

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

19. Commentary on the Guide (19. Nettippakaraṇa-aṭṭhakathā)

4. Commentary on the Counter-exposition Section
(4. Paṭiniddesavāraṇaṇā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

4. Explanation of the Counter-exposition Section

1. Explanation of the Analysis of the Guide of the Teaching

5. Having thus described the guides and so on in their own form by way of verse composition for the purpose of easy comprehension, now in order to classify them by way of detailed exposition, beginning with the guides first, "Therein, what is the Teaching guide?" and so on was begun. "Therein, what" is a question from the wish to speak. "The Teaching guide" is the indication of the phenomenon to be asked about. Although the Teaching guide was shown in its own form in the description section, yet showing the domain of the detailed exposition, he refers back in part to the verse "Gratification, danger." This Teaching guide looks to what precedes and what follows. Therein, in looking to what precedes, having asked "What is the Teaching guide?" it serves as the conclusion of what was shown in its own form as "Gratification, danger." But in looking to what follows, "What does this Teaching guide teach?" serves as the description of the agent of the act of teaching. By that he shows that the designation of the Teaching guide accords with its meaning. "Teaches" means explains, expands - this is the meaning.

Now, showing the phenomena to be taught by this in their own form, he said beginning with "gratification"; that is clear in itself since the method has been stated before. Therefore from here onwards we shall explain only what has not been stated. Having considered the question "But where gratification and so on have occurred, what does this guide explain?", showing the phenomena to be explained by the Teaching guide, he shows in part the Blessed One's Teaching of the Six Sets of Six, which encompasses all the Scriptures, beginning with "I will teach you, monks, the Teaching."

Therein, "the Teaching" - this word "dhamma" is seen applied in many meanings such as the Scriptures, truth, concentration, wisdom, nature, merit, offence, what is to be known, and so on. For thus, in such passages as "Here, a monk learns the Teaching thoroughly" and so on, it is seen in the sense of the Scriptures. In such passages as "One who has seen the Teaching, one who has attained the Teaching" and so on, in the sense of truth. In such passages as "Those Blessed Ones were of such teachings" and so on, it means concentration. In such passages as "Truth, the Teaching, steadfastness, generosity" and so on, in the sense of wisdom. In such passages as "For beings subject to birth, monks" and so on, in the sense of nature. In such passages as "The Teaching indeed protects one who practises the Teaching" and so on, in the sense of merit. In such passages as "Four offences involving expulsion" and so on, in the sense of offence. In such passages as "Wholesome mental states, unwholesome mental states" and so on, in the sense of what is to be known. But here it should be seen in the sense of the Scriptures.

"Vo" - now this word "vo" occurs in the accusative sense in the passage "Come now, monks, I invite you to admonish me." In such passages as "When you have gathered together, monks, there are two things to be done" and so on, in the instrumental sense. In such passages as "Those of you who are noble ones with pure bodily action" and so on, as an expletive. In such passages as "I inform you, monks" and so on, in the dative sense. Here too it should be seen as in the dative sense.

They are "monks" by the connection with qualities such as the habit of begging and so on, or by the connection with qualities such as having broken the mental defilements and so on. Or else, they see danger in the round of rebirths - thus they are "monks." "Monks" is the form of address to them. By that, urging them to listen to the Teaching, he turns them to face him. "I will teach" means I will speak. By that, "I would not make you do anything else through lordship over the Teaching; but because of having made all phenomena to be known evident through unobstructed knowledge, I will expound the Teaching" - thus he acknowledges the proclamation of the Teaching now being set forth. In "good in the beginning" and so on, what is good in the beginning is "good in the beginning"; or that which has goodness in the beginning is "good in the beginning." The same method applies to the remaining two terms as well. Therein, good in the beginning through morality. Good in the middle through concentration. Good in the end through wisdom. Or good in the beginning by the Buddha being well awakened. Good in the middle by the Teaching being good Teaching. Good in the end by the Community being well practising. Or else, good in the beginning by the training of one who understands quickly. Good in the middle by the training of one who understands through elaboration; good in the end by the training of the person who needs to be guided. This very meaning is intended here.

It is with meaning through the achievement of meaning. With phrasing through the achievement of phrasing. Or it is with meaning through the combination of the six meaning-terms beginning with explanation. It is with phrasing through the combination of the six phrasing-terms beginning with syllables. This very meaning is intended here. "Complete in its entirety" means because of the absence of anything to be added, it is invariably complete. "Pure" means because of the absence of anything to be removed. Or it is complete through the fulfilment of the five aggregates of the Teaching beginning with morality. And it is pure because of operating for the crossing over of the four floods and because of indifference to worldly gains. The meaning is: I shall reveal, I shall make clear the holy life - the holy, the foremost, the highest; or the conduct of the foremost, the noble ones who are supreme; the Dispensation included in the threefold training.

The teaching of the Dispensation thus expounded and made known by the Blessed One operates by way of showing those gratification and so on; those gratification and so on, being the domain of the guide of the Teaching, wherever they are stated with distinction in whatever passage, having extracted them from here and there and brought them here by way of example to show, "Therein, what is gratification?" and so on was begun. Therein, "sensual pleasure" means objective sensual pleasure, reckoned as pleasing form and so on, phenomena of the three planes. "For one desiring" means for one wishing. "If that succeeds for him" means if for that desiring being that object reckoned as sensual pleasure succeeds, it is said to mean if he obtains that. "Surely he is joyful in mind" means he is definitely with a gladdened

mind. "Having obtained" means having got. "Mortal" means a being. "What he wishes" means what he wishes. This is the summary here; the detail, however, should be understood by the method stated in the exposition. "This is gratification" means whatever fulfilment of intention, joyfulness of mind, pleasure upon obtaining what is wished for - this is gratification because it is to be enjoyed.

"For one desiring sensual pleasures" means for that person who is wishing for sensual pleasures, or who is being carried along by sensuality. "In whom desire has arisen" means in whom craving has arisen. "Being" means of a being. "Those sensual pleasures decline" means if those objective sensual pleasures are destroyed by some obstacle. "He is transformed like one pierced by a dart" means then he is afflicted as if pierced by a dart made of iron and so on - this is the meaning. "This is danger" means whatever transformation of the being who is desiring sensual pleasures due to the change and becoming otherwise of sensual pleasures, the arising of displeasure - this is danger.

"Whoever avoids sensual pleasures" means whatever monk avoids the aforesaid sensual pleasures therein in every way, either by suppression or by eradication of desire and lust. Like what? "Like a head from a snake's foot" means just as some person wishing to live, having seen a black snake on the opposite path, avoids its head with his own foot, he this etc. "Overcomes" means that monk, because of having spread throughout the whole world and remaining steadfast, being mindful, overcomes this craving termed clinging in the world. "This is escape" means that which is the overcoming of craving termed clinging by the noble path having Nibbāna as its object - this is escape.

"Field" means a field such as arable land and so on. "Site" means a site such as a house site and so on. "Unwrought gold or" means unwrought gold reckoned as coins and reckoned as gold. The word "vā" has the meaning of alternative; it should be connected in all terms. "Cattle and horses" means cattle and horses - thus "cattle and horses." "Slaves and servants" means slaves and servants - thus "slaves and servants." "Women" means females. "Relatives" means kinsmen and relations. "Manifold sensual pleasures" means also other many types of sensual pleasure such as agreeable forms and so on. "Whatever man covets" means whatever being repeatedly longs for and desires - this is the meaning. "This is gratification" means that which is the coveting of fields and so on, this is gratification because one enjoys objective sensual pleasures by means of this - thus it is gratification.

"The weak defilements overpower him" means mental defilements reckoned as weak, because they are to be abandoned by wholesome states, overpower and overcome that person who covets sensual pleasures of various kinds such as fields and so on; or weak mental defilements overpower that person who is weak through the absence of the power of faith and so on; the meaning is that they overpower because of weakness. "Dangers crushing him" means both obvious dangers such as lions and so on and concealed dangers such as bodily misconduct and so on crush him who is greedy for sensual pleasures, seeking and guarding sensual pleasures. "From that, him" etc. "water" means thereupon the suffering of birth and so on follows that person overpowered by those obvious and concealed dangers, just as water follows a broken boat in the ocean - this is the meaning. "This is danger" means that which has craving, misconduct, and defilement as its cause and is followed by suffering of birth

and so on, this is danger.

"Therefore" means because for one greedy for sensual pleasures there exists a following of suffering in the manner stated, therefore. "Creature" means a being. "Always mindful" means having been mindful through the pursuit of wakefulness in the first and last watches of the night. "Should avoid sensual pleasures" means by way of suppression and by way of eradication, not producing defilement sensual pleasure of every kind among objective sensual pleasures such as forms and so on, one should avoid, should abandon sensual pleasures. "Having abandoned them, one would cross the flood" means thus, having abandoned those sensual pleasures, by the very noble path that effects their abandoning, one would cross, could cross over even the fourfold mental flood - this is the meaning. "Like one who has bailed out a boat, gone to the far shore" means just as a man, having bailed out the water from a boat made heavy by the taking in of water, with a light boat would with little difficulty become one who has gone beyond, would go to the far shore, just so, having bailed out the boat of individual existence heavy with the water of mental defilements, with a light individual existence one would become one who has gone beyond, would go to the far shore, Nibbāna, through the attainment of arahantship, through final Nibbāna by means of the Nibbāna element without residue of clinging - this is the meaning. "This is escape" means that which is Nibbāna through the Nibbāna element without residue of clinging, having crossed the fourfold mental flood by way of the abandoning of sensual pleasures, this is escape because it is the escape from all that is conditioned.

"The Teaching" means the meritorious Teaching of giving and so on. "Have" is merely an indeclinable particle. "Protects one who practises the Teaching" means whoever diligently practises that Teaching, it protects and guards that practiser of the Teaching from harm of both kinds, namely pertaining to the present life and pertaining to the future life. "Like a great umbrella in the rainy season" means in the rainy season, when the sky is raining, just as a great umbrella held by a skilful person protects him from the wetting of rain. Therein, just as that umbrella protects one who, being heedful, guards and covers oneself from rain and so on, so too the Teaching protects only one who, being heedful through the right application of oneself, guards oneself through the practice of the Teaching - this is the intention. "This" etc. "practiser of the Teaching" - by this he makes more obvious the very meaning already stated; that is easily understood indeed. "This is the fruit" means that which is the stated protection by the Teaching from harm pertaining to the present life and pertaining to the future life, and the accomplishment of prosperity as the culmination of that protection, this is called fruit because it is to be produced by the Teaching, without touching upon escape.

"All phenomena" means all conditioned phenomena. "Non-self" means there is not for these a self having the intrinsic nature of a doer and experiencer, or they themselves are not self - thus "non-self." "Iti" means "thus." "When one sees with wisdom" means at whatever time, arousing zeal in insight meditation, one sees with wisdom termed the observation of non-self. "Then one becomes disenchanted with suffering" means then, through the observation of non-self, because impermanence and suffering have already been well seen previously, by way of the observation of disenchantment, one becomes disenchanted with the suffering of the five aggregates that is the range of

insight, one arrives at disenchantment. "This is the path to purification" means that observation of disenchantment of the stated characteristic is the path, the means, to the noble path termed purification because of the cleansing of all mental defilements, or to absolute purification, or to the deathless element. "This is the means" means that which is stated as the becoming disenchanted in the entire round of rebirths through the medium of the observation of non-self, that is the means because of being the cause for the achievement of purification.

"One with eyes, etc. should avoid" - this is the meaning in brief of this verse: Just as a man with eyes avoids uneven pieces of ground while the body is moving, or avoids things dangerous through their fierceness such as elephants and so on, so in the world a wise person, knowing through his wisdom what is beneficial and harmful, should avoid evil, inferior deeds of misconduct. "This is the command" means that which is this command of the Blessed One, the King of the Dhamma, that "evil deeds should be avoided" - this is the command.

Having thus shown separately in the discourses the fruit, means, and command that have come as examples, now in order to show them as they have come together, he spoke the verse "as empty."

Therein, "regard the world as empty, Mogharāja - this is the command" means "Mogharāja, regard the entire world of activities as empty by way of discerning the characteristic of not being subject to control, or by way of regarding them as hollow in nature" - this word of the King of the Dhamma is a command because of being an injunction. Because that seeing of emptiness succeeds through the exercise of mindfulness at all times, it is said "always mindful - this is the means." "Having uprooted the view of self" means having raised up and completely destroyed the identity view with twenty bases. "Thus one would be a crosser over death." "This is the fruit" means that which is the crossing over death, the transcending of the domain of death, by the method thus stated, and that which is the undertaking of the preliminary-part practice for that - this is the fruit of the teaching. This is the meaning. However, just as gratification and so on are shown in the discourses sometimes in their own form, sometimes by way of needing to be specified, sometimes separately, and sometimes together, it is not so with fruit and so on. But fruit and so on should everywhere in the discourses or in the verses be shown together - in order to show this method, even though they have been illustrated separately, it should be seen that the illustration has again been made together by "regard the world as empty" and so on.

6. Having thus shown gratification and so on in their own form by way of example, now in order to show the classification of the Teaching by classification of persons therein, "Therein, the Blessed One" and so on was stated.

Therein, "what has been lifted up" means what has merely been connected, what has merely been recited, for which no exposition and counter-exposition have been made - one who knows that is one who understands quickly. The meaning is that by a mere synopsis one penetrates the meaning with its classification and in detail; or "what has been lifted up" means what has been raised up, what has been set forth - the meaning is that one who knows that is one who understands quickly. For the Teaching being expounded is as if passing from the teacher to the vessel of the Teaching; the

meaning is that this one knows it as merely raised up; or what is merely stirred is what has been lifted up. For the proclamation of the Teaching unique to the Buddha, falling at that very moment upon the disposition of those amenable to instruction which has the character of eternalism and so on, serves for its dislodging, and thereafter for its eradication by successive following; therein, this one knows the Teaching, understands it, when the disposition has been merely stirred, merely lifted up - thus one who understands quickly. He teaches escape to that one who understands quickly, because the accomplishment of the purpose for him is by just that much. One who knows what has been elaborated, expanded, and described is one who understands through elaboration; or one who understands through elaboration is one who knows the Teaching slowly and gradually. He teaches danger and escape to that one who understands through elaboration, because the accomplishment of the purpose for him is through a teaching that is neither too brief nor too detailed. One who needs to be guided is one who should be led, who should be brought to the meaning by the detailed exposition of the Teaching; or one who needs to be guided is one who, due to having soft faculties, should be led, should be conciliated, because of grasping in the reverse order. He teaches gratification, danger, and escape to that one who needs to be guided, because the accomplishment of the purpose for him is through teaching without leaving anything out. Herein this is the canonical text -

"And what person is one who understands quickly? Whatever person for whom there is full realisation of the teaching as soon as it is uttered. This is called a person who understands quickly.

