in the formless world, in a world-pillar, and so forth; the knowledge of the path dispels the wrong course regarding the means, which operates by grasping at an impure path as a pure path in the varieties of devotion to sensual pleasure and self-mortification. Therefore this is said -

Regarding the world, the origin of the world, the disappearance of the world, the peaceful, and the means thereto;

A person is confused and does not understand, so long as he does not know the truths.

Thus the determination "by the function of knowledge" should also be understood here.

"The classification of what is included" - in the truth of suffering, setting aside craving and the taintless states, all remaining states are included; in the truth of origin, the thirty-six courses of craving; the truth of cessation is unmixed; in the truth of the path, by way of right view, the basis of power consisting of investigation, the faculty of wisdom, the power of wisdom, and the enlightenment factor of investigation of states. By way of right intention, the three beginning with the thought of renunciation; by way of right speech, the four kinds of good verbal conduct; by way of right action, the three kinds of good bodily conduct; by way of right livelihood, fewness of wishes and contentment; or, because all of these - right speech, right action, and right livelihood - constitute virtue dear to the noble ones, and because virtue is to be taken up with the hand of faith, and because of the existence of these through their being present, the faith faculty, the faith power, and the basis of power consisting of desire are included; by way of right effort, the fourfold right striving, the energy faculty, the energy power, and the energy enlightenment factor; by way of right mindfulness, the fourfold establishment of mindfulness, the mindfulness faculty, the mindfulness power, and the mindfulness enlightenment factor; by way of right concentration, the three kinds of concentration beginning with that accompanied by initial and sustained application, mind-concentration, the concentration faculty, the concentration power, the rapture, tranquillity, concentration, and equanimity enlightenment factors are included. Thus the determination "by the classification of what is included" should also be understood here.

"By simile" - the truth of suffering should be seen as like a burden, the truth of origin as like the taking up of a burden, the truth of cessation as like the putting down of a burden, and the truth of the path as like the means of putting down the burden. And the truth of suffering is like a disease, the truth of origin is like the cause of the disease, the truth of cessation is like the subsiding of the disease, and the truth of the path is like the medicine. Or, the truth of suffering is like a famine, the truth of origin is like a drought, the truth of cessation is like a time of plenty, and the truth of the path is like good rainfall. Furthermore, these should be understood by way of simile

when connected with an enemy, the root of enmity, the uprooting of enmity, and the means of uprooting enmity; with a poisonous tree, the root of the tree, the cutting off of the root, and the means of cutting off the root; with fear, the root of fear, fearlessness, and the means of attaining fearlessness; and with the near shore, the great flood, the far shore, and the effort that leads to reaching it. Thus the determination "by simile" should be understood here.

"By the tetrad": here there is suffering that is not a noble truth, there is a noble truth that is not suffering, there is both suffering and a noble truth, and there is neither suffering nor a noble truth. This same method applies to origin and so forth. Therein, states associated with the path and the fruits of recluseship, because of the statement "what is impermanent is suffering," are suffering through the suffering of activities, but not a noble truth. Cessation is a noble truth but not suffering. The other pair of noble truths may be suffering in the sense of impermanence, but not in the sense of that for the full understanding of which the holy life is lived under the Blessed One. However, in every respect the five aggregates of clinging are both suffering and a noble truth, except for craving. States associated with the path and the fruits of recluseship, in the sense of that for the full understanding of which the holy life is lived under the Blessed One, are neither suffering nor a noble truth. Thus, by applying this method as appropriate to origin and so forth as well, the determination "by the tetrad" should be understood here.

"By emptiness, by the single kind and so forth": here, first regarding emptiness, in the ultimate sense all truths should be understood as empty because of the absence of one who experiences, one who acts, one who is extinguished, and one who travels. Therefore this is said -

There is only suffering, but no one who suffers; there is no doer, only the deed is found;

There is extinguishment, but no extinguished person; there is the path, but no traveller is found.

Or -

The first two are empty of permanence, beauty, happiness, and self; the deathless state is empty of self;

The path is devoid of permanence, pleasure, and self - thus regarding emptiness in these.

Or three are empty of cessation, and cessation is empty of the remaining triad. Or here the cause is empty of fruit, because of the absence of suffering in origin and of cessation in the path; the cause is not pregnant with its fruit, as the primordial nature is for the proponents of primordial nature. And the fruit is empty of cause, because of the non-inherence of suffering and origin with cessation and path; the cause-and-effect is not inherent in the cause, unlike dyads and so forth for the proponents of inherence of cause and effect. Therefore this is said -

Three here are empty of cessation, and by those three that extinguishment too is empty;

The cause is empty of fruit, and the fruit too is empty of cause.

Thus the determination "by emptiness" should be understood for now.

"By the single kind and so forth": here all suffering is of one kind in the sense of being occurrence, of two kinds by way of mentality-materiality, of three kinds by the division into sense-sphere, form-sphere, and formless-sphere existence, of four kinds by the division into the four nutriments, and of five kinds by the division into the five aggregates of clinging. The origin too is of one kind because of being the state of producing; twofold because of being associated with views and dissociated from views; threefold because of the distinction into craving for sensual pleasure, craving for existence, and craving for non-existence; fourfold because of being abandonable by the four paths; fivefold because of the distinction into delight in materiality and so on; sixfold because of the distinction of the six classes of craving. Cessation too is of one kind in the sense of being the unconditioned element, but by way of method of two kinds as with residue remaining and without residue remaining, of three kinds by the stilling of the three kinds of existence, of four kinds as realisable by the four paths, of five kinds by the stilling of the five kinds of delight, and of six kinds by the division into the destruction of the six bodies of craving. The path too is of one kind in the sense of being to be developed, of two kinds by the division into calm and insight or by the division into seeing and development, and of three kinds by the division into the three aggregates. For this, because of having portions, is included by the three aggregates which are without portions, like a city by a kingdom. As he said -

"Friend Visākha, the three aggregates are not comprised by the noble eightfold path. Rather, friend Visākha, the noble eightfold path is comprised by the three aggregates. Friend Visākha, right speech, right action, and right livelihood - these states are comprised in the virtue aggregate; right effort, right mindfulness, and right concentration - these states are comprised in the concentration aggregate; right view and right intention - these states are comprised in the wisdom aggregate."

Herein, right speech and the other two are indeed morality itself. Therefore, they are included in the morality aggregate by virtue of their own kind. Although in the text the description is made with the locative "in the morality aggregate," the meaning should be understood in the instrumental sense. However, among the three beginning with right effort, concentration by its own nature is unable to reach one-pointedness upon the object, but having received support when effort accomplishes the function of exertion and mindfulness accomplishes the function of non-wavering, it is able to do so.

Herein this is the simile - Just as when three friends entered a garden thinking "We shall celebrate the festival," one of them, seeing a champaka tree in full bloom, would be unable to reach it even by raising his hand. Then his second companion would bend down and offer his back. Standing on his back, yet trembling, he would still be unable to reach it. Then the other companion would offer his shoulder. Standing on the back of one and holding onto the shoulder of the other, he could pick flowers as he pleased, adorn himself, and celebrate the festival. This should be seen as having the same accomplishment.

For just as the three friends who entered the garden together, so are the three states beginning with right effort that arise together; the object is like the champaka tree in full bloom; concentration, unable by its own nature to reach one-pointedness upon the

object, is like the one unable to reach it even by raising his hand; effort is like the companion who bends down and offers his back; mindfulness is like the companion who stands offering his shoulder. Just as among them, standing on the back of one and holding onto the shoulder of the other, the third is able to pick flowers as he pleases, even so, when effort accomplishes the function of exertion and mindfulness accomplishes the function of non-wavering, concentration, having received support, is able to reach one-pointedness upon the object. Therefore, here it is concentration itself that is included by the aggregate of concentration by virtue of being of the same kind. But effort and mindfulness are included by way of function.

In the case of right view and right intention too, wisdom by its own nature is unable to determine the object as "impermanent, suffering, not-self," but when thought repeatedly strikes and presents it, it is able to do so. How? Just as a money-changer, having placed a coin on his hand, although wishing to examine it on all sides, is unable to turn it over by the power of his eye alone, but by turning it over and over with his finger joints, he is able to examine it here and there; even so, wisdom by its own nature is unable to determine the object in terms of impermanence and so forth, but when thought, with its characteristic of application, with its function of striking and re-striking, as if knocking and turning it over, takes it up again and again and presents it, wisdom is able to determine it. Therefore, here too right view itself is included in the wisdom aggregate by virtue of its own kind, but right intention is included by virtue of its function. Thus the path goes into inclusion by these three aggregates. Therefore it was said - "Threefold by the division into three aggregates." Fourfold by way of the path of stream-entry and so on.

Furthermore, all the truths are of one kind because of being not false or because of being to be directly known; of two kinds by way of mundane and supramundane, and conditioned and unconditioned; of three kinds by way of what is to be abandoned by seeing, by development, and what is neither to be abandoned nor not to be abandoned; and of four kinds by the division into what is to be fully understood and so forth. Thus herein the determination should be understood "by way of one kind and so forth."

"By way of similarity and dissimilarity" - all the truths are mutually similar in being not false, in being void of self, and in being difficult to penetrate. As he said -

"What do you think, Ānanda, which is more difficult to do or more difficult to attain - that one should from a distance shoot arrow after arrow through a narrow keyhole of a palmyra leaf without missing, or that one should pierce tip to tip a hair split sevenfold?" "This itself, Bhante, is more difficult and harder to accomplish - that one should pierce tip to tip a hair split sevenfold." "Those, Ānanda, penetrate what is even more difficult to penetrate who penetrate as it really is 'This is suffering' etc. 'This is the practice leading to the cessation of suffering' - who penetrate as it really is."

They are dissimilar because of the defining of their individual characteristics. The first two are similar in being profound in the sense of being difficult to fathom, in being mundane, and in being with taints; they are dissimilar in the distinction between fruit and cause, and in being what should be fully understood and what should be abandoned. The last two also are similar in being difficult to fathom in the sense of being profound, in being supramundane, and in being without taints; they are

dissimilar in the distinction between object and subject, and in being what should be realised and what should be developed. The first and third also are similar because of being designated as fruit; and dissimilar because of being conditioned and unconditioned. The second and fourth also are similar because of being designated as cause; and dissimilar because of being exclusively unwholesome and wholesome. The first and fourth also are similar because of being conditioned; and dissimilar because of being mundane and supramundane. The second and third also are similar in being neither of a trainee nor of one beyond training; they are dissimilar in having an object and being without an object respectively.

Thus, by these modes and methods, the discerning one
Should understand the similarity and dissimilarity of the noble truths.

The Exposition of the Suttanta Classification Synopsis is concluded.

1. Commentary on the Exposition of the Truth of Suffering

Exposition of Birth

190. Now, in order to analyse and show what has been stated in brief as suffering and so forth, this exposition section beginning with "Therein, what is the noble truth of suffering? Birth is suffering" has been commenced. Therein, birth should be understood, and the meaning of suffering in birth should be understood; ageing, death, sorrow, lamentation, pain, displeasure, anguish, association with what is not dear, and separation from what is dear should be understood; the meaning of suffering in association with what is not dear and in separation from what is dear should be understood; desire should be understood, and the meaning of suffering in desire should be understood; the aggregates should be understood, and the meaning of suffering in the aggregates should be understood.

Therein, this is the matrix for the purpose of expounding the noble truth of suffering - for this suffering is manifold and of various kinds, that is to say -Suffering as suffering, suffering of change, suffering of activities, concealed suffering, unconcealed suffering, indirect suffering, and direct suffering.

Therein, bodily and mental painful feeling, being suffering both by its own nature and by name, is called "suffering as suffering." Pleasant feeling, being a cause for the arising of suffering through change, is called "suffering due to change." Neutral feeling and the remaining activities of the three planes of existence, being oppressed by arising and passing away, are called "suffering due to activities." However, such oppression exists even for the paths and fruits. Therefore, these states should be understood as "suffering due to activities" by virtue of being included in the truth of suffering. Bodily and mental affliction such as earache, toothache, burning due to lust, burning due to hatred, and so forth, being knowable only by asking, and because of the non-manifest nature of its onset, is called "hidden suffering"; it is also called "non-manifest suffering." Affliction arising from the thirty-two modes of punishment and so forth, being knowable without even asking, and because of the manifest nature of its onset, is called "unhidden suffering"; it is also called "manifest suffering." Apart from suffering as suffering, all the rest beginning with birth that has come in the analysis of the truth of suffering, being the basis for each respective type of suffering, is called "indirect suffering." Suffering as suffering is called "direct

suffering."

Therein, based on this pair of terms - indirect suffering and direct suffering - the noble truth of suffering should be expounded. And this noble truth comes in the texts both in brief and in detail. Where it comes in brief, it is appropriate to expound it either in brief or in detail. But where it comes in detail, it is appropriate to expound it only in detail, not in brief. Since this has come in detail in this passage, it should be expounded only in detail. Therefore, taking the terms in the exposition section "Therein, what is the noble truth of suffering? Birth is suffering" and so forth, it has been stated "birth should be understood, the meaning of suffering in birth should be understood" and so forth. Therein, birth and so forth should first be understood by means of this word-analysis: "Therein, what is birth? Whatever birth, origination of those various beings in those various orders of beings."

191. Herein this is the explanation of the meaning - "Of those various beings" - this is a general designation for numerous beings in brief. For if one were to speak even for a whole day thus: "Whatever is the birth of Devadatta, whatever is the birth of Somadatta," neither would the beings be exhausted, nor would the elucidation of all further meanings be accomplished. But by these two terms, no being is left unincorporated, and no further elucidation of meaning fails to be accomplished. Therefore it was said - "Whatever of those various beings." "In those various" - this is a general designation for numerous orders of beings by way of birth and destination. "Orders of beings" means in the orders of beings; the meaning is in the group of beings, in the multitude of beings.

"Birth" - this word "birth" has multiple meanings. For thus in "even one birth, even two births," it is used in the sense of existence. In "there are, Visākhā, recluses called Nigaṇṭhas by class," it is used in the sense of group. In "the grass species called tiriyā, having grown up from the navel, stood reaching the sky," it is used in the sense of designation. In "birth is comprised in two aggregates," it is used in the sense of a characteristic of the conditioned. In "Monks, whatever first consciousness has arisen, whatever first cognition has manifested in the mother's womb, dependent on that is his birth," it is used in the sense of relinking. In "Just born, Ānanda, is the Bodhisatta," it is used in the sense of delivery. In "unreviled by reproach regarding birth," it is used in the sense of clan. In "Since I, sister, am born with the noble birth," it is used in the sense of noble virtue. But here it applies to the aggregates that first arise together with their modifications. Therefore, "birth" in the sense of being born - this is its intrinsic individual nature herein. "Coming into being" in the sense of being produced - the term is augmented by a prefix. "Descent" (okkanti) is in the sense of entering. Or "birth" in the sense of being born - that is applicable by way of incomplete sense bases. "Coming into being" (sañjāti) is in the meaning of coming to be born, and that is connected with complete sense bases. "Descent" (okkanti) is in the meaning of entering, and that is connected with egg-born and womb-born beings. For they descend into the egg-shell and the womb-membrane, and even while descending, they take relinking as though entering. "Production" (abhinibbatti) is in the meaning of being produced. That is connected with moisture-born and spontaneously born beings. For they arise having become obvious. This is so far the conventional talk.

Now the discussion in terms of ultimate reality follows. For in the ultimate sense, only

the aggregates become manifest, not beings. Therein, "of the aggregates" should be understood as the inclusion of one in the one-constituent existence, of four in the four-constituent existence, and of five in the five-constituent existence.

"Manifestation" means arising. Regarding "of the sense bases," here the classification should be understood by way of the sense bases arising in each respective existence. "Acquisition" is simply the manifestation within the continuity; for it is precisely through manifesting that they are said to be acquired. "This is called 'birth'" means this is spoken of as birth. And this birth has the characteristic of the first production in each and every existence, the function of delivering, the manifestation as emerging here from the past existence, or, in terms of its fruit, the manifestation as the diversity of suffering.

Now, "the meaning of suffering in birth should be understood" - for this birth is not itself suffering, but it is said to be suffering by being the basis for the arising of suffering. But of which suffering is this the basis? Whatever suffering in the lower realms was made known by the Blessed One by way of similes in the *Bālappaṇḍita Sutta* and other discourses, and whatever suffering classified as rooted in descent into the womb and so forth arises in the happy destination in the human world - this is the basis for all of that. Herein, this suffering classified as rooted in conception in the womb and so on - for this being, when coming into existence in the mother's womb, does not arise among blue lotuses, red lotuses, white lotuses and the like. Rather, he arises like a worm in putrid fish, rotten porridge, cesspools and the like, in a region of the belly below the stomach, above the intestines, in between the abdominal membrane and the backbone, in an extremely confined space, in dense darkness, pervaded by the stench of various corpses, frequented by winds of exceedingly foul-smelling impurity, extremely loathsome. Having arisen there, for ten months, being cooked as if in a crucible by the heat generated in the mother's womb, being steamed like a lump of dough, deprived of bending, stretching and the like, he experiences extreme suffering. This, to begin with, is the suffering rooted in descent into the womb.

But whatever extreme suffering he experiences when the mother suddenly stumbles, walks, sits down, stands up, turns over and so forth - like a kid goat fallen into the hands of a drunkard, or like a young snake fallen into the hands of a snake charmer - through the action of pulling, dragging about, shaking down, shaking about and so forth; and whatever intense suffering he experiences when the mother drinks cold water, as though fallen into a cold hell, when she swallows hot gruel, rice and the like, as though engulfed by a rain of embers, when she swallows salt, sour things and the like, as though subjected to the punishment of being cut open and having lye poured in - this is the suffering rooted in the care of the embryo.