"And what person is one who understands through elaboration? Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching. This is called a person who understands through elaboration.

"And what person is one who needs to be guided? Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, thus gradually there is full realisation of the teaching. This is called a person who needs to be guided."

But one for whom the word is the maximum, here in the *Netti*, should be seen as not included because of being an unsuitable vessel for penetration. And here, gratification, danger, escape, gratification and danger, gratification and escape, danger and escape, gratification and danger and escape - these are the seven conditional relation methods.

Among those, the third, sixth, and seventh are included because of their ability to discipline the three types of those amenable to instruction; the other four are not included. For the disciplining of those amenable to instruction does not come about when only gratification, or only danger, or both of those are spoken of, because there is no mention of the abandoning of mental defilements. The fifth too, because of the absence of mention of danger, is indeed not a means to escape. For the Blessed One's teaching, having the flavour of liberation, does not proceed without touching

upon liberation and the means to it. Therefore these four methods are not extracted. But if one extracts, as examples of these methods, a teaching that operates by way of the person for whom the word is the maximum - a teaching conducive to defilement, conducive to habituation, or standing in both those portions - a portion of a discourse or a verse of such a kind, then in that case there could be the inclusion of all seven methods. But the disciplining of those amenable to instruction is the production of the noble path in their continuity. That proceeds only by the aforesaid methods, not by the remaining ones - thus the others are not stated here. But because in the Peṭaka -

"Therein, what is gratification and danger?

Whatever a person does, that he sees in himself;
The doer of good reaps good, the doer of evil reaps evil."

Therein, what the doer of good experiences as good - this is gratification. What the doer of evil experiences as evil - this is danger.

"There are, monks, these eight worldly adversities. What are the eight? Material gain, and so on. Therein, material gain, fame, happiness, and praise - this is gratification. Loss, disgrace, suffering, and blame - this is danger.

Therein, what is gratification and escape?

"The result of merits is happiness, and one's intention succeeds;
And quickly one attains the supreme peace, Nibbāna."

This is gratification and escape.

"Monks, these are the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other, etc. one who draws away the veil" - the entire The Discourse on the Marks (of a Great Man) - this is gratification and escape.

Therein, what is danger and escape?

"The five aggregates are indeed the burden, and the person is the burden-bearer;
Taking up the burden is suffering in the world, laying down the burden is happiness.

"Having laid down the heavy burden, not taking up another burden;
Having uprooted craving with its root, one is without hunger, attained final Nibbāna."

This is the danger and the escape.

Therein, what is the gratification and the danger and the escape?

"Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Therefore I have gone forth, O king, unmistakable indeed is asceticism - it is better."

This is gratification and danger and escape - thus it was said. Therefore those methods too should be known by specifying them here. This method is obtained in fruit and so on as well. Since in the Peṭaka: "Therein, what is fruit and means? A wise man established in morality" - this verse, this is fruit and means.

Therein, what is fruit and command?

"If you fear suffering, if suffering is unpleasant to you;
Do not do evil action, whether openly or in secret."

This is fruit and command.

Therein, what is means and command?

"Having understood this body to be like a pot, having established this mind to be like a citadel;
One should fight Māra with the weapon of wisdom, and should protect what is conquered, being without attachment."

This is means and command. Thus the example of fruit and so on should be understood by way of dyads also. And here, just as whoever is to be trained by the teaching of escape, the accomplishment of the classification of persons is achieved by the classification of teaching beginning with "one who understands quickly," so by the classification of persons beginning with "the Blessed One teaches escape to the one who understands quickly," the classification of teaching comes about - thus it was shown accordingly.

Thus, in order to classify and show by the classification of practice those persons by way of whom the classification of teaching was shown, "four practices" and so on was stated. Therein, the classification made by practice and direct knowledge becomes one made by practice - thus he said: "Four practices." But these are of two kinds by way of the practice of serenity meditation and insight meditation. How? In the aspect of serenity meditation, beginning from the first attentiveness up to when the access of each respective meditative absorption arises, the serenity meditation that has occurred thus far is called "practice." But beginning from access up to absorption, the wisdom that has occurred thus far is called "direct knowledge."

Now this practice is difficult for some because of being seized by the occurrence of opposing mental states such as the mental hindrances and so on - the meaning is arduous, an unhappy pursuit; for some it is easy through the absence of that. Direct knowledge too is sluggish for some, being dull and not swiftly proceeding; for some it is quick, being not dull and swiftly proceeding. Therefore, whoever from the beginning, while suppressing the mental defilements, suppresses them with suffering, with exertion, with effort, becoming weary - for him the practice is difficult. But whoever, having suppressed the mental defilements, while dwelling in the probation of absorption, attains the manifestation of the factors after a long time - for him it is called sluggish direct knowledge. Whoever quickly attains the manifestation of the factors - for him it is called quick direct knowledge. Whoever, while suppressing the mental defilements, suppresses them with ease, without becoming weary - for him it is called easy practice.

But in the aspect of insight meditation, whoever, approaching insight through the approach of materiality and immateriality, having comprehended the four primary elements, comprehends derivative materiality and comprehends the immaterial, but while comprehending materiality and immateriality is able to comprehend only with suffering, with difficulty, becoming weary - for him it is called the difficult practice. But for one whose materiality and immateriality have been comprehended, during the probation of insight, because of the sluggishness of the manifestation of the path, it is called sluggish direct knowledge. Whoever too, having comprehended materiality and immateriality, while defining mentality-materiality, defines it with suffering, with difficulty, becoming weary, and having defined mentality-materiality, while dwelling in the probation of insight, is able to produce the path only after a long time. For him too it is called the difficult practice with sluggish direct knowledge.

Another, even having defined mentality-materiality, while comprehending the conditions, comprehends them with suffering, with difficulty, becoming weary, and having comprehended the conditions, while dwelling in the probation of insight, produces the path after a long time. Thus too it is called the difficult practice with sluggish direct knowledge.

Another, even having comprehended the conditions, while penetrating the characteristics, penetrates them with suffering, with difficulty, becoming weary, and having penetrated the characteristics, while dwelling in the probation of insight, produces the path after a long time. Thus too it is called the difficult practice with sluggish direct knowledge.

Another, even having penetrated the characteristics, while the insight knowledge is proceeding sharp, valiant, and very clear, being overpowered by the arisen attachment to insight, overcomes it with suffering, with difficulty, becoming weary, and having overcome the attachment, while dwelling in the probation of insight, produces the path after a long time. Thus too it is called the difficult practice with sluggish direct knowledge. By this same method the other three practices too should be understood. But here only the four practices pertaining to insight should be seen.

"Four persons" means four practitioner persons according to the aforesaid classification of practice. But in order to show that classification of practice together with causes, means, and fruits, "one of craving temperament" and so on was stated.

Therein, "temperament" means conduct, the meaning is livelihood. "The temperament produced by craving is his" - thus one of craving temperament; or "the conduct set in motion by craving" is one of craving temperament; the meaning is one whose disposition is greed. "One of view temperament" - here too the same method applies. "Dull" means stupidity is called ignorance; one possessed of that is dull; the meaning is one in whom delusion predominates.

"By the mindfulness faculty" means by mindfulness exercising dominance. For the mindfulness faculty alone is clear for him. Because due to the state of being of craving temperament, in the preliminary stage, energy is not powerful owing to being overcome by idleness, and because of the predominance of delusion, wisdom is not powerful. By both of those, concentration too is not powerful; therefore it was said "the mindfulness faculty alone is clear for him." Therefore he said - "With the establishments of mindfulness as resources." Because of the state of being of craving

temperament, the suppression of mental defilements is not easy for him - thus the difficult practice; because of unclear knowledge - thus sluggish direct knowledge - this should be connected by bringing in the method stated before. "Goes forth" means he emerges from the suffering of the round of rebirths by the noble path.

"Keen" means of lofty purpose; the meaning is one of eminent wisdom. And through the acquisition of wisdom as a companion, his concentration becomes sharp and exercises dominance among the associated states. Therefore he said - "By the concentration faculty." Because of clear knowledge, "with quick direct knowledge" was said. Because of the predominance of concentration, "with the meditative absorptions as resources" - this is the distinction. The remainder is just as before. One of view temperament, imagining even a path not leading to liberation to be leading to liberation, because of the abundance of endeavour therein, has a predominance of energy. Because of the very predominance of energy, the suppression of mental defilements is easy for him - thus the easy practice; but because of unclear knowledge - thus sluggish direct knowledge - he shows this meaning by "one of view temperament who is dull" and so on. The remainder is according to the method already stated.

"By the truths" means by the noble truths. For the noble truths are resources because the mundane ones serve as the basis for exploration by preliminary knowledge, and the supramundane ones serve as the basis for resolution and for full realisation by path knowledge. The remainder is according to the method already stated. And here, one of view temperament who is keen is one who understands quickly. One of craving temperament who is dull is one who needs to be guided. The other two are also ones who understand through elaboration - thus it should be seen that the very same triad of those amenable to instruction by which the classification of teaching was previously shown is shown by this classification of practice.

Now, in order to show that classification of persons to be guided by making it the domain of the application of the meaning-method, "both those of craving temperament" and so on was stated. Because craving has concentration as its opposite, one of craving temperament, being purified, becomes pure by way of concentration - thus he said - "Preceded by serenity meditation." But from the statement "one develops serenity and insight meditation in conjunction," the deliverance is by right concentration accompanied by right view only, not by right concentration alone - thus he said - "By insight meditation preceded by serenity meditation." "Liberation of mind through dispassion towards lust means the concentration of the fruition of arahantship" - thus it is stated in the compendia. But here he will say it means the concentration of the fruition of non-returning. For he is one who fulfils concentration. Therein, lust is in the sense of dyeing. "One becomes dispassionate by means of it" is dispassion towards lust; by that dispassion towards lust, meaning by that which abandons lust - this is the meaning.

Regarding "liberation of mind": "mind" means consciousness; by that designation, here concentration is called, as in "develop the mind and wisdom." "It becomes liberated from the opposite by way of subsiding" is liberation; or "liberated by that," or "being released from that" is liberation - it is concentration itself. Just as indeed in mundane discourse, perception and mind are the heading of the Teaching. As he said

- "Different in body, different in perception" and "what is your mind, monk?" - thus in supramundane discourse, wisdom and concentration. As he said - "Right concentration with fivefold knowledge" and "one develops serenity and insight meditation in conjunction." Among these, here concentration is stated by the taking up of "mind," because it is the direct opposite of lust and because of the statement of being preceded by serenity meditation. Likewise by the term "liberation." Therefore it was said "concentration itself." Mind and that is liberation - thus liberation of mind. Or else, liberation, deliverance from the opposite of the mind of the aforementioned kind is liberation of mind; or in the mind, in the fruition consciousness, liberation of the aforementioned kind is liberation of mind; or liberation, deliverance of the mind, of the fruition consciousness, from the opposite is in this - thus liberation of mind; it is concentration itself. Regarding "liberation by wisdom": here too this method should be applied as is applicable.

Because view operates similarly to wisdom in its own domain, one of view temperament, being purified, becomes pure by way of wisdom - thus he said - "Both those of view temperament, by insight meditation" and so on. "Liberation by wisdom through dispassion towards ignorance" means the wisdom of the fruition of arahantship. By the taking up of serenity, having specified craving from its opposite, and by the taking up of insight, having specified ignorance, it is possible to easily show the ground of the first method - thus he said - "Those who by serenity" etc. "Should be led."

Therein, "the practice preceded by serenity meditation" means the former two practices; the other should be seen as preceded by insight meditation. "Should be led" means should be guided, should be conducted - this is the meaning. Because insight does not have the perceptions of impermanence, suffering, and non-self, and because the perception of suffering is attended by the perception of foulness, these four perceptions have been shown. And by their opposite, the four illusions - it is possible to easily show the ground of the entire lion's play method - thus he said - "Those who by insight meditation" etc. "Should be led."

7. Having thus shown the classification of tractable persons by the classification of practice, now showing that by the classification of knowledge - since the Blessed One's teaching is only for the purpose of taming the tractable, and their taming is the gradual arising of the three wisdoms beginning with wisdom gained through learning, and since the function of the guide-method is the making clear of the occurrence of the Blessed One's teaching - therefore, having first asked about the manner of origination of this guide, wishing to apply the Teaching guide to the teaching therein, having classified the vessel of the teaching by the showing of the classification of persons, in order to show that, he said beginning with "This guide originates where."

Therein, "of whom" means whoever is that one who is liberated from the eight inopportune moments and endowed with the achievements ending with giving ear - of whom. "Teacher" means the Teacher because of instructing as is fitting through benefits pertaining to the present life, the future life, and the highest good. "The Teaching" means that which sustains those who are practising in accordance with the advice and are not falling into the realms of misery - that is the Teaching; that Teaching. "Teaches" means he speaks, he relates, by the methods of brief and detailed exposition. "A certain one" means a certain one among the Blessed One's

disciples. "Respectable" means one who should be treated with respect by the possession of the distinction of such qualities as morality, learning, and so on. "Fellow in the holy life" - "brahma" is called, in the sense of being the foremost, the entire Teacher's instruction. One who equally or together practises, proceeds in the holy life - thus a fellow in the holy life. "Obtains faith" means he gains, he generates faith in the Truth-finder thus: "The Blessed One is indeed a Perfectly Enlightened One, who is the teacher of such a Teaching," and in the Teaching by such statements as "Well proclaimed indeed is this Teaching, which is thus absolutely complete, absolutely pure" and so on - this is the meaning.

"Therein" means in that Teaching as heard, as mastered. "Investigation" means the wisdom of investigating the Pāḷi text and the meaning of the Pāḷi. The remainder is a synonym of that very same term. For that, without falling into contraction in the aforesaid investigation, is called striving by way of striving, scrutiny by way of scrutiny, and examination by way of examination. Or else, "one investigates" thus it is investigation; that is the wisdom of examining terms and their meanings. "Striving" means the wisdom that is supported by energy and that accomplishes the retention and familiarity with the Teaching. "Scrutiny" means the wisdom of comprehension by weighing and comparing one term with another term, or one teaching with another teaching. "Examination" means the wisdom of examining the Pāḷi text and the meaning of the Pāḷi, having brought them down to the great references. "Learning" (sutaṃ) - it is heard by those desiring personal welfare and the welfare of others, thus it is "learning"; because of the absence of the desire for a tense-expression, just as "milked" (duddhaṃ). But what is that? It is understood as the Teaching of the Scriptures, either from the subject matter or from the capacity. Or else, hearing is learning; the meaning is the retention of the Teaching of the Scriptures by following the ear-door. Arisen by the cause of learning - thus "gained through learning." "It knows by way of manner" - thus it is wisdom. "Whatever investigation - this is wisdom gained through learning" - this should be connected separately as well. "Likewise" means just as wisdom gained through learning has synonyms beginning with investigation and has divisions beginning with investigation, so too wisdom gained through reflection - this is the meaning. Or it shows that just as wisdom gained through learning is limited and unsettled, so too is wisdom gained through reflection.