But whatever suffering arises for the mother with an obstructed womb, at a place of suffering unfit to be seen even by friends, companions, close associates and the like, through cutting, splitting and so forth - this is the suffering rooted in the miscarriage of the embryo. Whatever suffering arises when the mother is giving birth, when he is turned around by kamma-born winds and thrust down the birth passage, which is as terrifying as a precipice into hell, when he is dragged out through the extremely confined opening of the womb as though through the eye of a needle, and when he is crushed as a great elephant or a hell-being is crushed between the *Saṅghāṭa*

mountains - this is the suffering rooted in delivery. But whatever suffering arises for the newborn, whose delicate body is like a fresh wound, at the time of being held by the hands, bathed, washed, wiped with cloth and the like - suffering resembling being pierced and split by needle points and razor edges - this is the suffering rooted in coming out from the mother's womb. Whatever suffering there is thereafter in the course of existence for one who harms himself, for one devoted to the practice of self-mortification and self-torment through the naked ascetic practice and the like, for one who does not eat out of anger, and for one who hangs himself - this is the suffering rooted in self-inflicted harm.

But whatever suffering arises for one who experiences killing, imprisonment and the like from others - this is the suffering rooted in harm inflicted by others. Thus, this birth is indeed the basis for all of this suffering. Therefore this is said -

If a being were not born in the hells,
Where would that unbearable suffering of burning by fire and so forth
Find a footing?
Thus the Sage declared birth here to be suffering.

The manifold suffering in the animal realm arising from
Striking with sticks, and so on;
How would that be there without birth?
Birth is therefore suffering.

Among the hungry ghosts, the varied suffering
Wind, heat, and so on, variegated;
Since for the unborn it does not exist there,
Therefore too the Sage declared birth to be suffering.

In intense darkness and unbearable cold,
Whatever suffering there is among the titans in the world-interstices;
That would not exist there, nor would there be birth,
Since this birth, therefore too it is suffering.

And the extremely dreadful suffering that a being undergoes
And the coming forth outside, attains -
This extremely terrible suffering too does not exist
Without birth; therefore indeed birth is suffering.

What need of many words? Surely whatever suffering
There exists here any suffering at any time,
It indeed does not exist in the absence of birth; therefore the Great Sage
Declared this birth first of all to be suffering.

Exposition of Ageing

192. In the description of ageing, "ageing" is the individual intrinsic nature. "Decaying" is a description of the manner. The three beginning with "broken teeth" (khaṇḍicca) are descriptions of function in the passing of time. The last two are descriptions of the natural condition. For by this term "this is ageing," it is shown

according to intrinsic nature; therefore this is its individual intrinsic nature. By this term "decaying," according to manner; therefore this is a description of the manner. By this term "broken teeth," it is shown by the function of producing the state of brokenness in teeth and nails when time has passed. By this term "grey hair," by the function of producing the state of greyness in head hair and body hair. By this term "wrinkled skin," it is shown by the function of producing the state of wrinkling in the skin after the flesh has withered. Therefore these three beginning with "broken teeth" (khaṇḍicca) are descriptions of function in the passing of time. Through these, by means of seeing these changes, what has become manifest is shown as manifest ageing. Just as the path traversed by water, wind, or fire is manifest through the contact and erosion or the burning of grass, trees, and so forth, yet that traversed path is not itself the water and so forth, even so the path traversed by ageing in teeth and so forth by way of broken teeth and so forth is manifest and can be grasped even by opening one's eyes. But broken teeth and so forth are not themselves ageing; for ageing is not cognisable by the eye.

By these terms "deterioration of life span" and "maturing of the faculties", however, the natural condition known as the decline of life span and the maturing of faculties such as the eye is shown, which becomes evident precisely with the passing of time. Therefore these last two should be understood as descriptions of the natural condition. Therein, because the life span of one who has reached old age diminishes, ageing is called "deterioration of life span" by way of metaphorical usage of the result. Because the faculties such as the eye, which in youth are very clear and capable of easily apprehending even subtle objects within their range, when one has reached old age become over-ripened, disturbed, and unclear, and are incapable of apprehending even gross objects within their range, therefore it is called "maturing of the faculties" by way of metaphorical usage of the result.

Now this ageing thus described is altogether of two kinds: obvious and concealed. Therein, ageing in material phenomena is called "manifest ageing" because of the visibility of the state of brokenness and so forth in teeth and so forth. But ageing in immaterial phenomena is called "concealed ageing" because such change is not visible. Therein, this state of brokenness and so on that is seen is merely the colour of such teeth and so on, because they are easily cognisable. Having seen that with the eye and having reflected through the mind-door, one knows ageing thus: "These teeth have been struck by ageing" - just as by looking at cow-horn plants and the like growing in a place of water, one knows of the existence of water beneath. Again, this ageing is also of two kinds: without interval and with interval. Therein, because the differences in appearance and so forth at intervals are difficult to discern - as in the case of sentient beings such as gems, gold, silver, coral, the moon, the sun, and so forth, and in the case of slow-moving decades and so forth, and as in the case of non-sentient things such as flowers, fruits, sprouts, and so forth - ageing is called "ageing without interval" (avīcījarā), meaning continuous ageing. But in other cases as described, because the differences in appearance and so forth at intervals are easily discernible, ageing is called "ageing with interval" (savīcījarā).

Therein, ageing with interval should be illustrated thus in terms of what is clung to and what is not clung to: For in young boys, first milk teeth arise, and they are not firm. But when those have fallen out, teeth arise again. Those are at first white, but

when struck by the wind of ageing, they become dark. Head hair, however, is at first reddish, or dark, or white. But the skin is reddish. As they grow and grow, the whiteness of the white and the darkness of the dark become apparent, but when struck by the wind of ageing, it becomes wrinkled. All grain too, at the time of sowing, is white; afterwards it is green; but when struck by the wind of ageing, it becomes yellowish. It is proper to illustrate this with the mango sprout as well. "This is called ageing" means this is spoken of as ageing. Furthermore, it has the characteristic of the maturing of the aggregates, the function of leading towards death, and the manifestation of the destruction of youth.

Regarding the statement "the aspect of suffering in ageing should be understood," here too, ageing itself is not suffering, but it is said to be suffering by way of being a basis for suffering. For which suffering? For both bodily suffering and mental suffering. For the body of one who is aged becomes feeble like an old cart, and when one strives to stand, to walk, or to sit, intense bodily suffering arises; when one's sons and wife no longer attend to one as before, mental suffering arises. Thus, ageing should be understood as suffering by way of being a basis for both these kinds of suffering. Furthermore -

Through the loosening of the limbs, through the deterioration of the faculties;
Through the destruction of youth, through the impairment of strength.

Through separation from mindfulness and the like, through one's own sons
and wife;
Through being treated with disrespect, and further through reaching a state of
childishness.

Whatever suffering a mortal encounters, both bodily and mental;
All this is caused by ageing, therefore ageing is suffering.

Exposition of Death

193. In the exposition of death, "passing away" (cuti) is by way of decease (cavana); this is a general term for the passing away of one, four, or five aggregates. "Decease" is an indication of the characteristic by means of an abstract noun. "Breaking up" is an explanation of the occurrence of dissolution of the aggregates at death. "Disappearance" is an explanation of the non-existence of a state, by whatever method, of the broken aggregates at death, just as of a broken pot. "Death, dying" means dying that is termed death. Time is called the ender; its action is making of time. Thus far, death by convention has been shown.

Now, in order to explain in the ultimate sense, he stated the beginning with "breaking up of the aggregates" and so on. For in the ultimate sense, only the aggregates break up; no being whatsoever dies. But when the aggregates are breaking up, the conventional usage is "a being dies," and when they have broken up, "has died." Herein, "breaking up of the aggregates" is by way of the four-aggregate and five-aggregate existence, and "discarding of the body" is by way of the one-aggregate existence; or "breaking up of the aggregates" should be understood by way of the four-aggregate existence, and "discarding of the body" by way of the remaining two. Why? Because a body termed the material body exists in both types of existence. Or

because in the realm of the Four Great Kings and so forth, the aggregates simply break up and nothing is discarded, therefore "breaking up of the aggregates" is by way of those. "Discarding of the body" is in the case of human beings and so forth. And here, because death is the cause of the discarding of the body, it is said that death is "the discarding of the body."

"Arrest of the life faculty" (jīvitindriyassa upacchedo) - by this it shows that death applies only to that which is bound to a faculty, and there is no death for that which is not bound to a faculty. But "the crop has died, the tree has died" - this is merely conventional usage. But in meaning, such expressions explain only the state of destruction and passing away of crops and so on. "This is called death" - all of this is called death.

Furthermore, here this classification should also be understood: momentary death, conventional death, and final death. Therein, "momentary death" is the breaking up of material and immaterial phenomena in the course of occurrence. "Tissa has died, Phussa has died" - this is called "conventional death." The making of time by one whose taints are destroyed, without reconnection, is called "final death." In this context, however, conventional death is intended. Death by exhaustion of birth-span, death by intervention, death at the due time, death by exhaustion of the life-span, and death by exhaustion of merit - these too are names for that same death. This has the characteristic of passing away, the function of separation, and the manifestation of departure.

Regarding the statement "the suffering aspect of death should be understood," here too, this itself is not suffering, but it is called suffering by being the basis for suffering. For bodily feelings near death burn the body, like a blazing torch held against the wind. At the time when signs of hell and so forth appear, strong displeasure arises. Thus, it should be understood as suffering by being the basis for both these kinds of suffering. Furthermore -

For the evil one observing the sign of evil kamma and so forth;
For the good one being overcome by separation from beloved objects.

Whatever mental suffering there is for one who is dying, without distinction;
And for all, whatever arises from the cutting of the bonds of the joints and so forth.

There is bodily suffering from the vital parts being pierced;
Since this is unbearable and irremediable suffering,
Death is its basis, therefore it is spoken of as suffering indeed.

Furthermore, these birth, ageing, and death wander about seeking an opportunity regarding these beings, like murderous enemies. Just as when three enemies of a man are going about looking for an opportunity, one might say - "I shall praise a certain forest and, taking him there, shall go; herein there is nothing difficult for me." The second would say: "When you have taken him and gone, I will beat him and make him weak; in this there is no difficulty for me." The third might say - "When he has been struck and weakened by you, let the cutting off of his head with a sharp sword be my charge." Having spoken thus, they would do accordingly.

Therein, just as the first enemy praises the forest and takes him there, so the function of birth is to drag one away from the circle of friends and relatives and cause one to be reborn anywhere whatsoever. Just as the second strikes and weakens, so the function of ageing is to fall upon the arisen aggregates and bring about the state of dependence on others and reliance on a bed. Just as the third cuts off the head with a sharp sword, so the function of death should be understood as bringing about the destruction of life.

Furthermore, here the suffering of birth should be seen as like entering a great wilderness full of dangers. The suffering of ageing should be seen as like the weakness of one without food and drink therein. The suffering of death should be seen as like the bringing about of calamity and disaster by wild beasts and so forth upon one who is weak and whose effort in maintaining postures has been thwarted.

Exposition of Sorrow

194. In the exposition of sorrow, "it destroys" (byasati) means disaster (byasanaṃ); the meaning is: it casts away, it destroys what is beneficial and pleasant. Disaster to relatives is disaster-to-relatives (ñātibyasanaṃ); the meaning is: the decline and destruction of relatives through thieves, disease, danger, and so forth. "Of one touched by that disaster to relatives" means: of one overwhelmed, overcome, and possessed of it - this is the meaning. The same method applies in the remaining ones too. But this is the distinction - Disaster to wealth is disaster-to-wealth (bhogabyasanaṃ); the meaning is: the decline and destruction of wealth through kings, thieves, and so forth. Disease itself is disaster, thus disaster-of-disease (rogabyasanaṃ); for disease destroys and ruins health, thus it is disaster. Disaster to morality is disaster-to-morality (sīlabyasanaṃ); this is a name for immorality. A view that has arisen while destroying right view is itself disaster - this is disaster regarding view. And here, the first two are not concretely produced; the latter three are concretely produced and struck by the three characteristics. And the first three are neither wholesome nor unwholesome. The dyad of disaster regarding morality and disaster regarding view is unwholesome.

"By some or other" means by any one whatsoever among those that have been grasped, or by any one whatsoever among those that have not been grasped, such as disaster regarding friends and colleagues, and so on. "Of one possessed of" means of one pursued by, of one not freed from. "By some painful phenomenon or other" means by whatever cause for the arising of the suffering of sorrow. "Sorrow" (soko) means sorrow in the sense of sorrowing; this is the individual essence of sorrow that arises through those causes. "Sorrowing" (socanā) means the act of sorrowing. "State of sorrowing" means the state of having sorrowed. "Inner sorrow" (antosoko) means sorrow within. The second term is augmented by way of a prefix. For it arises as though drying up within, as though thoroughly drying up, thus it is called "inner sorrow, inner deep sorrow."

"Mental burning" (cetaso parijjhāyanā) means the act of the mind being burnt. For sorrow, when arising, like fire, burns and scorches the mind, causing one to say: "My mind is burnt, nothing occurs to me." A mind that is afflicted is an unhappy mind; the state of that is displeasure. In the meaning of having penetrated within, sorrow itself is a dart - thus "the dart of sorrow." "This is called sorrow" means: this is spoken of as

sorrow. Although this, in meaning, is indeed displeasure-feeling, even so it has the characteristic of inner brooding, the function of burning the mind, and the manifestation of continued sorrowing.

Regarding the statement "the suffering aspect of sorrow should be understood," here this is called suffering both because it is suffering by its own nature and because it is the basis for suffering. Of which suffering? Of bodily suffering and of the suffering of displeasure at the moment of impulsion. For through the force of sorrow, a great abscess arises in the heart, ripens and bursts, or dark blood issues from the mouth, and intense bodily suffering arises. And for one thinking "so many of my relatives have come to destruction, so many of my possessions," intense displeasure arises. Thus, this should be understood as suffering by way of being the basis for these two kinds of suffering. Furthermore -

Sorrow pierces the hearts of beings, like a dart;
Like an iron bar heated in fire, it burns exceedingly again.

And it brings about the division of disease, ageing and death;
Since it brings manifold suffering, therefore it is called "suffering."

Exposition of Lamentation

195. In the exposition of lamentation, "lamenting" (ādevo) is that by means of which they cry out, weeping, having repeatedly called out thus: "My daughter, my son." Having repeatedly praised this and that quality, they cry by means of this, thus it is "lamentation" (paridevo). The next pairs of terms beyond those are stated by way of analytic explanation of the mode and nature of the former pair itself. "Speech" (vācā) means utterance. "Prattle" (palāpo) means hollow, meaningless speech. "Confused talk" (vipṭalāpo) is distorted prattle by way of half-spoken statements, speaking of something else, and so forth. "Wailing" (lālappo) means talking again and again. The mode of wailing is the act of wailing (lālappanā). The state of having wailed is the state of wailing (lālappitattam). "This is called lamentation" means this is designated as lamentation. It has the characteristic of wailing, the function of proclaiming virtues and faults, and the manifestation of agitation.

Regarding "the meaning of suffering in lamentation should be understood," however, this itself is not suffering, but it is called suffering in the sense of being the basis for bodily suffering and the suffering of mental displeasure. For one who is lamenting strikes his own body with fists, beats and pounds his chest with both hands, and dashes his head against the wall. Thereby strong bodily suffering arises in him. He thinks such thoughts as "So many of my relatives have gone to destruction, decay, and disappearance." Thereby strong mental displeasure arises in him. Thus it should be understood as suffering in the sense of being the basis for both these kinds of suffering. Furthermore -

One stricken by the dart of sorrow, lamenting,
Produces an unbearable drying of the throat, lips, palate, and tongue;
One reaches ever greater and excessive suffering,
Therefore the Blessed One called lamentation "suffering."

Exposition of Pain and Displeasure

196-197. The expositions of pain and displeasure are already evident, having been explained below in the Dhammasaṅgaha Commentary. Their characteristics and so forth have indeed been stated therein.

However, regarding the statement "the meaning of pain in respect of pain should be understood, the meaning of pain in respect of displeasure should be understood," both of these are said to be pain because they are themselves painful and because they serve as the basis for bodily and mental pain. For one who is afflicted by the pain of having hands, feet, ears and nose cut off, who lies in a poorhouse with a discarded bowl placed before him, with worms emerging from the mouths of his wounds, intense bodily pain arises; upon seeing the great multitude of people celebrating a festival wearing garments dyed in various colours and pleasing ornaments, intense displeasure arises. Thus, first, the state of being a basis for both kinds of pain in respect of pain should be understood. Furthermore -

This bodily pain afflicts, and further generates mental pain;
since it does so, it is specifically called "pain."

But those overcome by mental pain tear their hair, beat their chests, spin around, reel about, fall over precipices, take up weapons, consume poison, hang themselves with ropes, and enter fire. With minds burning with remorse, they think again and again about this and that distressing matter. Thus, the state of being a basis for both kinds of pain in respect of displeasure should be understood. Furthermore -

Since it afflicts the mind and also brings about affliction of the body,
displeasure too is called "pain"; therefore it became displeasure.

Exposition of Despair

198. In the exposition of anguish, trouble is in the sense of distressing; this is the name for mental fatigue that occurs in the manner of sinking and despondency. Intense trouble is anguish. The state of being troubled is the state of being troubled. The state of being anguished is the state of being anguished. "This is called 'anguish'" means this is spoken of as anguish. It has the characteristic of clinging, the function of groaning, and the manifestation of despondency.