"With learning as the support" means an instrumental expression in the characteristic of being in such a state, with learning - the Teaching of the Scriptures - or with the hearing of the Teaching of the Scriptures as the decisive support; the meaning is having relied upon learning as stated. Among the terms beginning with "investigation": the wisdom that constitutes the investigation of the intrinsic nature of those respective phenomena - "this is morality, this is concentration, these are material and immaterial phenomena, these are the five aggregates" - is investigation. Scrutiny is the wisdom of comprehension by, as it were, weighing the intrinsic nature, individual essence, and characteristic of those very phenomena, having let go of the verbal meaning. Examination is the wisdom of examining those very phenomena without abandoning their own characteristic, and having reasoned and reflected upon the aspects of impermanence and so on, constant change, conditions, and so on; and mental consideration is the looking at again and again with the mind, having made those phenomena thus examined amenable to pondering, as they present themselves as if with analysis. And here, just as wisdom gained through learning, because it

proceeds by way of retention and familiarity with the Teaching as heard, having arisen with enthusiasm, deserves to be called "striving," wisdom gained through reflection is not so; therefore here the term "striving" is not stated. Thinking is thought; the meaning is pondering. The remainder is according to the method already stated.

"Through these two wisdoms" means through the two aforesaid wisdoms that are the cause. For one established in the knowledge gained through learning and the knowledge gained through reflection begins insight. Some also read "in these two wisdoms." Or the remainder of the expression "arisen in those, having arisen" should be connected. "For one associated with attention" means of one engaged and devoted to attention consisting of the discernment of materiality and immateriality and so on. "Whatever knowledge arises" - the connection is: through the application of attention by the method stated, for one who is zealous in insight through the accomplishment of purification of view, purification by overcoming uncertainty, purification by knowledge and vision of what is the path and what is not the path, and purification by knowledge and vision of the practice, whatever noble path knowledge termed purification by knowledge and vision arises - this is wisdom gained through meditative development. But that seeing and development is twofold, thus he said - "Either on the plane of seeing or on the plane of development." If it is called "seeing," how is the wisdom therein gained through meditative development? For that knowledge is indeed gained through meditative development, but because of seeing Nibbāna for the first time it is called "seeing"; thus the fruitful first path is the plane of seeing. The remaining trainee and beyond-training states are the plane of development.

8. Now, in order to show these three wisdoms by another method of exposition, "from another's utterance" and so on was stated. Therein, "from another" means not from oneself, from another - from the Teacher or from a disciple - this is the meaning. "Utterance" means from the utterance of their teaching, having the teaching as condition - this is the meaning. Or else, "another's utterance is of this" thus "from another's utterance" - whatever is wisdom, that is "gained through learning" - thus it should be connected. "Arisen individually" means arisen individually in the self of each and every one. "Through wise attention" means attention occurring by the aforesaid means of comprehending the intrinsic nature and so on of those various phenomena. "Through another's utterance" means through another's utterance which has become the cause. The remainder is according to the method already stated.

Now, in order to show by combining with the very classification of tractable persons for the purpose for which these wisdoms were extracted, "for whom" and so on was stated. Therein, having said "these two" by way of counting, he again shows them in their own form as "wisdom gained through learning and wisdom gained through reflection." "This is one who understands quickly" means this one, because of having accomplished the awakening of disposition and practice through the knowledge gained through learning and the knowledge gained through reflection, is called "one who understands quickly" since he knows by a mere synopsis. "This is one who understands through elaboration" means one who understands through elaboration, since he knows through synopsis and exposition, because the disposition has not been prepared by the knowledge gained through reflection. "This is one who needs to

be guided" means one who needs to be guided, because even the knowledge gained through learning is absent, and because he must be led through a detailed teaching without remainder.

9. Having thus classified the triad of those amenable to instruction, which is the vessel of the Teaching, by the classifications of teaching, practice, and knowledge, now in order to specify the Teaching guide and apply it to the Blessed One's proclamation of the Teaching that has proceeded therein, "This proclamation of the Teaching" and so on was begun.

Therein, "this" (sāyaṃ) means "this very one" (sā ayaṃ). Whatever passage was previously set down as the domain of the Teaching guide from the beginning of the detailed exposition section by "I will teach you, monks, the Teaching" and so on, he refers back to that very passage here in order to apply the Teaching guide, saying "this proclamation of the Teaching." "What does it teach?" - having asked the summarised meaning of the Teaching by way of the desire to speak, and having delimited that by counting, he shows it in common as "the four truths." For there is no teaching of the Blessed One that is free from the truths. And the four truths are the summarised meaning of that. Because there is no object to be known that is devoid of occurrence, the cause of occurrence, the cessation of that, and the means thereto, it should be seen that the four are truths by way of their non-distorted nature. He shows those in their own form as "suffering, origin, cessation, path."

Therein, it is suffering because of being contemptible through being the foundation of many dangers, and because of being hollow through the absence of the state of permanence, beauty, happiness, and selfhood imagined by foolish people. It is origin because of being the cause of the arising of suffering when the remaining conditions are combined. Because of the emptiness of all destinations, there is no confinement of suffering termed the wandering in the round of rebirths herein; or upon the attainment of this, there is the absence of the confinement of suffering termed the wandering in the round of rebirths - thus too it is cessation; or because of being the condition for the cessation of non-arising. It goes killing; or it is sought by those who desire Nibbāna - thus it is the path. Therein, by origin there is gratification, by suffering there is danger, by path and cessation there is escape. Thus in whatever discourse the four truths have come in their own form, therein it is according to the literal expression. But where in a discourse the four truths have not come in their own form, there, having extracted the four truths in meaning, gratification and so on should be specified by means of them. And where gratification and so on have come in their own form, therein there is nothing at all to be said. But where they have not come, there, having extracted them in meaning, the four truths should be specified by means of them. But here, since gratification and so on have been shown in their own form by way of example, in order to specify the truths by means of them, "danger and" and so on was stated.

Therein, from the statement "in brief, the five aggregates of clinging are suffering," the phenomena of the three planes subject to craving are the truth of suffering, and they are the danger because of their intrinsic nature of impermanence and so on, and fruit too is to be established by the Teaching. Therein, with reference to what is mundane, it was said "and fruit is suffering." As for "gratification," because craving and illusions too are desired, with reference to them it was said "gratification is

origin." The noble path together with insight, and the Teaching, having been made the means for the achievement of the fruit of the Teaching, it was said "means and command are path." In the term "escape" too, the noble path should be specified, and this classification of truths should not be seen as confused. For just as in the Analysis of the Truths, "craving, the remaining mental defilements, the remaining unwholesome mental states, the wholesome roots with mental corruptions, and the wholesome mental states with mental corruptions are classified as the truth of origin" - in each respective method, the remaining phenomena of the three planes are classified as the truth of suffering - so too it should be seen here. "These are the four truths" is the conclusion. "This is the wheel of the Teaching" means whatever proclamation of the Teaching by the Blessed One is the progressive teaching by way of the four truths, this is the wheel of the Teaching.

Now, in order to show the nature of the wheel of the Teaching of that proclamation of the Teaching by means of the Saccavibhaṅga Sutta, "as the Blessed One said" and so on was stated. Therein, "this is suffering" means this, classified by birth and so on, included in brief under the five aggregates of clinging, subject to craving, the collection of phenomena of the three planes, is the noble truth of suffering by being the foundation of suffering and by being suffering-suffering and so on - this is the meaning. "By me" - the Blessed One indicates himself. "At Bārāṇasī" means not far from the city named Bārāṇasī. It is Isipatana because it is the place of descent from the sky of the Individually Enlightened Buddhas who are sages. And in the hermitage that received the name "Deer Park" because safety was given to the deer there. "Uttara" means it surpasses, overcomes; or "anuttara" means there is nothing higher than this - unsurpassed. Or without excess, without counterpart. Although the Blessed One's proclamation of the Teaching was set in motion many hundreds of times in many assemblies of gods and humans by way of accomplishing their penetration of the noble truths, nevertheless the proclamation of the Teaching that was the very first, to be elucidated through the penetration of the four truths, before the eighteen crores of Brahmās headed by Aññāsikoṇḍañña, because that surpassing designation of "the wheel of the Teaching" belongs to it, it was said "the wheel of the Teaching was set in motion."

Therein, the phenomenon beginning with the establishments of mindfulness itself is the wheel of the Teaching in the meaning of setting going, as "wheel"; or "wheel" means command. Because of not departing from the Teaching, it is the Teaching and that is a wheel - thus "the wheel of the Teaching." "Wheel by the Teaching, by the true method" is also the wheel of the Teaching. As he said - "He sets going the Teaching and the wheel - thus the wheel of the Teaching; he sets going the wheel and the Teaching - thus the wheel of the Teaching; he sets going by the Teaching - thus the wheel of the Teaching" and so on. "Not to be rolled back" means not to be opposed, because of the Blessed One being the lord of the Teaching, being a Perfectly Enlightened One, and because of the unsurpassed nature of the wheel of the Teaching. "But by whom is it not to be rolled back?" - thus he said "by an ascetic or" and so on. Therein, "by an ascetic" means by one who has gone forth into the going forth. "By a brahmin" means by a brahmin by birth. For ascetics and brahmins in the ultimate sense do not even have a contrary mind. "By a god" means by a sensual-sphere god. "By anyone" means by any remaining member of an assembly. By this much, the complete exhaustion without remainder of all eight assemblies should be

seen. "In the world" means in the world of beings.

"There" means in that proclamation of the Teaching of the four truths. "Immeasurable terms, immeasurable syllables" is an expression out of order, for the purpose of showing that mostly syllables are included in terms. "Terms, syllables, phrases" - it should be seen that a change of gender has been made. "Of the meaning" means of the meaning reckoned as the four truths. "Explanation" means the manner of what is to be explained. The same method applies in the remaining ones too. And "of the meaning" is the genitive case in connection. "Thus too this": "iti" has the meaning of mode, the particle "pi" serves the purpose of combining; the meaning is that by this mode too and by this mode too, this noble truth of suffering should be known. Thereby, by the distinction of birth and so on, it establishes the manifold nature of the truth of suffering as aforesaid, and the immeasurable nature of the aforesaid kind of syllables, terms, and so on that illuminate it.

"This is the origin of suffering" means this, distinguished as sensual craving and so on, being the root of the round of craving, is the origin of suffering because of being the cause of the arising of the aforesaid suffering. "This is the cessation of suffering" means this unconditioned element, free from all that is conditioned, is the cessation of suffering because of being the condition for the non-arising cessation of the aforesaid suffering. "This is the practice leading to the cessation of suffering" means this collection of eight factors beginning with right view goes to Nibbāna reckoned as the cessation of suffering, because of being directed towards it by way of object, and it is a practice for the attainment of the cessation of suffering - thus the practice leading to the cessation of suffering. But the meaning of the term "thus too this" should be understood by classifying it in the truth of origin by the one hundred and eight thoughts of craving, in the truth of cessation by the synonyms beginning with the subduing of intoxication, and in the truth of the path by the thirty-seven qualities conducive to enlightenment. The remainder is according to the method already stated.

Thus, that state of twelve terms which was stated in the verse "twelve terms in the discourse" by way of six meaning-terms and six phrasing-terms of the entire Dispensation - that very same, having recited in part the exposition of the Six Sets of Six by way of showing the domain of the guide of the Teaching beginning with "I will teach you, monks, the Teaching," making clear the nature of all the Blessed One's word as the teaching of the four truths and the nature of its meaning as the four truths through the approach of showing the included nature of that meaning by the Dhammacakkappavattana Sutta, having shown the Saccavibhaṅga Sutta by way of synopsis beginning with "'This is suffering' - by me, monks, at Bārāṇasī," and classifying the phrasing-terms and meaning-terms beginning with "therein there are immeasurable terms," having illuminated the state of twelve terms, now in order to show the state of connection between them by way of their mutual subject-object relationship, "therein the Blessed One explains with syllables" and so on was stated.

Therein, the grasping of a term is through the approach of grasping its constituents, and when a term is grasped, the understanding of the meaning of the term occurs for one whose convention has been previously grasped. And therein, just as the particular accomplishment of grasping a term arises through the grasping of the constituents of a term, so too the particular accomplishment of grasping the meaning

of a term arises through the grasping of the constituents of the meaning of a term - thus he said - "He explains with syllables." But because the meaning being indicated briefly by syllables, at the conclusion of a term, due to the sentence not being concluded, is elucidated and illuminated by the term alone, therefore it was said "he elucidates with terms." But at the conclusion of a sentence, that meaning is revealed, laid open, and made clear - thus it was said "he reveals with phrases." And because when the distinction of sentences is made by modes, that meaning is classified, therefore it was said "he analyses with characteristics." Likewise, when the etymological analysis of each constituent of a sentence is made, that meaning becomes manifest - thus it was said "he makes manifest with languages." When the constituents of a sentence with their etymological derivations made are taught in detail without remainder, the satisfaction of the minds and the sharpening of the intelligence of those amenable to instruction is accomplished - thus he said - "He describes with expositions." And here, the emphasis should be seen not as "he explains with syllables only" but rather as "he explains with syllables indeed." For in that case, the applicability of the meaning-terms to various sentences is also established. Therefore, in a discourse with a single theme, there are only six meaning-terms; but in a discourse with multiple themes, six meaning-terms should be extracted in each and every theme.

By the passage beginning with "He summarises with syllables and terms," he shows the accomplishment of the function of the phrasing-terms. For indeed their activity is only the training of the three types of those amenable to instruction. However, one for whom the word is the maximum is not mentioned here, because of the impossibility of penetration of the truths. Or it should be seen that the inclusion of that one too here is by the inclusion of the one who needs to be guided, just as the good worldling is included by the inclusion of the learner. In the expressions beginning with "with syllables," the instrumental case is used in the sense of instrumental means, not in the sense of cause. For syllables and so on serve the purpose of summarising and so on, not that summarising and so on serve the purpose of syllables and so on. And that for the purpose of which the action exists is the cause, just as in "he lives by means of food." "Summarises" means that, by way of explanation with syllables, establishing a distinction for those amenable to instruction who have given ear and have concentrated minds, so that at the conclusion of a term there is an awakening of the disposition, he speaks the intended meaning in brief, recites it - this is the meaning. "Elaborates" means he explains the meaning as it was recited. "Expands" means he makes an expansion, or having made an expansion he declares, he re-describes - this is the meaning. Because here by "summarises," recitation is intended. And recitation is the beginning of the teaching, therefore it was said - "Summarising is the beginning." Likewise, elaborating is describing, expanding is re-describing, and description and re-description are the middle and the end of the teaching. Therefore it was said - "Elaborating is the middle, expanding is the end."

Thus, having shown the activity of the six phrasing-terms by the passage beginning with "he explains with syllables," now in order to show the activity of the meaning-terms, "this Teaching and discipline" and so on was stated. Therein, the Teaching beginning with morality itself, being in the sense of the Scriptures, is the Teaching and discipline because of the training of those amenable to instruction. "When being summarised" means when being recited. "By that" means by the training of one who

understands quickly. "When being elaborated" means when being described. "When being expanded" means when being re-described.

10. To this extent, having shown the threefold goodness of the Pāḷi text recited as "I will expound to you, monks, the Teaching," now in order to show the achievement of meaning and phrasing, "six terms are the meaning" and so on was stated. That is easily understood. By "Therefore the Blessed One said" and so on, he shows the Pāḷi text recited as the domain of the Teaching guide by way of conclusion.

"Supramundane" and so on is the explanation of the meaning of the terms "complete in its entirety and pure." Therein, "the basis for all distinctions" means the place of support for all distinctions reckoned as super-human achievements, or for the distinctions of the training in higher morality and so on. The grammatical derivation of this should be understood as in the case of "this is their footprint" and so on. In the passages beginning with "this is called the footprint of the Truth-finder" and so on, "this" means the holy life of the Dispensation included in the threefold training - the path gone by the Truth-finder, the tusked elephant, having spread over the thicket of mental defilements through practice, teaching, and scripture. By him it is frequented and resorted to through resort, development, and cultivation. It is furrowed by the tusks of his great diamond knowledge and omniscient knowledge, and is called the place of furrowing of the phenomena of the three planes - this is the meaning.

"Therefore this" means since it is called the footprint of the Truth-finder and so on, therefore for this very reason, the holy life of the Blessed One, the Brahmā, the highest of all beings, or the holy, the foremost of all, conduct, is discerned; only for the reason of being well proclaimed by human beings, it is known in the aforesaid ways. "Therefore the Blessed One said" - this shows the Pāḷi text of the aforesaid meaning by way of conclusion.

In order to show that the Teaching guide has the purpose of attaining the noble path, since the Blessed One's teaching has the purpose of final Nibbāna without clinging, having asked "For whom is this proclamation of the Teaching?" he said "For practitioners." Practitioners are those properly engaged in the meditation on the meditation subject of the four truths. For they apply this Teaching guide. This statement should be seen as placed by those who recited the treatise together in order to show the state of being properly established according to the connection of the analysis of the Teaching guide. For thus it was said: "Therefore the Venerable Mahākaccāyana said." "Applied" means having specified from the Pāḷi text the meanings of the terms beginning with gratification, joined together - this is the meaning.

The explanation of the analysis of the guide of the Teaching is finished.

2. Explanation of the Analysis of the Guide of Investigation

11. "Therein, what is the investigation guide?" and so on is the analysis of the investigation guide. Therein, this is the explanation of terms not previously encountered - "What does it investigate?" - here, by "investigates," this shows the agent-indication of the word "investigation." "What then is the domain of this guide that is asked about?" - in order to show that domain of it, "it investigates the term" and so on was stated. Therein, "it investigates the term" means it investigates every term of the discourse from the beginning up to the conclusion. And this investigation

is twofold: by sound and by meaning. Among those, such classification statements as "this is a noun, this is a verb, this is a prefix, this is an indeclinable particle, this is feminine gender, this is masculine gender, this is neuter gender, this is past tense, this is future tense, this is present tense, this is an agent-derivation, this is an instrument-derivation, this is an object-derivation, this is a locus-derivation, this is a nominative expression, this is an accusative expression, up to this is a locative expression, this is a singular, this is a plural" - this is the investigation of terms by sound. But it should be seen that this investigation of terms succeeds only through the discernment of language with undistorted intrinsic nature. But the investigation by meaning is the exposition of the meaning to be expressed by each respective term. But if a term occurs by way of a question and so on, the nature of that and its meaning as a question and so on should be investigated - showing this meaning, he said beginning with "it investigates the question."

And because the entire Teaching guide is the domain of the investigation guide, having made it the investigation of the discourse, therefore it was said - "It investigates the gratification" and so on. But because here in "recapitulation," the meaning "a song conforming to" is also intended as "recapitulation," therefore, showing that terms from other discourses too should be brought in conformity with the discourse term being investigated, either by way of extracting the meaning or by way of extracting the term, and should be investigated, he said "it investigates all nine discourses." "Nine discourses" means the nine discourses such as prose, mixed prose and verse, and so on; the intention is as is applicable. This is the description of the term-meanings of the investigation guide.

Thus, since the investigation guide has been described in brief in the description section, having described it by classification and classifying it by way of detailed exposition, because the investigation of terms is too burdensome and not easy to carry out due to having to be applied word by word of the discourse, setting that aside and showing for now the investigation of questions and answers, he said beginning with "how might it be." Therein, "how might it be" means in whatever manner that investigation should be carried out, what might that kind of manner be, what would it be like - this is the meaning. "How might it be" is also a reading. The second "yathā" is merely a particle. "Venerable" is a term of endearment; "Ajita" is a certain one among the sixteen who were attendants of the brahmin Bāvarī. "In the Pārāyana" - "pāra" is called Nibbāna; because it is a teaching of the means for its attainment, although all the word of the Blessed One deserves to be called "Pārāyana," yet by the compilers of the recitation, this name was given to the sixteen discourses beginning with the Ajita Sutta together with the background verses, recapitulation verses, and so on; thus it is the designation "Pārāyana" of those very ones - therefore he said "in the Pārāyana." Some read "pārāyanika." They, it is said, wandered about studying the Pārāyana before undertaking the going forth as hermits. Therefore, because this one too was engaged in the Pārāyana, he was called "pārāyanika." "Asks" - why was the present tense used, is it not past since the questions have already arisen? This is true, but having made the manner of questioning as turning over in the mind, he spoke thus.

A question is of many kinds: a question for illuminating what has not been seen, for comparing what has been seen, for cutting off doubt, a question of approval, a question from the wish to speak, one requiring a categorical answer, one requiring an analytical answer, one requiring a counter-question as answer, one to be set aside, with phenomena as standpoint, with beings as standpoint. Therefore, by such as "is this question for illuminating what has not been seen?" the question should be investigated as is applicable. Just as here there is the classification of questions, so too the classification of answers should be stated as is applicable in the investigation of answers. For the answer corresponds to the question. Here, however, having cited a question for cutting off doubt with beings as standpoint, in order to show the manner of investigation therein, he said beginning with "by what is the world hindered."

Therein, "by what" (kena) is an instrumental expression used in the sense of the agent. "Su" is merely an indeclinable particle; or "su" is an indeclinable particle used in the sense of doubt, thereby it shows the nature of this question as a question for the cutting off of doubt. "Hindered" means covered over. "World" (loko) means the world of beings. "Thus said the Venerable Ajita" (iccāyasmā ajito) is the utterance of the Elders who held the convocations. "Does not shine forth" (nappakāsaṭi) means is not discerned. "What do you call its smearing" (kissābhilepanaṃ brūsi) means what do you call the smearing of this world. "Kiṃ svābhilepana" is also a reading; its analysis of terms is "kiṃ su abhilepana" (what indeed is the smearing).

"Terms" (padāni) means that by which meaning is reached - thus terms; sentences. "Were asked" (pucchitāni) means stated in the manner of a question - this is the meaning. "One question" (eko pañho) means although four terms were stated by way of questioning, the meaning wished to be known is but one; therefore it is said "one question." Therein, he states the reason as "because of discernment of one subject matter." This is what is meant - Although these four meanings reckoned as hindrance, non-shining, smearing, and great fear were taken up by the question, they are however qualities pertaining to the one world, and the world is taken up as the principal subject; therefore by virtue of that, this is but one question. Therefore he said "the standpoint of the world" and so on. But what is that world? He said "the world is threefold" and so on.

Therein, because of the abundance of mental defilements such as lust and so on, beings of the sensual-sphere of existence are the world of defilements. Because of the full understanding of meditative absorptions and direct knowledges, beings of the fine-material-sphere of existence are the world of existence. Because of the abundance of imperturbable concentration and because of the purity of the faculties, beings of the immaterial-sphere of existence are the world of faculties. Or alternatively, defilement (kilesa) means the state of being defiled (kilissana); the meaning is resultant suffering. Therefore, because of the abundance of suffering, beings in the realms of misery are the world of defilements. Beings other than those, because of being in the state of successful existence, are the world of existence. Therein, whatever beings are endowed with faculties that ripen liberation, that should be understood as the world of faculties. The popular name "world" is by way of included phenomena; therefore noble persons are not included here.

"The world is hindered by ignorance" (avijjāya nivuto loko) means the world is

hindered, covered over, by ignorance which has the characteristic of concealing the intrinsic nature of phenomena such as chariots, pots, and so on, like darkness possessed of four factors. "Avarice" (vivicchā) means because of sceptical doubt. "Vivicchā means stinginess" is stated in the compendium. "Negligence" (pamādā) means because of negligence. "Greed is its smearing" (jappābhilepana) means I say that greed, which is craving, is the smearing of this world, an adhesive substance, like monkey-lime is the smearing of a monkey. "Suffering" (dukkha) means the suffering of the round of rebirths beginning with birth - this is the meaning of the term. The remainder is known from the Pāḷi text itself. These four terms stated in the question verse were answered by these four terms stated as "by these" in the answer verse. "How?" - he said beginning with "the first." By that he shows that the questions and answers should be understood in due order.

Now, in order to show that question and answer in order and in their own form, and to make clear the meaning of the verse, "by what" and so on was stated. Therein, in order to make obvious and show the very meaning stated by the term "by mental hindrances," "for all beings are hindered by the mental hindrance of ignorance" and so on was stated. And here, it should be seen that by the showing of another discourse beginning with "as he said," he shows the investigation of recapitulation within this investigation of question and answer. Therein, "in a certain way" means by reason of. I say there is just one mental hindrance because of being the cause and because of being the concealment of sensual desire and so on, which are reckoned as mental hindrances, but not because of the absence of the intrinsic nature of the other mental hindrances - this is the meaning. And in order to show that just as when ignorance exists there is the existence of mental hindrances, so when ignorance does not exist there are no mental hindrances, "altogether" and so on was stated.

"Thereby" means by the term "the world is hindered by ignorance." "Of the first term" means of the term "by what is the world hindered." "Fitting" means connected, or the meaning is suitable. By this, the conformity of the answer to the question is shown - thus it should be understood that the investigation of what precedes and follows is stated. By "whatever person is hindered by mental hindrances" and so on, he shows the condition-state of ignorance for avarice and negligence. For one who is hindered indeed does not shine forth. "Vivicchā" means sceptical doubt. Therefore he said - "Avarice is called sceptical doubt." Herein this is the derivation of the term - just as wrong view and right view proceed by way of definite grasping such as "permanent, impermanent" and so on, this is not like that. But this, because of the state of indefinite grasping, wishes for and seeks what is varied or contradictory by such as "is it permanent indeed or impermanent indeed" and so on - thus it is "vivicchā." By "he, doubting sceptically" and so on, he makes clear the condition-state of avarice and negligence for the non-shining. "He does not undertake bright mental states" means he does not take them up and practise them. "They do not shine forth" means those wholesome mental states, not being produced in one's own continuity, do not make that person shining forth, well-known in the world - this is the meaning. "It smears" means just as bird-lime causes a monkey to stick to wood, stone, and so on, it causes a person to cling to objects such as visible form and so on - this is the meaning. "Full of attachment" means full of clinging. "Having made 'thus intensely praying'" means thus standing as prepossession - by this reason. "There" means by that craving. The meaning is that the world becomes smeared, as if stained with

adhesive.

"Fear" because one fears from this. Great fear is great fear. Therefore he said - "Suffering is its great fear." "Suffering and displeasure" - since suffering itself is what is divided, in order to divide and show all suffering, "three kinds of suffering" and so on was stated. "Sometimes" means those released from suffering as suffering by the classification beginning with "sometimes rooted in one's own effort, sometimes rooted in another's effort" and so on are especially the fine-material-sphere beings. "Likewise" draws in thus: "sometimes, on rare occasions." Those released from suffering due to change are beings abundant in equanimity attainment, especially immaterial-sphere beings. The term "with little illness" is a word expressing the reason for release from suffering as suffering. "Long-lived" refers to suffering due to change. For immaterial gods are especially long-lived in the world. And this release is not permanent. And since even unpleasant feeling, because of being conditioned, is itself of the intrinsic nature of suffering due to activities such as impermanence and so on, therefore since the release is not permanent, in order to include and show that by way of complete exhaustion without remainder, he said beginning with "but from suffering due to activities" and so on.

Therein, "that which clings" is clinging (upādi) - the resultant aggregates and kamma-born materiality. The remainder of clinging is the residue of clinging (upādisesa); that does not exist for this one - thus "without residue of clinging" (anupādisesā), the element of Nibbāna; through that Nibbāna element without residue of clinging - and this is an instrumental description in the sense of indicating a state. And "the element of Nibbāna" means merely the ceasing to exist. "Therefore" means because suffering due to activities pervades the entire world and encompasses all, therefore. "Of the world" is the genitive case in connection. By that, it shows the meaning of the term "suffering is its." Thus here, by one not knowing the mental hindrances and so on of the world, or by one plunging into doubt therein through familiarity with another doctrine, because it must be answered definitively, the question was made with beings as standpoint; and that is fourfold, because of the domain of mental hindrances and so on for one not knowing or for one in doubt. But in the Pāḷi, the world is stated in the verse as the support for the mental hindrances and so on - thus it has been shown that it is one question. This is the investigation of the question here. The investigation of the answer too should be understood in accordance with the method stated in the investigation of the question, by such as "an answer illuminating what has not been seen, an answer cutting off doubt" and so on.