Regarding "the painful aspect of anguish should be understood," here, however, this too is not itself painful, but is called painful in the sense of being the basis for both kinds of suffering. For when an enraged king has seized their sovereignty and their sons and brothers have been slain, those who have entered the forest out of fear of being executed by command, hiding there and overcome by great despondency, through painful places, painful beds, and painful seats, intense bodily suffering arises. For those thinking "So many of our relatives, so many of our possessions are lost," intense mental pain arises. Thus it should be understood as painful in the sense of being the basis for both these kinds of suffering. Furthermore -

The burning of the mind and the excessive dejection of the body;
The suffering that anguish produces - therefore it is called painful.

Here, sorrow is like the cooking of oil and such things inside a vessel over a gentle fire. Lamentation is like the overflowing out of the vessel of what is being cooked over a fierce fire. Anguish should be seen as like the cooking inside the vessel until complete consumption of the remainder that did not overflow and is unable to escape.

Exposition of Association with the Displeasing

199. In the exposition of association with what is not dear, "for one" means "those which are his". "Undesirable" means not sought after. Whether sought after or not sought after, this is merely a name for disagreeable objects. "Unpleasant" means they do not proceed into the mind, they do not enter it. They do not please the mind, or they do not increase the mind - thus "disagreeable." "Forms" and so on is an indication of their intrinsic nature. They desire, they wish for harm - thus "wishing one's harm." They desire, they wish for detriment - thus "wishing one's detriment." "Those who wish one's discomfort" means they desire, they wish for one's discomfort, for a painful mode of living. "Those who wish one's lack of freedom from bondage" means they do not wish for freedom from the four bonds, for fearlessness, for liberation from the round; they desire, they wish for the fearful round of existence itself for them.

Furthermore, "those who wish one's harm" because of not desiring the benefit reckoned as the growth of faith and so forth, and because of desiring the harm reckoned as the decline of those very same qualities. "Those who wish one's detriment" because of not desiring the welfare that serves as a means for faith and so forth, and because of desiring the detriment that serves as a means for the decline of faith and so forth. "Those who wish one's discomfort" because of not desiring a comfortable mode of living and because of desiring an uncomfortable mode of living. "Those who wish one's lack of freedom from bondage" because of not desiring any kind of fearlessness and because of desiring fear - thus should the meaning here be understood.

"Meeting" means association by having gone. "Coming together" means association with those who have come. "Combination" means being together in standing, sitting, and so on. "Mingling" means doing all activities together. This is the explanation by way of beings. But in terms of activities, whatever is obtainable should be taken. "This is called" means this association with what is not dear is spoken of. It has the characteristic of combination with what is undesirable, the function of causing distress to the mind, and manifests as a state of harm.

That, in reality, does not exist as a single phenomenon. It is called suffering merely because it is the basis for both kinds of suffering for those associated with what is not dear. For undesirable things, when encountered in combination, produce bodily suffering through piercing, cutting, splitting and so forth, and mental suffering through causing distress. Therefore this is said -

Upon seeing what is not dear, suffering first arises in the mind;
Then that which is born from the assault thereof arises in the body here.

Therefore, because it is the basis for both kinds of suffering, it was declared as suffering by the Great Sage;

Should be understood as declared suffering, the association with what is not dear.

Exposition of Separation from the Pleasing

200. The analytic explanation of separation from the beloved should be understood by the method opposite to what was stated. "A mother or" and so on was said here to show those who wish one's welfare in their own form. Therein, "mother" is one who cherishes as her own. "She holds dear" - thus "father." "He associates with" - thus "brother." Likewise "sister". "Friends" are those who show friendliness; or "friends" are those who measure out; the meaning is that they include one within all their secrets. In duties to be done, because of being together in the sense of co-existence, they are "amā" thus colleagues. "Relatives" are those who know thus "this one is our own", or those who are known as one's own, thus they are "ñātī". "Connected by blood" thus blood-relations. Thus these terms should be understood in their meaning. "This is called" means this is spoken of as separation from what is dear. It has the characteristic of separation from desirable objects, the function of producing sorrow, and the manifestation of loss.

That, in reality, does not exist as a single phenomenon. It is called suffering merely because it is the basis for both kinds of suffering for those separated from what is dear. For desirable objects, when one is separated from them, produce bodily suffering through the drying up and withering of the body, and mental suffering through causing one to grieve thus: "What was ours is no longer ours." Therefore this is said -

Through separation from relatives, wealth and the like, endowed with the arrow of sorrow, they are afflicted;
since fools suffer from that, therefore separation from what is dear is considered suffering.

Exposition of Desire

201. In the exposition of wishing, "subject to birth" means of those whose nature is birth, whose natural condition is birth. "A wish arises" means craving arises. "Oh, may" is an aspiration. "But this is not to be attained by wishing" means that which is wished for - namely, the state of not being subject to birth, which exists in the virtuous ones who have abandoned the origin, and the non-coming of birth, which exists in those who have fully passed away, as expressed thus: "Oh, may we not be subject to birth; and may birth not come to us!" - since even for one who wishes for it, it is not to be attained without the development of the path, and since even for one who does not wish for it, it is to be attained through development, it is indeed not to be attained by wishing. "This too" means this also; the word "too" is with reference to the remaining ones above. "What one wishes for" means whatever thing one wishes for as an unattainable object and does not obtain, that wishing for an unattainable object should be understood as suffering. The same method applies in the cases beginning with "subject to ageing" etc. Thus here, the wishing itself regarding unattainable objects is stated as "not getting what one wishes for is also suffering." It has the characteristic of wishing for unattainable objects, the function of seeking for them, and the manifestation of not attaining them.

Moreover, it is called suffering because it is the basis of two kinds of suffering. For a certain person is regarded as one who will become king. He, surrounded by a band of outlaws, enters a mountain fastness or a dense forest. Then the king, having learnt of that event, sends an army. He, with his retinue slain by the king's men, himself having received blows, fleeing, enters among trees or among rocks. At that time a great storm arises, and there is a dark cyclone with thick darkness. Then black ants and other creatures surround him on all sides and seize him. Thereby intense bodily suffering arises in him. As he thinks, "Depending on me alone, so many kinsmen and so much wealth have been destroyed," intense displeasure arises in him. Thus this wishing should be understood as suffering by being the basis of these two kinds of suffering. Furthermore -

For those wishing for this and that, from not obtaining this and that,
Whatever suffering consisting of vexation arises for beings here.

The wishing for unattainable objects is the cause of that;
Therefore the Conqueror declared not getting what is wished for to be
suffering.

Exposition of the Aggregates of Clinging

202. In the exposition of the aggregates of clinging, "in brief" is said with reference to the teaching. For suffering cannot be summarised as "so many hundreds of sufferings" or "so many thousands of sufferings" or "so many hundreds of thousands of sufferings," but the teaching can be summarised. Therefore, summarising the teaching thus: "There is nothing else called suffering; in brief, the five aggregates of clinging are suffering," he spoke thus. "Seyyathidaṃ" is a particle; its meaning is "which of those" (te katame). The meaning of "the aggregate of clinging to matter" and so forth has been explained in the Khandhavibhaṅga itself.

However, regarding "the meaning of suffering of the aggregates should be understood," here:

The suffering beginning with birth, which has been stated herein by the Such One,
And that which has not been stated - all of that does not exist apart from these.

Therefore, these aggregates of clinging, in brief,
Were said to be "suffering" by the great sage who teaches the end of suffering.

For just as fire afflicts fuel, weapons afflict a target, gadflies and mosquitoes and the like afflict cattle, quails afflict a field, and village destroyers afflict a village, so birth and the rest afflict the five aggregates of clinging in various ways, and just as grasses, creepers and the like arise in the ground, and flowers, fruits, sprouts and the like arise in trees, they arise in the aggregates of clinging themselves. And for the aggregates of clinging, the suffering at the beginning is birth, the suffering in the middle is ageing, and the suffering at the end is death. Sorrow is the suffering of being consumed by the onslaught of suffering at the point of death; lamentation is the suffering of wailing due to being unable to bear that. Thereafter, pain is the

suffering of affliction of the body through contact with unpleasant tangible objects, which is called disturbance of the elements. Displeasure is the suffering of mental affliction arising from aversion in those worldlings who are afflicted by that. Despair is the suffering of groaning in those who have become despondent through the increase of sorrow and the rest. Not obtaining what one wishes is the suffering of frustrated desire in those who have met with the frustration of their aspirations. Thus, when examined in these various ways, the aggregates of clinging themselves are suffering. That which, if shown one by one, cannot be fully expressed even in many aeons - all that suffering, just as the taste of the entire ocean's water may be condensed into a single drop of water, the Blessed One condensed and showed in any given five aggregates of clinging, saying: "In brief, the five aggregates of clinging are suffering."