Having thus shown a question with a single foundation, now in order to show one with multiple foundations, "streams flow everywhere" and so on was stated. Therein, "flow" means they stream. "Everywhere" means in all sense bases such as visible form and so on. "Streams" means the streams of craving and so on. "What is the warding off" means what is the obstruction of them, what is the protection. "Tell me the restraint" means tell that restraint which is termed the warding off of them. "By what are streams closed" means by what phenomenon are the streams of craving and so on closed, cut off - this is the meaning of the terms here. The remainder will become evident by the Pāḷi text itself.

"They are two questions" - even though in this verse, which proceeds by way of questioning, there are four terms and four sentences. But because of the twofold

nature of the meaning wished to be known, they are two questions. If one asks why? He said "they were asked by these with a designation for many." Herein this is the meaning in brief - These meanings taken by this verse, because they were asked with an expression proceeding with reference to many things, therefore they are two questions. For "more than one is many" is the conventional expression of the Dispensation; in order to make clear the twofold-meaning domain of the question, "thus" and so on was stated. Its meaning is - Together with, or by means of, misfortunes reckoned as loss of relatives and so on, or by killing of living beings and so on which are indeed causes of unfortunate rebirth, in every way this world has fallen into, is submerged by. And defiled by the ten bases of mental defilements which are the causes of that, having considered in the mind that manner of having fallen and that manner of being defiled, he said - "For one thus fallen, for one thus defiled." "It becomes cleansed, it becomes purified by this" - thus "cleansing" means serenity and insight meditation. "One emerges by this from the sign and from occurrence" - thus "emergence" means the noble path.

"Of one who is unconcentrated" means of one whose mind is distracted among various objects. "Flow" means they proceed. "Covetousness" and so on is the showing of the cause of non-concentration. Therefore he said - "thus for one who is unconcentrated." By "as the Blessed One said" and so on, here too he shows the investigation of the recapitulation. The flowing of the streams is mostly by way of compliance alone - thus he said - "flows towards pleasing forms." And here, the eye and so on, operating as doors of the streams, are spoken of as if themselves flowing, by way of figurative usage. "Iti" means "thus." "Sabbā" means from all. "Sabbathā" means in every way. "This is cleansing" means this abandoning of prepossession stated as "destruction of prepossession" is cleansing.

In the answer verse, "mindfulness is the warding off of them" means mindfulness associated with insight, searching out the courses of wholesome and unwholesome mental states, is the warding off of those streams. "I speak of the restraint of streams" means that very mindfulness I speak of as the restraint of streams. "By wisdom they are closed" means by path wisdom capable of penetrating impermanence and so on in matter and so on, those streams are altogether closed; the meaning is that they are eradicated by way of not allowing them to arise.

"Does not pull" means it does not drag the continuity of consciousness, or the person, by being the door for the occurrence of covetousness and so on. The abandoning of underlying tendencies is what is intended here as the closing - thus he said - "By wisdom underlying tendencies are abandoned." Because prepossession, which has underlying tendency as its cause, does not exist in the absence of underlying tendency - thus he said "when underlying tendencies" and so on. Now, making clear that very meaning by a simile, he said beginning with "just as of a tree with a trunk." Here too, since the question was made with phenomena as standpoint, being definitive, by one not knowing the restraint termed the warding off of streams and the closing, or by one in doubt about that, the investigation of the answer should be understood here by the very method stated for the investigation of the question.

And here, by the intention by which, even though in the verse "by what is the world hindered" there is the state of four things to be asked about beginning with the hindrance, it was said to be one question. By that, for now, since the restraint and closing of the streams alone are asked about, having taken the streams in the sense of one meaning, it could be said that it is one question because of the question having a single standpoint. Or, because of the multiplicity of streams, they are many - however many streams there are, that many are the questions. But by the intention by which, in the verse "streams flow everywhere," without touching upon the streams, by way of restraint and closing, it was said "two questions." By that, even in the first verse, although there is the state of the world being the support of the hindrance and so on, without touching upon the world, by the classification of the hindrance and so on, it could also be said "four questions" - it should be seen that this method has been shown.

Now, because the questioner does not ask merely by the procedure composed by himself previously, but also asks having grasped the connection of the teaching spoken at the time of the teaching, therefore, showing the manner in which the connection should be investigated in the question, immediately after the verse "whatever streams," he spoke the verse "wisdom and mindfulness." The meaning of this in brief is as follows - Whatever wisdom was spoken of by the Blessed One, and whatever mindfulness, and whatever remaining mentality-materiality - where does all this cease? Tell me this when asked.

Now in his reply verse, since wisdom and mindfulness are included under mentality itself, therefore they were not stated separately. And here the meaning in brief is: this question that you, Ajita, asked me - "where does this cease?" in the following verse, where that entirely ceases, that I tell you. For with the cessation of each respective consciousness, simultaneously, neither before nor after, here this ceases; right here, with the cessation of consciousness, this ceases; the cessation of this does not go beyond the cessation of consciousness - thus it is said. "This asks the connection in the question" means in the preceding verse, mindfulness and wisdom were stated together with the function of abandoning the prepossessions and underlying tendencies of the streams; having heard that, when wisdom and mindfulness remain in the abandoning of those, there must be mentality-materiality as their support, and that being so, the round of rebirths continues indeed. "Where is the complete cessation of these wisdom and mindfulness together with their support?" - with this intention this question was asked, thus he said - "This asks the connection in the question, etc. element." Therein, "the teaching is connected by means of it" is connection.

In order to show, together with its domain, the practice called the meditation on the four truths as a meditation subject, by which practice they attain the Nibbāna element without residue of clinging, "and three truths" and so on was stated. Therein, "conditioned" means conditioned because made by conditions having come together and combined. "Having the nature of cessation" means having the intrinsic nature of ceasing. "Suffering, origin, path" is the showing of their own nature. But how is cessation explained? He said "cessation is unconditioned." For it is unconditioned because it is not conditioned by any condition. In order to show, together with the

domain, the classification of what is to be abandoned by way of the classification of the abandoner, among the noble truths which have the nature of what is to be abandoned and the abandoner, "therein, origin" and so on was stated.

Therein, "the remainder of ignorance" means the ignorance remaining after what has been abandoned by the path of seeing - this is the meaning. And this word "remainder" should be connected also here with sensual desire, anger, conceit, and restlessness. For just as ignorance, so too these mental states, having the intrinsic nature of leading to realms of misery, are abandoned by the first path. "Without remainder of ignorance" is also a reading; here too the word "without remainder" should be connected with the terms beginning with sensual desire as stated above. For sensual desire and so on are abandoned with remainder by the former pair of paths, but without remainder by the others. "In the three elements, these ten mental fetters" - here "in the three elements" is the showing of the domain of the mental fetters. For therein they operate by way of mental fetters.

12. "Having determined the faculty of 'I shall know the unknown'" means having reached that which abandons it. In "but that by which" (yaṃ pana), here "yaṃ" is an indeclinable particle in the sense of cause. "This is knowledge of destruction" means by whatever knowledge, which has become the cause, one knows the eliminated state of one's own birth as "My birth is eliminated" - this knowledge of the fruition of arahantship, which has become the basis for such reviewing, is called knowledge of destruction. In "one understands 'There is no more of this state of being,'" here too "yaṃ" should be brought in, thus: "that by which one understands 'There is no more of this state of being.'" "This is knowledge of non-arising" - here too the meaning should be connected by way of the knowledge of the fruition of arahantship in the very manner previously stated. However, in the Atthasālinī, "knowledge of destruction means knowledge in the noble path that effects the destruction of mental defilements" is said. "Knowledge of non-arising means knowledge in the noble fruition that has arisen at the conclusion of the non-arising of the mental defilements to be destroyed by each respective path, which have become non-arising by way of conception" is said. Here, however, both are classified by way of the knowledge of the fruition of arahantship alone. Therefore he said - "These two knowledges are the faculty of one who has final knowledge," and "by the designation of the object, two names are obtained."

The faculty of final knowledge, although arising again and again through arising in the lower three fruitions and in the upper three paths, just as the faculty of "I shall know the unknown" ceases by cessation through non-arising with the arising of the first fruition, ceases by cessation through non-arising with the arising of the highest fruition - thus he said - "Both the faculty of 'I shall know the unknown'" and so on. By this he shows that just as the mental states to be abandoned cease by cessation through non-arising with the arising of the highest fruition through seeing and meditative development, the remaining fruition mental states also cease by cessation through non-arising. What then to say of the three-plane phenomena - since wisdom is one, being the faculty of one who has final knowledge. If it is one, how is it stated in two ways? Thus he said "but" and so on. "By the designation of the object" means by this designation of the object as "destruction" and "non-arising." "That is wisdom in the meaning of understanding" means whatever wisdom was previously stated as

having the function of closing the streams, that is wisdom by its intrinsic nature of understanding. The other, however, is mindfulness in the meaning of not floating away from and plunging into the object as seen and as grasped.

13. Having thus made clear the meaning of the term "wisdom and mindfulness," now making clear the meaning of the term "mentality-materiality," he said "therein, whatever are the five aggregates of clinging, this is mentality-materiality." And showing mentality-materiality by classification, in order to make clear only the obvious mentality-materiality for the purpose of easy comprehension, he said beginning with "therein, whatever." For by the taking of that itself, through consciousness and so on, other consciousness and mental factors and material phenomena are also included. And since by the taking of mentality here only the three aggregates are included, it was said "mentality-materiality associated with consciousness." But is that materiality associated? This is not said by way of associated condition. But it should be seen as said with reference to the intrinsic nature that should be grasped without distinction by the many people.

Since the Nibbāna element without residue of clinging was asked about in the verse, showing that it is to be attained through the achievement of the noble path by means of the four bases for spiritual power, in order to specify the faculties that are the root of the development of the bases for spiritual power by means of mindfulness and wisdom, he said "therein, mindfulness and wisdom are four faculties." Mindfulness, searching out the courses of wholesome and unwholesome mental states, succeeds and invariably produces concentration. By the taking of mindfulness here, the abandoning of prepossession is what is intended - thus he said: "Mindfulness is two faculties - the mindfulness faculty and the concentration faculty." Likewise, wisdom that effects the uprooting of underlying tendencies, when succeeding, does not succeed without the energy of the fourfold right striving - thus it was said: "Wisdom is two faculties - the wisdom faculty and the energy faculty."

"Whatever in these four faculties" means whatever believing that is conascent with those very four faculties beginning with mindfulness, which have become the foundation through the conditionality of support condition. "By these four faculties" is also a reading; the remainder of the expression for that is "associated with these four faculties"; faith, having the characteristic of devotion towards the object, is the distinctive condition for desire whose intrinsic nature is the wish to act - thus he said: "Whatever unified focus of mind with faith as predominant, this is concentration due to desire." "When the mind is concentrated" means when the mind is concentrated by insight concentration. "This is abandoning" means concentration that accomplishes the abandoning by suppression is called abandoning, taking it as "one abandons by means of this." "Striving" is also a reading; the meaning is the foremost. For thus it is said "concentration is unified."

By "in-breaths and out-breaths" and so on, under the heading of bodily, verbal, and mental activities, only the energy activities that produce them are included. For they are called "thoughts with substance" because until the accomplishment of meditative development they proceed with a single function and because they are to be thought about - thus it was said, because of being the cause for occurrence as wished "may my meditative development be thus." "Both of those" means that pair, namely energy reckoned as concentration due to desire and reckoned as volitional activities

of striving. For both, though being one, by way of figurative usage, having been made as if different, it was said "the basis for spiritual power that possesses concentration due to desire and volitional activities of striving." For even what is undivided, by way of figurative usage, having been made as if divided, they express it, just as "the body of a stone doll."

Therein, "it succeeds" is supernormal power (iddhi); the meaning is it succeeds, it is accomplished. Or, by means of this, beings succeed, become prosperous, grown, and gone to excellence - thus it is supernormal power (iddhi); "one proceeds by means of this" - thus it is a basis (pāda); by the first meaning, supernormal power itself is the basis - the basis for spiritual power (iddhipāda); the meaning is a portion of supernormal power. By the second meaning, the basis for spiritual power is the basis, the support, the means of achievement of supernormal power. For by that they proceed to and attain the supernormal power reckoned as progressively higher and higher distinctions. "Based upon seclusion" means one develops the basis for spiritual power based upon seclusion by substitution, based upon seclusion by eradication, and based upon seclusion by escape - this is the meaning. For thus this meditator engaged in the development of the bases for spiritual power, at the moment of insight, by function develops it based upon seclusion by substitution, and by disposition based upon seclusion by escape. But at the moment of the path, by function develops the basis for spiritual power based upon seclusion by eradication, and by way of object based upon seclusion by escape. This same method applies also to "based upon dispassion" and so on.

For dispassion and so on are indeed of the same meaning as seclusion. Only here, release is twofold: release by relinquishment and release by springing forward. Therein, release by relinquishment means the abandoning of mental defilements by way of substitution at the moment of insight, and by way of eradication at the moment of the path. Release by springing forward means the springing forward towards Nibbāna by the state of inclining towards it at the moment of insight, and by way of making it the object at the moment of the path. Both of those are applicable in this method of explanation of meaning that is a mixture of mundane and supramundane. For thus this first basis for spiritual power relinquishes mental defilements in the aforesaid manner, and springs forward towards Nibbāna. "Maturing in release" - but by this expression, the meaning is: maturing towards the purpose of release, and matured; ripening, and fully ripened. For this meditator engaged in the development of the bases for spiritual power develops it in such a way that the first basis for spiritual power ripens towards the purpose of release by relinquishment of mental defilements and the purpose of release by springing forward towards Nibbāna, and in such a way that it becomes fully ripened. In the remaining bases for spiritual power too, the same method applies. But this is the distinction - just as concentration that has proceeded by making desire foremost is concentration due to desire. So too concentration that has proceeded by making energy, mind, or investigation foremost is concentration due to investigation.

14. Not only is the fourth basis for spiritual power alone concentration rooted in knowledge, but in order to show that all are so, it was said "All concentration is rooted in knowledge, preceded by knowledge, follows knowledge." If so, why was it called only concentration due to investigation? It is called so because it has proceeded by

making investigation foremost - this is the meaning that has been stated. Therein, it is rooted in knowledge through preliminary wisdom. It is preceded by knowledge through achievement wisdom. It follows knowledge through reviewing wisdom. Or alternatively, it is rooted in knowledge through preliminary wisdom. It is preceded by knowledge through access wisdom. It follows knowledge through absorption wisdom. Or it is rooted in knowledge through access wisdom. It is preceded by knowledge through absorption wisdom. It follows knowledge through direct knowledge wisdom - thus it should be known.