The explanation of the analytic explanation of the truth of suffering is finished.

2. Commentary on the Exposition of the Truth of Origin

203. In the analytic explanation of the truth of origin, "this craving" (yāyaṃ taṇhā) means "which is this craving" (yā ayaṃ taṇhā). "Leading to rebirth" - the producing of renewed existence is renewed existence (punobbhavo); that which has renewed existence as its nature is "leading to rebirth" (ponobbhavikā). Furthermore, it gives renewed existence, it leads to renewed existence, it produces existence again and again - thus it is "leading to rebirth." Now this craving is both a giver of rebirth and a non-giver, both conducive to rebirth and non-conducive, and also merely having the result of clinging when conception has been given. Whether giving renewed existence or not giving it, whether leading to renewed existence or not leading to it, or merely having the substrate as its result through the rebirth-linking that has been given, it still receives the designation "leading to rebirth." "Accompanied by delight and lust" means accompanied by the delight-and-lust that is reckoned as delighting; what is meant is that it has gone to unity in meaning together with delight-and-lust. "Finding delight here and there" means finding delight in whatever individual existence there may be here and there, or finding delight here and there in objects such as visible forms and so on; the meaning is: finding delight in visible forms, finding delight in sounds, odours, flavours, tangible objects and mental phenomena. "Seyyathidaṃ" is a particle; its meaning is "and which is that?" "Sensual craving" means craving for sensual pleasures is sensual craving; this is a designation for lust for the five strands of sensual pleasure. "Craving for existence" means craving in existence is craving for existence; this is a designation for lust for fine-material and immaterial existence accompanied by the eternalist view arisen by way of longing for existence, and also for delight in meditative absorption. "Craving for non-existence" means craving in non-existence is craving for non-existence; this is a designation for lust accompanied by the annihilationist view.

Now, in order to show in detail the basis of that craving, he said beginning with "Now this craving." Therein, "arises" (uppajjati) means is born. "Settles" (nivisati) means becomes established by way of occurring again and again. "Whatever in the world has a dear nature and a pleasant nature" (yaṃ loke piyarūpaṃ sātārūpaṃ) means whatever in the world has a dear intrinsic nature and a sweet intrinsic nature. In the passage beginning with "the eye in the world" - for beings who are entrenched through possessiveness in the eye and so on in the world, established in their good

fortune, regard their own eye, following the grasping of signs in mirrors and the like, as having clear fivefold sensitivity, like a jewelled lattice window opened in a golden mansion; they regard the ear as like a silver tube, like a decorative thread; they regard the nose, which has received the designation "high-nosed," as like a rolled and placed stick of orpiment; they regard the tongue as like a layer of red woollen cloth, soft, smooth and giving sweet flavour; they regard the body as like a sāla trunk, like a golden archway; they regard the mind as superior, unlike the mind of others; they regard visible forms as like the colour of golden kaṇikāra flowers and the like; they regard sounds as like the sound of an intoxicated karavīka bird, a cuckoo, or a gently blown crystal flute; and they regard the odour-objects and so on of the four origins that they have personally obtained, thinking "who else has such things as these?" For those who conceive thus, those eye and so on become of a dear nature and of a pleasant nature. Then for them, unarisen craving arises there, and arisen craving settles by way of occurring again and again. Therefore the Blessed One - "The eye in the world has a dear nature and a pleasant nature. Here this craving when arising arises" and so on. Therein, "when arising" means: when it arises, then it arises here - this is the meaning. This method applies everywhere.

The explanation of the analytic explanation of the truth of origin is finished.

3. Commentary on the Exposition of the Truth of Cessation

204. In the exposition of the truth of cessation, regarding "that which is of that very craving," here, where one should say "that which is of that very suffering," since suffering ceases only through the cessation of its origin and not otherwise, as it is said:

"Just as when the root is free from danger and firm,
Even a cut tree grows again;
So too when the underlying tendency of craving is not rooted out,
This suffering arises again and again."

Therefore, showing that cessation of suffering, he spoke thus in order to show it by means of the cessation of the origin. For the Truth-finders are of lion-like conduct. When bringing about the cessation of suffering and showing the cessation of suffering, they proceed upon the cause, not upon the fruit. But the followers of other sects are of dog-like conduct. When bringing about the cessation of suffering and showing the cessation of suffering, they proceed upon the fruit through the practice of self-mortification and through the teaching of that very thing, not upon the cause. The Teacher, being of lion-like conduct, proceeding upon the cause, spoke beginning with "that which is of that very" and so forth.

Therein, "of that very" means of that very craving which was explained above by way of arising and establishment. "Complete fading away and cessation" and so on are all synonyms for Nibbāna only. For with reference to nibbāna, craving fades away completely without remainder and ceases. Therefore that is called "the complete fading away and cessation without remainder of that very craving." And with reference to nibbāna, craving is given up, relinquished, released, and does not cling. Therefore nibbāna is called "giving up, relinquishment, freedom, non-attachment." For nibbāna is one only. But its names are many, being synonyms for nibbāna by way

of being the opposite of the names of all conditioned things, that is to say: complete fading away and cessation without remainder, giving up, relinquishment, freedom, non-attachment, destruction of lust, destruction of hatred, destruction of delusion, destruction of craving, non-arising, non-occurrence, the signless, the undirected, non-accumulation, non-relinking, non-rebirth, non-destination, the unborn, the unageing, the undiseased, the deathless, the sorrowless, the non-lamenting, the non-despairing, the undefiled, and so forth.

Now, in order to show the absence, in those very bases where the arising of craving was shown, of that craving which has been cut off by the path and which, having come to Nibbāna, has reached non-continuance, he said beginning with "Now this craving." Therein, just as a man, having seen a bitter gourd creeper grown in a field, might search for the root starting from the top and cut it, and it would gradually wither and come to non-occurrence. Then in that field, the bitter gourd would be said to have ceased and been abandoned. Just so, craving in the eye and so forth is like the bitter gourd in the field. That, having its root cut by the noble path, having come to Nibbāna, reaches non-continuance. But having thus gone, it is not evident in those bases, like the bitter gourd in the field. And just as they might bring bandits from the forest and execute them at the southern gate of the city, and then it would be said that the bandits in the forest have died or have been killed; just so, the craving in the eye and so forth, which is like the bandits in the forest, because it has ceased with reference to nibbāna, like the bandits at the southern gate, has ceased in nibbāna. But having thus ceased, it is not evident in those bases, like the thieves in the forest. Therefore, showing its cessation in those very bases, he spoke beginning with "The eye in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases" and so forth. The remainder here is clear in meaning.

The explanation of the analytic explanation of the truth of cessation is finished.

4. Commentary on the Exposition of the Truth of the Path

205. In the exposition of the truth of the path, "just this" is a delimitation for the purpose of rejecting other paths. "Noble" - it is noble because of being far removed from the defilements to be destroyed by each respective path, because of producing the state of nobility, and because of producing the attainment of noble fruits. "Having eight factors" means eightfold. This, like a fourfold army and like a fivefold musical ensemble, is merely factors; there is nothing separate from the factors. It is called "path" because it is sought by those desiring nibbāna, or because it seeks nibbāna, or because it goes along destroying the defilements. "As follows" means "which is that?" - such is the meaning.

Now, showing that the path consists only of its factors and that there is nothing apart from the factors, he said "right view" etc. "right concentration." Therein, right view has the characteristic of right seeing. Right thought has the characteristic of right application. Right speech has the characteristic of right discernment. Right action has the characteristic of right originating. Right livelihood has the characteristic of right cleansing. Right effort has the characteristic of right exertion. Right mindfulness has the characteristic of right establishing. Right concentration has the characteristic of right composing.

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

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

Thus, among these eight factors, right view was taught first by the Blessed One because of its great service to the meditator who has set out for the achievement of Nibbāna. For this has been called "the lamp of wisdom" and "the weapon of wisdom." Therefore, by means of this right view, reckoned as insight knowledge in the preliminary stage, having dispelled the darkness of ignorance and slaying the thieves of defilements, the practitioner reaches nibbāna in safety. Hence it was said: "Right view was taught first because of its great helpfulness to the practitioner who has set out for the attainment of nibbāna."

Right thought, however, is of great assistance to that [right view], therefore it is stated immediately after it. Just as a money-changer, turning [a coin] over and over with his hand, examining a kahāpaṇa with his eye, knows "this one is counterfeit, this one is genuine," so too the meditator, in the preliminary stage, having applied thought through applied thought, examining with insight-wisdom, knows "these phenomena belong to the sense-sphere, these phenomena belong to the form-sphere and so on." Or just as a carpenter, having taken a great tree given [to him] after being grasped at the tip and turned over and over by a man, hews it with an adze and puts it to use, so too the meditator, having applied thought again and again to phenomena given through applied thought, discriminates them with wisdom by the method "these phenomena belong to the sense-sphere, these phenomena belong to the form-sphere" and so on, and puts them to use. Therefore it is said: "Right thought, however, is of great assistance to that [right view], therefore it is stated immediately after it."