"As before" means just as through concentration's state of following the knowledge of recollecting past lives, before, formerly, in past births, even in incalculable universe-contractions and universe-expansions, there is nothing called difficult to penetrate regarding the aggregates and what is bound to the aggregates of oneself and others, so too afterwards, through concentration's state of following the knowledge of future events, in future births, even in incalculable universe-contractions and universe-expansions, there is nothing called difficult to penetrate regarding the aggregates and what is bound to the aggregates of oneself and others - this is the meaning.

"As after" means just as through concentration's state of following the knowledge of others' mental states, in the coming seven days, there is nothing called difficult to penetrate regarding the minds of other beings, so too before, in the past seven days, there is nothing called difficult to penetrate regarding the minds of other beings - this is the meaning. "As by day" means just as during the daytime, because darkness has been dispelled by the light of the sun, visible form that has come into the range of those beings who have eyes and is cognisable by the eye is easily cognisable. "So by night" means so too during the night-time, even when darkness possessed of four factors prevails, through concentration's state of following the divine eye knowledge, there is no visible form sense base that is difficult to penetrate.

"As by night so by day" means just as by night, so too by day, whatever is exceedingly subtle, concealed by anything, and whatever is very far away, all that matter is nothing called difficult to penetrate. And just as it was stated regarding the visible form sense base, so too it should be understood regarding the sound sense base through concentration's state of following the divine ear knowledge. Therefore he said "thus with an open mind" and so on. Therein, "unobstructed" means not overwhelmed by the mental defilements that obstruct the knowledge of direct knowledge; because of being unobstructed, the mind is of luminosity. By this very statement, it should be seen that concentration's state of following the knowledge of various kinds of supernormal power too has been stated. "The five faculties" - because the five faculties associated with the bases for spiritual power of a trainee are intended, he said "wholesome." "Concomitant with consciousness" and so on was begun for the purpose of showing their cessation through the cessation of consciousness. Likewise "and mentality-materiality" and so on. By that he shows this: "Not only the five faculties alone, but mentality-materiality too, rooted in consciousness, ceases with the cessation of consciousness."

"Of that" means of consciousness. "Cause" means beginning with craving and ignorance. "Without nutriment" is the explanation of the meaning of the term. "Not delighted in" means not wished for, precisely because craving, which is the basis of delighting, has been abandoned. For that very reason, consciousness incapable of

rebirth-linking - that ceases. And just as consciousness, so too mentality-materiality, due to the absence of the cause and condition termed consciousness, due to the absence of activities and so on that are conditioned by that, is without cause, without condition. The remainder is well-known. The investigation of the questions and answers too should be understood in accordance with the method already stated.

Having thus shown the connecting question as well, since below the questions with beings as standpoint and with phenomena as standpoint were shown separately, now in order to show them together, "Those who have comprehended the teachings" and so on was begun. Therein, this is the meaning of the term - "Those who have comprehended the teachings" means those whose teachings have been thoroughly investigated by way of impermanence and so on; this is a designation for the Worthy Ones. "Trainees" means the remaining noble persons who are training in morality and so on. "Many" means the many ordinary beings. "Tell me, prudent one, when asked, their conduct" means tell me the practice of those learners and those beyond training, you who are prudent, wise, Blessed One, when asked. The remainder is understood by the Pāḷi text itself.

15. "Of what" means for what cause, for what reason - this is the meaning. "By the method of abandoning preceded by insight for trainees and non-trainees" means by the method of questioning about abandoning preceded by insight for trainees and non-trainees, by the procedure of questioning - this is the meaning.

In the answer verse, "one should not crave for sensual pleasures" means one should not crave through defilement sensual pleasure for objective sensual pleasures. "One should be undisturbed in mind" means abandoning mental states that cause disturbance of mind, such as thoughts of anger and so on, and bodily misconduct and so on, one should be undisturbed in consciousness. But since one beyond training, being wholesome regarding all phenomena because of having weighed all phenomena by way of impermanence and so on, and being mindful through observation of body as mindfulness and so on, and having attained the state of the highest monk through the breaking of all mental defilements, proceeds in all postures, therefore "wholesome, etc. should wander forth" - he said - this is the meaning in brief.

Therein, the term "prudent" stated in the question verse was stated with reference to the Blessed One, and since the Blessed One's discretion, having reached the excellence of the perfections, should be elucidated by unobstructed knowledge and vision, in order to first classify the unobstructed knowledge by the divisions of action-doors and show the practice of trainees and those beyond training, "all bodily action of the Blessed One" and so on was stated. By that, through unobstructed knowledge and vision everywhere, he makes clear the Truth-finder's very proficiency in teaching the practice of trainees and those beyond training. Therein, "and what" means and where, in what domain - this is the meaning. He shows that domain by "whatever regarding impermanence, suffering, and non-self." This is what is meant - Knowledge and vision, when arising, arises as "all that is conditioned is impermanent, suffering; all phenomena are non-self"; but whatever non-continuance of it in that domain, that is the obstruction - by this he shows the difficulty of attaining and the not-shared-with-others nature of the penetration of the three characteristics. For by the elucidation of the three characteristics, the wise acknowledge the Blessed One's

penetration of the four truths and perfect enlightenment.

"Not knowing, not seeing" shows that obstruction in its own nature. For confusion that conceals the intrinsic nature of the six objects is the obstruction of knowledge and vision. In whatever domain knowledge and vision is capable of arising, right there its obstruction must exist - thus he said: "Whatever regarding impermanence, suffering, and non-self." "Just as here a man" and so on is the showing of the simile. Herein this is the comparison of the simile - The whole world is like the man, the six objects are like the forms of stars, the world's knowing of the six objects through eye-consciousness and so on as is fitting is like that man's seeing of the forms of stars, and the world's non-comprehension of the three characteristics beginning with impermanence even while somehow knowing objects such as forms and so on is like that man's not knowing by the convention of counting such as "so many hundreds, so many thousands" and so on, even while seeing the forms of stars. The remainder is well-known.

Now, in order to classify the meaning of the terms by which the Blessed One stated the practice of trainees and those beyond training to the Venerable Ajita, he said beginning with "therein, by the trainee." Therein, "therein" is merely a particle, or in that answer. "By the trainee" means training is his nature, thus he is a trainee; by that trainee. "In two mental states" means in twofold mental states - this is the intention. "Regarding those that cause prepossession" means in those grounds of resentment where one should be engaged with hate that has arisen as prepossession - this is the meaning. "Paṭighaṭṭhānīyesu" is also a reading; the meaning is the same.

And here, in the exhortation prohibiting greed, the fact that hate is occasioned by greed - that when greed exists, hate arises - from that too the need to guard the mind was specified and stated. But since it was said by the Blessed One "one should not crave for sensual pleasures," therefore the description was made by way of greed with "therein, whatever desire" and so on. Or alternatively, the need to guard the mind from hate should be seen as stated by the second line of the verse itself. For by the second line, the remaining mental states of defilement and cleansing were shown. For thus, having divided all the mental states of defilement and cleansing fourfold by being the domain of right effort according to the distinction of arisen and unarisen, in order to bring the trainee's practice to its summit and show it by way of right striving, "a trainee, craving" and so on was stated. Therein, "with undisturbed thought" means undisturbed thought through the absence of disturbed thoughts such as thoughts of sensual pleasure and so on. And for that very reason, not craving, he strives, he sets energy going. How does he strive? - thus he said: "He, of unarisen" and so on.

Therein, "he" means the trainee who is proceeding for the purpose of further distinction. "Unarisen" means of those not yet produced. "Evil" means of those that are inferior. "Unwholesome mental states" means of mental states born from lack of skilfulness. "For the non-arising" means for the purpose of not producing. "Generates desire" means he produces wholesome desire termed the wish to act. "Strives" means he makes endeavour and exertion. "Arouses energy" means he makes bodily and mental energy. "Exerts the mind" means he uplifts the mind by that very conascent energy. "Strives" means he makes the energy of striving. But the four terms beginning with "strives" should be connected with repetition, development, frequent practice, and perseverance. "Of arisen evil" means of evil mental states that

have reached the state of being indescribable as "unarisen." "For the abandoning" means for the purpose of abandoning. "Of unarisen wholesome" means of mental states that have not been produced, arisen from proficiency. "For the arising" means for the purpose of producing. "Arisen" means of those that have been produced. "For the presence" means for the purpose of presence. "For the non-decay" means for the purpose of non-disappearance. "For the increase" means for the state of occurring again and again. "For expansion" means for the state of abundance. "For the development" means for the growth. "For the fulfilment" means for the purpose of completion. This, for now, is the meaning of the terms.

16. "What are unarisen" and so on was begun to show what kind of unwholesome mental states and wholesome mental states are unarisen and what kind are arisen. Therein, "these are unarisen" means these sensual thoughts and so on are called unarisen by way of non-occurrence or by way of an object not previously experienced. For otherwise in the round of rebirths without discernible beginning there are no unwholesome mental states called unarisen. And the taking up of the triad of thoughts here should be understood as merely an example. "Unwholesome roots" means the underlying tendencies themselves are so called because of being the root of all unwholesome states, not merely greed and so on. "These are arisen" - the underlying tendencies are called arisen by name, because of the existence of synonyms for arisen such as "arisen by obtaining a plane," "arisen as not uprooted," and so on, not in the sense of presently occurring - this is the meaning. "These are unarisen wholesome mental states" shows that these qualities beginning with faith of a stream-enterer are called unarisen wholesome mental states for one practising for the realisation of the fruition of stream-entry - what then to say of worldlings. And the word "kusala" here should be understood as a synonym for faultless, as in the Bāhitika Sutta. "These are arisen wholesome mental states" means these qualities beginning with faith on the first path are called arisen wholesome mental states for one practising for the realisation of the fruition of stream-entry.

Because sensual thought is well restrained by the development of the establishment of mindfulness, he said - "That by which one wards off sensual thought - this is the mindfulness faculty." It is said that the thought of anger, which has mental suffering as its support and distraction as its condition, is well restrained by non-distraction having faultless happiness as its proximate cause - "That by which one wards off thought of anger - this is the concentration faculty." Because one who has aroused energy regarding wholesome mental states easily overcomes offences against others and oneself, thus the thought of violence is well restrained by energy, he said - "That by which one wards off thought of violence - this is the energy faculty." Showing this meaning - that the abandoning of the respective opposites of concentration and so on succeeds only for one who is wise - he said - "That by which whatever arisen" and so on.

In order to show the state of being foremost in their respective domains of these five faculties as thus determined, "where should the faith faculty be seen" and so on was stated. That is easily understood. Showing that through the arising of these trainee faculties beginning with faith, all trainee states too reach their summit, he concludes the trainee's practice with "thus a trainee" and so on.

17. Having thus analysed the trainee's practice, now in order to analyse the practice of one beyond training, he said beginning with "skilled in all phenomena." Therein, "of all phenomena" - in order to first classify the phenomena stated by this term and then show the proficiency of one beyond training therein, "the world is named" and so on was stated. The meaning of that has already been stated. "Through the world of mental defilements, the world of existence arises" means in dependence on sensual-sphere phenomena, one arrives at fine-material and immaterial-sphere phenomena - this is the meaning. "That" means that one established in exalted states, or in limited and exalted states. "Produces the faculties" means having made morality and concentration conducive to penetration, he produces the faculties beginning with faith that are capable of ripening liberation. "When the faculties are being developed" means when the aforesaid faculties are growing, there is full understanding of what needs to be guided by way of the discernment of materiality and immateriality and so on.

"Full understanding through seeing" means full understanding as the known. "Full understanding through development" means full understanding as judgement and full understanding as abandoning. The meaning stated in brief by "that in two ways" and so on is made clear by "for when a trainee" and so on. Therein, by "through perceptions and attention accompanied by disenchantment," he shows powerful insight. "For when a trainee" - and here, taking it that a good worldling too is included by the term "trainee" because of the nature of training, "two phenomena go to proficiency, proficiency in seeing" and so on was stated. Here this is the intention - When a good worldling, training in the preliminary-part training, fully understands what is to be known through perceptions and attention accompanied by disenchantment, then those insight phenomena of his go to proficiency in seeing, the knowledge of the first path; they reach it, they connect with it. But when a trainee such as a stream-enterer and so on fully understands what needs to be guided by the method stated, then those insight phenomena of his go to proficiency in development.

"That knowledge" means whatever full understanding of what needs to be guided was stated previously, that is the knowledge of fully understanding what needs to be guided. "Should be known in five ways" - he shows its classification by the distinction of domain. "Knowledge of the own-characteristic of phenomena" means knowledge of the own-characteristic of material and immaterial phenomena such as hardness, touching, and so on. But since all that needs to be guided is just twofold by the distinction of cause and the result of cause, therefore "analytical knowledge of phenomena and analytical knowledge of meaning" was described.

"Full understanding" means full understanding as judgement is intended. But since, having directly known material and immaterial phenomena by their own-characteristics and by their conditions, and having comprehended them by the classifications of wholesome and so on, there is knowing by way of impermanence and so on, therefore "having thus directly known, whatever full knowing, 'this is wholesome'" and so on was stated. Therein, "thus grasped" means grasped and explored by way of comprehension of material groups and so on beginning from impermanence. "Produce this fruit" means they produce in succession the fruit beginning with the knowledge of rise and fall; because the cause is used figuratively

in the sense of the agent, just as truths that produce the noble state are called noble truths. "Of those" means of the knowledge of rise and fall and so on. "Of those thus grasped" means of those thus proceeded. "This is the meaning" means this is the meaning of the understanding and penetration of the truths. Just as the wisdom of full understanding fully understands the phenomena to be explored, the exploring phenomena, and the mode of exploration therein, so too it fully understands the fruit of exploration - taking it thus, this method was shown.

"Those that are unwholesome" - he stated the truth of origin. For all unwholesome states belong to the side of origin. "Those that are wholesome" means the path phenomena beginning with right view. Even though fruition phenomena too are to be realised, since the penetration of the four truths is intended, "what phenomena are to be realised? That which is unconditioned" was stated. "Skilled in meaning" means skilled in the meanings that are conditionally arisen. "Skilled in phenomena" means skilled in the conditioning phenomena. Or the Pāḷi meanings and Pāḷi phenomena are the meaning-phenomena. "Skilled in goodness" means skilled in fitness; the meaning is one versed in the four methods; or skilled in the fitness of the Teaching. "Skilled in fruition" means skilled in the fruition of one who has eliminated the mental corruptions. In "skilled in profit" and so on, "profit" means increase. That is twofold: from the deterioration of the unbeneficial and from the arising of the beneficial. "Loss" means decrease. That too is twofold: from the deterioration of the beneficial and from the arising of the unbeneficial. "Means" is the cause for the arising of a state capable of remedying an urgent matter or a danger that has arisen for beings; skilled therein - this is the meaning. For one who has eliminated the mental corruptions, because ignorance has been altogether abandoned, having attained the expansion of wisdom, is skilled in these matters of profit and so on. Having thus made clear the proficiency of one beyond training in part, again showing it without remainder, he said "endowed with great proficiency."

It was said "for the purpose of pleasant abiding in the present life" because for one beyond training whose training is completed, there is no other purpose for being made mindful. Now, concluding the practice of trainees and those beyond training as described, he said beginning with "these two conducts." Therein, "what is to be awakened to" means what should be understood. "That is fourfold" means that awakening is fourfold, because of the nature of the four truths. "Knows thus" means whoever knows thus by way of the full realisation of full understanding and so on. "He is called" means this one beyond training, having attained the fullness of mindfulness, is called without qualification by "goes forward mindfully" and so on. The remainder is of clear meaning. Here too the investigations of question and answer should be understood in accordance with the method stated previously.

And to this extent, the great elder, classifying the Investigation guide, having shown the investigation of the question and the investigation of the answer by means of the Ajita Sutta, now showing the method of the investigations of question and answer in other discourses too, said "thus it should be questioned, thus it should be answered." Therein, "thus" means by this method. "Should be questioned" means the question should be made, or should be declared, or should be analysed - this is the meaning. "Thus it should be answered" - here too the same method applies. "And of the discourse" and so on is an illustration of the investigation of recapitulation. "The

recapitulation should be brought together both in meaning and in phrasing" means the recapitulation, reckoned as the teaching of another discourse, should be made the same as, similar to, the discourse being expounded in meaning and in phrasing; or it should be properly brought into that discourse. "Devoid of meaning" means departed from meaning, or of unconnected meaning, like the expression "ten pomegranates" and so on. Therefore he said "it becomes idle chatter." By this he states the reason for the meaning needing to be brought together. "Of what is wrongly placed" means of what is incorrectly stated. "Wrongly inferred" means to be led with difficulty, or unable to be led. "Endowed with phrasing" means endowed with the language of intrinsic nature.

Having thus shown the investigation of recapitulation, in order to classify the meaning stated in brief in the description section as "whatever is the investigation of the discourse," having said "and the discourse should be investigated," showing the manner of investigating it, he said beginning with "is this discourse a direct statement." Therein, "a direct statement" means a statement that proceeded having struck upon, having hit upon the Blessed One's grounds and reasons; the meaning is a discourse taught by the Perfectly Enlightened One himself. "A connected statement" means what was spoken by a disciple. For because it proceeded having connected with the Blessed One's word, it is called "a connected statement." "Of explicit meaning" means of a meaning to be known according to the literal expression. "Of meaning to be inferred" means of a meaning to be grasped by having specified. The meaning of the terms "conducive to defilement" and so on will become evident in the commentary on the conditional relations section. But since there is no part of the Blessed One's teaching that does not partake of one portion in the sixteen-fold establishment of the Dispensation, therefore that method too has been placed here as being of the nature of what should be investigated.

"Where in this discourse" means in which section of this discourse, in the beginning, middle, and end. "All truths should be seen" - the intention is: "where, in which section, or in which term of the discourse should the truth of suffering be seen, having specified and investigated; where should the truth of origin, the truth of cessation, the truth of the path be seen, be discerned, having specified and investigated" - thus all truths should be extracted and investigated. "In the beginning, middle, and end" means "thus the discourse should be investigated" - the meaning is that from the beginning, from the middle, and from the end, thus by this method of investigation of questions and so on, the discourse should be investigated. And here the investigations of question, answer, what precedes and follows, and recapitulation were shown in the Pāḷi in their own form. But the investigation of gratification and so on was shown by method through the approach of specifying the truths; that should be understood by the very method stated in the description section. And by that very investigation, the investigation of terms is accomplished.

The explanation of the analysis of the guide of investigation is finished.

3. Explanation of the Analysis of the Guide of Fitness

18. Therein, "what is the fitness guide?" and so on is the analysis of the fitness guide. Therein, "what does it connect?" asks about the domain of the fitness guide. But what is its domain? The meanings of the discourses being grasped in an untrue manner are

the domain; for they should be connected by it through the surpassing extraction of fitness according to actuality. This guide is desired in the other ones too. That, however, is merely a statement of fact. But since this search for fitness is not without the great references, therefore, analysing the fitness guide, in order to first point out its characteristic, he said beginning with "the four great references."

Therein, "great references" means great citations; the meaning is great reasons stated by citing great ones such as the Buddha and so on. Or else, "great references" means great occasions; it means great supports of the Teaching have been said. Herein this is the meaning of the word - "It is cited" - thus it is a reference; the Buddha is the reference of this - thus it is the Buddha reference. The same method applies in the remaining ones too. It is the reason for judging whether a text brought by someone beginning with "Face to face with the Blessed One I heard this" is the Teaching or is not the Teaching. But what is that? It is just the tracing back to the discourses and so on of that which was thus brought. If so, how are there four? By the classification of those to be cited. For the Teaching has two lines of transmission: the Blessed One and the disciples. Among those, the disciples are threefold by way of the Community, a group, and an individual. By the classification of those to be cited as "Thus from such a one we received this Teaching," there are four. Therefore he said - "The Buddha reference" etc. "the single elder reference." "Those terms and phrases" means the terms and phrases of a discourse brought by someone; the meaning is meaning-terms and phrasing-terms. Or the terms and phrases being brought by an expositor by way of exposition. "Should be traced back to the discourses" means should be entered into the discourses. "Should be compared" means should be collated. "Should be placed within" means should be put into.

In order to show the discourses and so on, "in which" and so on was said. Therein, since there is not even a single verse of the Blessed One's word that is free from the truths, therefore, in order to show the meaning of the term "in the discourses," "in the four noble truths" was said. In the commentary, however, it is said that the three Canons are the discourses; that should be seen as surely agreeing and concurring with this statement of the Netti. Since the Blessed One's teaching is only for the purpose of final nibbāna without clinging, it invariably speaks of the appeasement of mental defilements beginning with lust; thus, showing the meaning of the term "in the monastic discipline," he said beginning with "in the removal of lust." For "removal" here means the reason whose sign is the appeasement of lust and so on is what is intended here. As he said -

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

desire; they lead to contentment, not to discontent; they lead to solitude, not to company; they lead to arousal of energy, not to idleness; they lead to being easy to support, not to being difficult to support' - you should definitely keep in mind, Gotamī - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'"

In order to show the meaning of the term "in the nature of phenomena," "in dependent origination" was said. For dependent origination has been said to be "that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena." "Should be placed within the nature of phenomena" - this is not in the canonical text, but it should be seen as stated here by way of showing the meaning. And here, one who illuminates occurrence, cessation, and the means to that as fixed in the nature of obstruction and so on, descends into the discourse. One who invariably speaks of the removal of defilements beginning with lust, appears in the monastic discipline. Likewise, having avoided eternalism and annihilationism, by making clear through the elucidation of the method of unity and so on the condition-and-conditionally-arisen nature of phenomena of intrinsic nature, one does not contradict the nature of phenomena.

Showing the meaning that one of such a nature does not give rise to mental corruption beginning with the mental corruption of sensuality, he said beginning with "if in the four noble truths." But is it not that dependent origination in forward order is occurrence, and in reverse order is cessation - since it has entered into the four noble truths, why is it taken separately here? This is true. But here the separate taking up is for the purpose of showing that, by demonstrating the dependence of phenomena on conditions, having made clear the characteristic of conditions as impermanent, the characteristic of conditions as incapable, and the characteristic of conditions as without effort, their having arising, from that very fact their having passing away, by both of those their impermanence, by the oppression of arising and passing away their suffering, and their non-self - the achievement of the Dispensation, which illuminates the conjunction with the three characteristics, which destroys all wrong views and wrong ideas, and which is not shared with any other, has been made known.

And here, this set of four should be known - the discourse, the conformity with the discourse, the traditional teaching, and one's own idea. Therein, "discourse" means the three Canons that have been taken up at the three rehearsals. "Conformity with the discourse" means the great references, which is called "allowable by conformity." "Traditional teaching" means the commentary. "One's own idea" means one's own discernment through grasping the method by following understanding. Therein, the discourse cannot be obstructed; by one who obstructs it, the Teacher himself is obstructed. But what is allowable by conformity should be accepted only when it agrees with the discourse, not otherwise. The traditional teaching too should be accepted only when it agrees with the discourse, not otherwise. Likewise one's own idea; but that is the weakest of all.

Now, in order to show the purpose for which the four great references were brought here, "by the four great references" and so on was said. Therein, "whatever" means whatever kind of meaning and whatever kind of phenomenon. "Is connected" means

is connected by the four great references as stated above. "By whatever means" means by whatever reason. "In whatever way" means in whatever manner. "That should be accepted" means having extracted from the discourse by the reason, occasion, and manner brought in the discourse being expounded, it should be accepted by way of exposition - this is the meaning. Thereby it shows that, having specified meanings from the discourse by reasoning not opposed to the four great references, the application of the fitness guide should be made.

19. Now, in order to show that specification of fitness, "when a question is asked" and so on was begun. Therein, "how many terms" means how many terms. In order to show the meaning of the term "should be scrutinised," "should be investigated" was said. However many terms assert the meaning as intended, those many terms are called "one question" because of the wish to know that one meaning; but whether in one verse all the terms or even one term asserts one meaning, that is just one question - he shows this meaning by "if all" and so on. "That" means that question. "Should be understood" means should be known. "Whether these phenomena" and so on is a showing of the manner of knowing. Therein, "phenomena" means the Scriptures. "Different in meaning" means different meanings.

In the question verse, this is the meaning of the terms - "By what is the world afflicted" means this world of beings, like a thief by an executioner of robbers, by what is it struck and destroyed - this is the meaning. "By what is it surrounded" means like a tree overgrown by a māluva creeper, by what is the world submerged. "By what dart is it overcome" means by what dart sunk within the interior of the body, like an arrow-blade dipped in poison, has it been penetrated. "By what is it fuming" means by what, for what reason, is the world fuming, tormented. The term "always" should be construed everywhere. "They" means the four terms. The masculine designation is with reference to the word "question." By "answers," this shows that from the answering it is known that there are three questions.

20. "Therein" means the ageing stated in the second verse of the answer verse and the death stated in the first verse - these two are characteristics of the conditioned phenomenon, because the conditioned five aggregates are characterised as "conditioned" by these, thus they are characteristics of the conditioned phenomenon. For this was said by the Blessed One - "There are, monks, these three characteristics of the conditioned phenomenon. What three? Arising is evident, passing away is evident, change in its duration is evident." Therefore it was said - "Ageing is the change in its duration, death is passing away." And here, by "change in its duration," this shows that ageing here is the distinction between the former and the latter of the continuity of aggregates, not momentary duration. And by "death is passing away," this shows conventional death as spoken of in the world thus "Tissa has died, Phussa has died," not momentary death or eradication death.

Now, in order to show by reasoning the meaning stated as "they are three questions," "of ageing and" and so on was stated. Therein, since mostly death is seen in one who is old, for one not accepting the diversity of ageing and death, in order to show their diversity, "for even those gone to the womb die" was stated. This is what is meant - Because death devoid of ageing as intended is seen, ageing is one thing and death is another. Therefore he said - "Yet they do not become old." And what is more? Because death alone is seen, ageing is indeed one thing and death is another, as in

the case of the gods - he shows this meaning by "and there is of the gods" and so on. And by unsurpassed human achievement, through medical treatment, it is possible to make a remedy for ageing, but not so for death - in order to show that thus too the diversity in meaning of ageing and death should be accepted, "it is possible indeed" and so on was stated. Therein, "sakkate" means "sakyate," the meaning is "it is possible." "Paṭikamma" means remedy. But is it not possible to make a remedy for death too, when there is mastery through the development of the bases for spiritual power? - having considered this objection in mind, he said - "Except for the domain of supernormal power of those possessing supernormal power." For this was said by the Blessed One -

"For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle."

But what here is a cosmic cycle, or what is the remainder of a cosmic cycle?"A cosmic cycle" means a life-span cosmic cycle; whatever the life-span of human beings is at any given time, one who fulfils that completely is said to remain for a cosmic cycle. But what was said as "a little more" means one who remains exceeding a hundred years and so on is said to remain for the remainder of a cosmic cycle. If so, why do those possessing supernormal power, who have attained mastery of mind, who have eliminated the mental corruptions, not remain thus for the welfare of the world? Because of having fully understood the burden of suffering termed the aggregates, and because of the absence of eagerness. For those highest persons have all eagerness calmed. For this was said by the General of the Teaching -

"I do not delight in death, I do not long for life;
And I await the time, like a hired servant his wages."

Just as there is diversity in meaning between ageing and death mutually, so in order to show that when diversity from craving too has been shown by them, "three questions" succeeds, he said beginning with "but as for what."

Therein, since even when craving is absent, ageing and death are obtained in the continuity of one who has eliminated the mental corruptions, therefore he stated this meaning that ageing and death are one thing and craving is another by "those without lust are seen both ageing and dying." But is not craving too of the intrinsic nature of decaying and breaking? True, but this ageing and death is not what is intended here - this is the meaning that has been stated. By "and if" and so on, he shows the fault in the non-difference of craving from ageing and death. Even those who have lost their youth would be free from craving - this is not fitting - this is the intention. Ageing and death too would be the origin of suffering if there were no difference from craving - this is the intention. And craving would not be the origin of suffering if there were no difference from ageing and death - this is the purport. For ageing and death are not the origin of suffering; craving is the origin of suffering; therefore it should be understood that there is diversity in meaning among these - this is the intention. And just as craving is to be destroyed by the path, so too ageing and death would be to be destroyed by the path if there were no difference from craving. And just as ageing and death are not to be destroyed by the path, so too

craving would be - it should be seen that this method too has been stated thus. "By this reasoning" means by this aforesaid demonstration. "Through mutual" means through various different causal demonstrations; if there is difference in meaning, then what is other than that should also be investigated from the phrasing - this is the meaning.

"There is unity in meaning of these phenomena" - he makes clear this very meaning by "for it is not fitting" and so on. "When the intention of craving is not fulfilled" means the non-obtaining of what is wished for. By that, the unity in meaning of desire and craving is stated. By this, it is not fitting that there is difference in meaning between desire and craving. Just as this statement serves as a substantiation, so too "when desire is reversed, wrath and hostility arise regarding the grounds of resentment" - this too serves as a substantiation; but not so in the case of the reversal of ageing and death - thus the difference in meaning between ageing and death and craving too is substantiated - he shows this meaning by "by this reasoning" and so on.