And this is helpful to right speech just as it is to right view. As he said - "First indeed, householder, having applied thought and having sustained thought, afterwards one

breaks into speech." Therefore right speech was stated immediately after that.

Since, however, people first arrange by speech "we shall do this and that" and then engage in activities in the world, therefore, as speech is helpful to bodily action, right action is stated immediately after right speech.

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

Having thus purified one's livelihood, it is not fitting to dwell heedlessly asleep, being content merely with "my livelihood is purified"; rather, to show that this energy should be aroused in all postures, right effort is stated immediately after that.

To show that even by one who has aroused energy, mindfulness should be well established in the four foundations - body and so on - right mindfulness is taught immediately after that.

Since mindfulness thus well established, having investigated the courses of states that are helpful and unhelpful to concentration, is able to concentrate the mind on a single object, therefore it should be understood that right concentration is taught immediately after right mindfulness.

In the exposition of right view, by "knowledge of suffering" and so on, the meditation subject of the four truths has been shown. Therein, the first two truths are the round of rebirths, the latter two are the end of the round of rebirths. Among these, for the monk there is adherence to the meditation subject regarding the round of rebirths; regarding the end of the round of rebirths there is no adherence. For the first two truths - "the five aggregates are suffering, craving is the origin" - thus in brief, and "what are the five aggregates? The aggregate of matter" and so on by this method in detail - having learnt in the presence of a teacher and repeatedly going over it verbally, the meditator does the work; but regarding the other two truths, he does the work merely by hearing thus: "the truth of cessation is desirable, lovely, agreeable; the truth of the path is desirable, lovely, agreeable." Doing the work thus, he penetrates the four truths by a single penetration, he comprehends them by a single comprehension; he penetrates suffering by the penetration of full understanding, the origin by the penetration of abandoning, cessation by the penetration of realisation, the path by the penetration of development; suffering by the comprehension of full understanding, etc. the path through the full realisation of development he fully realises.

Thus, in the preliminary stage, regarding two truths there is penetration through learning, questioning, hearing, retention, and contemplation; regarding two, there is penetration through hearing alone; in the subsequent stage, regarding three there is penetration by function; regarding cessation, there is penetration by object. Therein, all penetrative knowledge is supramundane; knowledge of hearing, retention, and contemplation is mundane, belonging to the sense-sphere; reviewing, however, occurs for one who has attained the truths. And this [monk] is a beginner. Therefore that was not stated here. And for this monk, prior to comprehension, there is no reviewing through adverting, bringing to mind, and attention thus: "I fully understand

suffering, I abandon the origin, I realise cessation, I develop the path"; but from the point of comprehension onwards, it occurs; in the subsequent stage, however, suffering is simply fully understood, etc. the path is simply developed.

Therein, two truths are profound because of being difficult to see; two are difficult to see because of being profound. For the truth of suffering is evident in its arising; in cases of being struck by stumps, thorns, and the like, one even comes to the point of saying 'Oh, what suffering!' The origin too is obvious from its arising by way of the desire to eat, the desire to consume, and so on. But from the penetration of their characteristics, both are profound. Thus they are profound because of being difficult to see. However, the effort required for seeing the other two is like stretching out one's hand to grasp the highest point of existence, like stretching out one's foot to touch Avīci, and like joining tip to tip of a hair split a hundredfold. Thus they are difficult to see because of being profound. Thus, with reference to the arising of knowledge in the preliminary stage by way of learning and so on regarding the four truths that are profound because of being difficult to see and difficult to see because of being profound, this beginning with "knowledge of suffering" was stated. But at the moment of penetration, there is only one knowledge.

In the exposition of right thought, "escaped from sensuality" is thought of renunciation. "Escaped from anger" is thought of non-anger. "Escaped from violence" is thought of non-violence. Therein, the thought of renunciation arises making the striking down and cutting off of the track of sensual thought; the thought of non-anger of the thought of anger; the thought of non-violence of the thought of violence. And the thought of renunciation arises as the opponent of the thought of sensual desire; the thoughts of non-anger and non-violence, of the thoughts of ill will and cruelty.

Therein, the practitioner of meditation, for the purpose of striking down the track of sensual thought, explores either the sensual thought or some other activity. Then, at the moment of insight, the thought associated with insight arises making the striking down and cutting off of the track of sensual thought by way of substitution of opposites, and having aroused zeal in insight, causes one to reach the path. Then, at the moment of the path, the thought associated with the path arises, striking down and cutting off the path of the thought of sensual desire by way of eradication; for the purpose of striking down the thought of ill will too, one contemplates either the thought of ill will itself or some other activity; for the purpose of striking down the thought of cruelty, one contemplates either the thought of cruelty itself or some other activity. "Then at the moment of insight for him" - all should be construed by the former method.

However, among the thirty-eight objects analysed in the texts regarding the three - the thought of sensual desire and so forth - there is not a single meditation subject that is not an opponent. But specifically, for the thought of sensual desire, the first meditative absorption based on the foul is the direct opponent; for the thought of ill will, the three-fold and four-fold meditative absorptions based on friendliness; for the thought of cruelty, the three-fold and four-fold meditative absorptions based on compassion. Therefore, for one who has done the preliminary work on the foul and has attained the meditative absorption, at the moment of attainment, the thought associated with the absorption arises as the opponent of the thought of sensual

desire by way of suppression. For one who, having made the absorption the foundation, undertakes insight, at the moment of insight, the thought associated with insight arises as the opponent of the thought of sensual desire by way of substitution of opposites. For one who, having developed insight to its peak, reaches the path, at the moment of the path, the thought associated with the path arises as the opponent of the thought of sensual desire by way of eradication. What has thus arisen should be understood as being called thought of renunciation.

But having done the preliminary work on friendliness, having done the preliminary work on compassion, one attains the meditative absorption - all should be connected in the same manner as before. What has thus arisen is called the thought of non-anger, and is called the thought of non-violence - this should be understood. Thus these thoughts of renunciation and so forth are different in the preliminary stage due to the diversity of their arising by way of insight and meditative absorption; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-recurrence through the cutting off of the unwholesome thought that has arisen in these three instances, only one wholesome thought arises. This is called right thought.

In the exposition of right speech too, since one abstains from lying with one mind-moment, and from divisive speech and so forth with different mind-moments, therefore these four abstentions are different in the preliminary stage; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-recurrence through the cutting off of the fourfold unwholesome immoral volition known as wrong speech, just one wholesome abstention known as right speech arises. This is called right speech.

In the exposition of right action too, since one abstains from killing living beings with one mind-moment, from taking what is not given with another, and from sexual misconduct with another, therefore these three abstentions are different in the preliminary stage; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-recurrence through the cutting off of the threefold unwholesome immoral volition known as wrong action, just one wholesome abstention known as right action arises. This is called right action.

In the analytic explanation of right livelihood, "here" means in this Dispensation. "Noble disciple" means a disciple of the noble Buddha. "Having abandoned wrong livelihood" means having given up evil livelihood. "By right livelihood" means by wholesome livelihood praised by the Buddha. "Earns his living" means he sets going the continuance of life. Here too, since one abstains from transgression through the body-door with one mind-moment; and from transgression through the speech-door with another, therefore it arises at different moments in the preliminary stage; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-recurrence through the cutting off of the immoral volition of wrong livelihood arisen by way of the seven courses of action in the two doors, just one wholesome abstention known as right livelihood arises. This is called right livelihood.

The exposition of right effort will become clear through the word-by-word commentary in the analysis of right striving. However, this is obtained in different mind-moments in the preliminary stage. For with one mind-moment one makes effort

for the non-arising of unarisen evil unwholesome mental states, and with another for the abandoning of arisen ones; and with one mind-moment for the arising of unarisen wholesome mental states, and with another for the persistence of arisen ones; but at the moment of the path, it is obtained in just one mind-moment. For just one energy associated with the path obtains four names in the sense of accomplishing four functions.

The exposition of right mindfulness too will become clear through the word-by-word commentary in the analysis of the foundations of mindfulness. This too is obtained in different mind-moments in the preliminary stage. For with one mind-moment one comprehends the body, and with different mind-moments feelings and so forth; but at the moment of the path, it is obtained in just one mind-moment. For just one mindfulness associated with the path obtains four names in the sense of accomplishing four functions.

In the exposition of right concentration, the four meditative absorptions are different both in the preliminary stage and at the moment of the path. In the preliminary stage they are different by way of attainment, at the moment of the path by way of different paths. For one person, the first path may be of the first meditative absorption, and the second path and so forth may also be of the first meditative absorption, or of any one of the second and subsequent meditative absorptions. For another person, the first path is of one among the second and so on meditative absorptions, and the second and so on are either of one among the second and so on meditative absorptions or of the first meditative absorption. Thus all four paths may be similar, dissimilar, or partly similar by way of meditative absorption.

Now this distinction of his comes about by the determination of the basic meditative absorption. By the determination of the basic meditative absorption, firstly, for one who has attained the first meditative absorption, the path that has arisen for one who practises insight after emerging from the first meditative absorption is the type of the first meditative absorption; and here the path factors and enlightenment factors are fully complete. For one who practises insight after emerging from the second absorption, the path that has arisen is of the second absorption type; but here the path factors are seven. For one who practises insight after emerging from the third absorption, the path that has arisen is of the third absorption type; but here the path factors are seven, and the enlightenment factors are six. This same method applies from the fourth meditative absorption up to the plane of neither-perception-nor-non-perception.

In the formless realm, the fourfold or fivefold absorption arises. And that is supramundane, not mundane - so it has been said. How is this to be explained here? Here too, having emerged from whichever of the first absorption and so on, having attained the path of stream-entry, having developed a formless attainment, for one who has arisen in the formless realm, the three paths arise for him there as being of that very absorption type. Thus it is the basic meditative absorption itself that determines. But some elders say: "The aggregates that are the objects of insight determine." Some say: "The disposition of the individual determines." Some say: "The insight leading to emergence determines." The adjudication of their views should be understood in the manner stated below in the section on the arising of consciousness, in the commentary on the classification of the supramundane terms. "This is called

right concentration" - the one-pointedness in these four absorptions, this in the preliminary stage is mundane, and in the subsequent stage is called supramundane right concentration. Thus the Blessed One taught the truth of the path in terms of both mundane and supramundane.

Therein, in the mundane path, all the path factors as appropriate have one or another of the six objects as their object. But in the supramundane path, right view is the eye of wisdom, having nibbāna as its object, eradicating the underlying tendency of ignorance, occurring for the penetration of the four truths by the noble one. Right thought is the application of the mind to the state of nibbāna, associated with that, eradicating the threefold wrong thought, for one thus endowed with right view. Right speech is the abstinence from wrong speech, associated with that very same, eradicating the fourfold verbal misconduct, for one who thus sees and thinks. Right action is the abstinence from the threefold bodily misconduct, associated with that very same, cutting off wrong action, for one who thus abstains. Right livelihood is the abstinence from wrong livelihood, associated with that very same, cutting off deceit and the like, being the purification of those very same right speech and right action. Right effort is the arousing of energy, associated with that very same, conforming to that, cutting off indolence, and accomplishing the non-arising, abandoning, arising, and maintenance of unarisen and arisen unwholesome and wholesome states, for one who is established upon this ground of virtue called right speech, right action, and right livelihood. Right mindfulness is the non-confusion of mind, associated with that very same, dispelling wrong mindfulness, and accomplishing the contemplation of the body and so on in the body and so on, for one who thus strives. Thus right concentration is the one-pointedness of mind, associated with that very same, eradicating wrong concentration, for one whose guarding of the mind is well-established through unsurpassed mindfulness. This is the supramundane noble eightfold path which, together with the mundane path, has come to be designated as the practice leading to the cessation of suffering.

Now this path, because right view and right thought are included in true knowledge, and the remaining states are included in conduct, is both true knowledge and conduct. Likewise, because those two are included in the vehicle of insight, and the others are included in the vehicle of tranquillity, it is both tranquillity and insight. Or because those two are included in the aggregate of wisdom, the three next to them in the aggregate of virtue, and the remaining ones in the aggregate of concentration, and because they are included in the training in higher wisdom, higher virtue, and higher mind, it constitutes both the threefold aggregate and the threefold training; endowed with which, a noble disciple, like a traveller equipped with eyes capable of seeing and feet capable of walking, having become accomplished in true knowledge and conduct, having avoided the two extremes - the pursuit of sensual pleasure by means of the vehicle of insight, and the pursuit of self-mortification by means of the vehicle of tranquillity - and having entered upon the middle way, shattering the mass of delusion by the aggregate of wisdom, the mass of hatred by the aggregate of virtue, and the mass of greed by the aggregate of concentration, having attained the three accomplishments - the accomplishment of wisdom through the training in higher wisdom, the accomplishment of virtue through the training in higher virtue, and the accomplishment of concentration through the training in higher mind - realises the deathless nibbāna, and has entered upon the noble ground called the

fixed course of rightness, which is beautiful in the beginning, middle, and end, and adorned with the jewels of the thirty-seven states conducive to enlightenment.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

206-214. Now there is the Abhidhamma classification. Therein, without saying "noble truths", it is said "four truths" in order to show the origin reckoned as condition without remainder. For if "noble truths" were said, the remaining defilements, the remaining unwholesome states, the three wholesome roots with mental corruptions, and the remaining wholesome states with mental corruptions would not be included. And it is not merely craving alone that gives rise to suffering; these remaining defilements and so forth, being conditions, also give rise to it. Thus, since these conditions also give rise to suffering, in order to show the origin reckoned as condition without remainder, without saying "noble truths", it is said "four truths".

And in the exposition section, without first expounding suffering, the origin of suffering is expounded for the purpose of easily expounding that very suffering. For when that is expounded, the truth of suffering becomes easy to expound by the method beginning with "the remaining defilements". The truth of cessation herein, which is the abandoning of craving, is expounded in five modes by way of the abandoning of the origin as stated thus: "the abandoning of craving and of the remaining defilements". The truth of the path herein is expounded by one who shows merely the outline of the method of teaching analysed in the Dhammasaṅgaṇī by way of the stream-entry path of the first meditative absorption. Therein the differentiation of the method should be understood. We shall explain that further on.

But since not only the eightfold path alone is the practice, because of the statement "his bodily action, verbal action, and livelihood are already well purified beforehand", the fivefold path too is taught as being the practice according to the disposition of individuals; therefore, in order to show that method, the fivefold section is also expounded. And since not only the eightfold and fivefold paths alone are the practice, but the associated states numbering more than fifty are also the practice itself, therefore, in order to show that method, the third all-inclusive section is also expounded. Therein, the statement "the remaining states are associated with the practice leading to the cessation of suffering" is omitted. The rest is similar everywhere.

Therein, in the eightfold section, among the five divisions beginning with "the abandoning of craving and of the remaining defilements", in the first division, in the stream-entry path, in the meditative absorption approach, there are ten methods by way of two sets each of the tetrad and pentad methods in these five sections: plain practice, plain voidness, voidness-practice, plain desirelessness, and desirelessness-practice. Likewise in the remaining ones, there are two hundred methods in the twenty approaches. Those, multiplied fourfold by the four predominances, become eight hundred. Thus, the plain ones being two hundred and those with predominance being eight hundred, altogether there is a thousand methods. And just as in the stream-entry path, so too in the remaining paths, there are four thousand methods. And just as there are four thousand in the first division, so too in the remaining ones;

thus in the eightfold section, in the five divisions, there are twenty thousand methods. Likewise in the fivefold section and the all-inclusive section, altogether sixty thousand methods were analysed by the Teacher. But the text has come in brief. Thus it should be understood that this Abhidhamma classification, having three great sections, fifteen divisions, adorned with sixty thousand methods, has been expounded.

Commentary on the Abhidhamma Classification.

3. Commentary on the Questions Section

215. In the question-analysis, the wholesome nature and so forth of all four truths should be understood following the method stated in the analysis of aggregates. However, regarding the object-triads, the truth of origin has a limited object when one relishes sense-sphere states, an exalted object when one relishes exalted states, and an indeterminate object when one relishes concepts. The truth of suffering has a limited object when arisen with reference to sense-sphere states, an exalted object at the time of arising with reference to fine-material and immaterial-sphere states, an immeasurable object at the time of reviewing the nine supramundane states, and an indeterminate object at the time of reviewing concepts. The truth of the path, by virtue of conascent condition, always has the path as its root-condition; making either energy or investigation predominant at the time of developing the path, it has the path as predominance; at the time when one of the other predominances prevails in desire-consciousness, it is called indeterminate. The truth of suffering, at the time of the noble ones' reviewing of the path, has the path as object; at the time of reviewing having given weight to that very path, it has the path as predominance; at the time of reviewing the remaining states, it is indeterminate.

"Two truths" means the truths of suffering and origin. For these, at the time of arising with reference to states classified as past and so forth, they have past objects and so forth. The truth of origin, when one relishes states classified as internal and so forth, has an internal object and so forth; the truth of suffering, at the time of the base of nothingness, should be understood as also having an indeterminate object. Thus, in this question-analysis, two truths are mundane and two are supramundane. And just as in this one, so also in the preceding two. For the Perfectly Enlightened One spoke of the truths as mundane and supramundane in all three - the Suttanta-analysis and so forth. Thus this analysis of truths too has been shown having analysed it by extracting the three rounds.

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

The Exposition of the Truth Analysis is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 2. Commentary on the Book of Analysis. 4. Analysis of Truths Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org