If there is no difference in meaning between desire and craving, then why were they stated in two ways by the Blessed One in this verse? Therein, he states the resolution by "but that which" and so on. Therein, "that" is a reference to the action. "Was spoken" means that which is this speaking; this should be connected by way of external things such as matter and so on as objects, or by way of making them objects. "With two phenomena" means with two natures. But what are those natures? Desire is by way of searching for a domain not yet attained; craving is by way of the wish to partake of what is attained or not attained - this is the distinction between them. Even if this is so, nevertheless, showing that all craving is of one intrinsic nature by the grasping that swallows and brings to completion the domain of matter and so on, he said "for all craving has one characteristic by the characteristic of holding." Now, making clear that meaning by a simile, he said beginning with "all fire"; that is easily understood indeed.

But this craving is not spoken of by only two names by way of the distinction of occurrence regarding the object, but rather in order to show that it is spoken of by many methods too, "as desire" and so on was stated.

Therein, objects are desired by means of it - thus it is "desire" (icchā). It is "craving" (taṇhā) in the sense of craving (taṇhāyana). Because of generating affliction and because of being difficult to extract, it is like a poison-dipped dart - thus it is a "dart" (sallaṃ). It is "fuming" (dhūpāyanā) in the sense of tormenting. It is "flowing" (saritā) because it is like a river with a swift current in the sense of dragging - thus it is "flowing"; or it is "flowing" in the sense of being moist, for it has been said: "Remembrances and affections, pleasures arise for a being." "Moist and smooth" - this is the meaning here. "Clinging" (visattikā) means because it is spread out (visatā), it is clinging. Because it is diffused (visaṭṭā), it is clinging. Because it is unrighteous (visamā), it is clinging. Because it is extensive (visālā), it is clinging. Because it is difficult to cross (visakkatī), it is clinging. Because it speaks falsely (visaṃvādikā), it is clinging. Because it carries away (visaṃharatī), it is clinging. Because it has poison as its root (visamūlā), it is clinging. Because it has poison as its fruit (visaphalā), it is clinging. Because it has poison as its enjoyment (visaparibhogā),

it is clinging. Or that craving is spread out regarding visible form, sound, odour, flavour, tangible object, mental phenomena, family, and group - spread out and extended - thus it is clinging (visattikā).

It is "affection" (sineho) by way of endearing (sinehana). It is "fatigue" (kilamatho) because of generating weariness in the various destinations. It is like a creeper in the sense of entwining - thus it is a creeper. For it has been said: "The creeper having arisen stands." It is "imagination" (maññanā) by way of imagining "mine" (mama). It is a "bond" (bandho) in the sense of binding by dragging even what has gone far away. It is "hope" (āsā) in the sense of wishing. It is "thirst" (pipāsā) by way of the desire to drink the flavour of the object. It is "delight" (abhinandanā) in the sense of delighting. "Thus" (iti) concludes the aforesaid meaning that all craving, even though apprehended by many names according to the distinction of occurrence by way of object, has one characteristic by the characteristic of holding.

Again, he shows by way of production with "and as" and so on the very fact that craving has been apprehended by many names. Therein, "in the synonyms" means in the analysis of the synonym guide. We shall explain the meaning of the verse "Hope and yearning" right there. In the passage beginning with "for one whose lust has not departed," lust is in the sense of dyeing, desire is in the sense of desiring, affection is in the sense of endearing, and fever is in the sense of burning - thus craving itself is spoken of. Therefore he said - "This is a synonym for craving." "Thus it is fitting" means that because of the non-difference in meaning between desire and craving, what was said as "three questions" is fitting, accords with reasoning - this is the meaning.

21. Thus, having shown the fitness of the state of three questions by the verse "By what is the world afflicted" as "three questions," now showing the investigation of fitness by other modes, he said beginning with "All access to suffering." Therein, "access to suffering" means the occurrence of suffering. "Rooted in activities of sensual craving" means rooted in activities conditioned by sensual craving - the intention is that it is fitting. "Access to disenchantment" means the occurrence of disenchantment - discontent arising due to the change and becoming otherwise of sensual pleasures, and knowledge-disenchantment. "Rooted in the requisites of sensual craving" means caused by the objects of sensual pleasure that have become requisites of sensual craving. Therein, the disenchantment reckoned as discontent is rooted in the requisites of sensual craving, but not knowledge-disenchantment - thus it was said "it is not fitting that all access to disenchantment is rooted in the requisites of sensual craving." "By this reasoning" shows the method. This is what is meant - Just as the fitness was stated regarding the state of three questions, and just as regarding the access to suffering and the access to disenchantment, so by this reasoning, by this exertion, by this method, through mutual reasons, fitness should be investigated by other causes suitable to each respective passage of the canonical text, otherwise by other reasons.

Now, in order to classify and show in detail that demonstration of method which is concise, "For just as the Blessed One" and so on was begun. Herein this is the meaning in brief - The talks on foulness, friendliness, and the mode of dependent conditions are suitable for those of lustful, hateful, and deluded temperament respectively, because of the removal of lust and so on - this is the fitness of the

Teaching. This being established, if one were to teach liberation of mind through friendliness to one of lustful temperament, that teaching is not fitting because of being unsuitable. Likewise the pleasant practice and so on. But do not the pleasant practice and so on come about through practice, not through teaching? This is true, but here "one of lustful temperament" means one of lustful temperament with intense mental defilements is intended. For him, meditative development succeeds through the difficult practice. And for one whose meditative development succeeds through the difficult practice, a weightier teaching on foulness is suitable; for one for whom a weightier teaching on foulness is suitable, not a lighter one as for one with mild mental defilements - showing this meaning, he said - "Or the pleasant practice, etc. were to teach, the teaching is not fitting." By this method, the meaning should be stated in the remaining terms as well, as is applicable. And here, the achievement of fitness through the avoidance of unfitness means that in the examination of fitness, unfitness too should be investigated - thus it was said - "If indeed, etc. the teaching is not fitting." The same method applies in the remaining ones too. Thus "whatever" and so on is merely a demonstration of method for the application of the fitness guide.

Therein, "thus" means by this method. "Whatever" means whatever else. "Abandoning in conformity" means suitable for abandoning; the meaning is capable of abandoning. The investigation guide is the word-by-word examination of all the meanings of terms without remainder in the discourse; since the investigation of fitness regarding meanings specified by the exposition of the investigation guide is easily done, he said - "All that, having investigated through the mode of investigation, should be connected through the mode of fitness." "As far as is the ground of knowledge" means whatever knowledge and whatever discernment the teacher who is expounding has, however much is its domain, that much is the examination of the fitness guide - this is the meaning. What is the reason for this? Because the Good Teaching has infinite methods, is entirely auspicious, is capable of withstanding criticism, and has variegated teaching.

Thus, since the application of the fitness guide has been shown by way of demonstrating the method alone, in order to classify and show that by means of the divine abidings, fruition attainment, the nine gradual attainments, and mastery, "for one dwelling in friendliness, being mindful" and so on was begun. Therein, "for one dwelling in friendliness" means for one who has obtained the dwelling in friendliness. "Being mindful" means of one who is such, of one so constituted - this is the meaning. "Anger" means hate. "Would remain obsessing the mind" means would overpower the mind. But since there is no occurrence of wholesome and unwholesome mental states simultaneously, neither before nor after, "would remain" is said for the purpose of showing the later period after emergence from the attainment. "The teaching is not fitting" means because friendliness is the opposite of anger, such talk is not fitting - this is the meaning. "That anger goes to disappearance through abandoning - the teaching is fitting" means precisely for the aforesaid reason, this talk is fitting. In the remaining cases too, the meaning should be understood by this very method. We shall explain only what is obscure.

"For one dwelling in the signless" means for one who dwells in the fruition attainment obtained by way of the observation of impermanence. "Following after signs" means following after the sign of activities. "By that very thing" means by that very sign, whatever has been abandoned among permanence and so on. "'I am' has disappeared" means whatever was imagined as "I am" by way of wrong view and conceit in the five aggregates of clinging, that has disappeared. That very meaning is made clear by "I do not perceive 'this I am.'" "The dart of sceptical doubt and bewilderment" - since remorse regarding the monastic discipline also occurs as "how? what?", it is qualified by the term "sceptical doubt." "The teaching is not fitting" means because sceptical doubt shares the same purpose as abandoning, this talk is not fitting.

"For one who has attained the first meditative absorption" means for one who possesses the first meditative absorption. "That sensual lust and anger lead to distinction - the teaching is not fitting" means since when the mental hindrances have not been abandoned, even the access of the first meditative absorption does not succeed, let alone the meditative absorption itself, therefore the talk that sensual lust and anger lead to distinction, to the second meditative absorption, is not fitting. But that for the first meditative absorption as obtained, sensual lust and anger, having reached the stage of prepossession, lead to decline - the teaching is fitting, the talk is fitting; thus it should be connected everywhere. Perceptions and attention accompanied by absence of applied thought are the mental states of the second meditative absorption together with access; the word "accompanied by" here has the meaning of having as object. "To decline" means to decline from the first meditative absorption. "To distinction" means to the second meditative absorption. By this method, the mental states stated as "decline" and "distinction" in each respective place should be understood. "Accompanied by applied and sustained thought" means the mental states of the first meditative absorption, or indeed sensual-sphere mental states. "Accompanied by equanimity and pleasure" means the mental states of the second meditative absorption together with access; for here "equanimity" means equanimity of neutrality is intended. "Accompanied by rapture and pleasure" means the mental states of the third meditative absorption together with access. "Accompanied by equanimity and purity of mindfulness" means the mental states of the fourth meditative absorption.

"The access of perception" means whatever arisings of consciousness that are performing the function of clear perception; some also say "mental states of the plane of nothingness." "Accompanied by the cessation of perception and feeling" means the mental states that occur by way of preliminary work for that, thinking "I shall enter and dwell in the cessation of perception and feeling." But since those mental states - because it is possible to enter and dwell in the cessation of perception and feeling only while established in the attainment of the plane of neither-perception-nor-non-perception, not by one who has declined from it - therefore the talk that they lead to the decline of the attainment of the plane of neither-perception-nor-non-perception is not fitting. But the talk that they lead to distinction is fitting - thus he said - "To decline, etc. the teaching." "Practised in pliancy" means practised by the state of being capable; the meaning is practised by mastery in the aforesaid attainments. Therefore he said - "Bears resolution." All the remainder is clear in itself.

But here, it is fitting that sensual desire deceives by way of the perception of non-repulsiveness. It is fitting that anger deceives by the semblance of the perception of repulsiveness. It is fitting that sloth and torpor deceives by way of concentration. It is fitting that restlessness deceives by way of arousal of energy. It is fitting that remorse deceives by way of eagerness for training. It is fitting that sceptical doubt deceives by way of investigating both sides. It is fitting that confusion deceives by way of looking upon the desirable and undesirable with equanimity. It is fitting that conceit deceives by way of self-knowledge in non-contempt of oneself. It is fitting that wrong view deceives by way of investigation through the discernment of a semblance of cause. It is fitting that lack of compassion towards beings deceives by the semblance of dispassion. It is fitting that the pursuit of sensual happiness deceives by the semblance of using what is permitted. It is fitting that the habit of not sharing deceives by the semblance of purity of livelihood. It is fitting that wrong livelihood deceives by the semblance of the habit of sharing. It is fitting that the habit of not being helpful deceives by the semblance of dwelling in aloofness from society. It is fitting that not becoming association deceives by the semblance of the habit of being helpful. It is fitting that divisive speech deceives by the semblance of truth-speaking. It is fitting that desire for harm deceives by the semblance of non-divisive speech. It is fitting that flattery deceives by the semblance of pleasant speech. It is fitting that the habit of not exchanging friendly greetings deceives by the semblance of speaking moderately. It is fitting that deceit and fraudulence deceive by the semblance of the habit of friendly greeting. It is fitting that harsh speech deceives by the semblance of speaking with rebuke. It is fitting that observing the faults of others deceives by the semblance of blaming evil. It is fitting that stinginess regarding family deceives by the semblance of concern for families. It is fitting that stinginess regarding residence deceives by way of desire for long-lasting residence. It is fitting that stinginess regarding the teachings deceives by way of avoiding obstruction of the Teaching. It is fitting that taking pleasure in talk deceives by way of delight in expounding the Teaching. It is fitting that taking pleasure in company deceives by way of non-harsh speech and helping the group. It is fitting that taking pleasure in work deceives by the semblance of desire for merit. It is fitting that mental burning deceives by the semblance of spiritual urgency. It is fitting that lack of investigation deceives by the semblance of being easily led by faith. It is fitting that faithlessness deceives by the semblance of investigation. It is fitting that not being receptive to the instruction of elders deceives by the semblance of taking oneself as authority. It is fitting that disrespect towards fellows in the holy life deceives by the semblance of taking the Teaching as authority. It is fitting that contempt towards oneself and the Teaching deceives by the semblance of taking the world as authority. It is fitting that lust deceives by way of showing friendliness. It is fitting that sorrow deceives by the semblance of showing compassion. It is fitting that mirth deceives by the semblance of dwelling in altruistic joy. It is fitting that abandoned desire regarding wholesome mental states deceives by the semblance of dwelling in equanimity. Thus the nature of deception of those that are semblances of scripture and semblances of achievement and so on should be understood in each case from the standpoint of fitness. Thus the search for fitness should be done in accordance with the scriptures.

The explanation of the analysis of the guide of fitness is finished.

4. Explanation of the Analysis of the Guide of Proximate Cause

22. "Therein, what is the proximate cause guide?" and so on is the analysis of the proximate cause guide. Therein, since the proximate cause guide has the characteristic of making clear the phenomena that are the proximate causes of those various phenomena, thus "this is the proximate cause of this, this is the proximate cause of this," therefore, making ignorance, which is the root of occurrence, the starting point, specifying the proximate cause - the near cause - of phenomena of intrinsic nature, he defines the intrinsic nature of ignorance as "Ignorance has the characteristic of non-penetration of all phenomena as they really are." Its meaning is - The undistorted intrinsic nature of all phenomena is not penetrated by this - thus it is the non-penetration of all phenomena as they really are. That is the characteristic of this - thus it was so stated. By this, it is said that ignorance has the characteristic of concealing the intrinsic nature of phenomena. Or alternatively, right penetration is full penetration. Its opposite is non-penetration. But where is that opposite of penetration? - thus he said - "All etc. characteristic." But since when there is the illusion of perceiving the unattractive as attractive and so on, confusion there only increases more and more and does not diminish, therefore it was said "its proximate cause is illusions."

"What has a dear nature and a pleasant nature" means the proximate cause is what has the nature of being endearing and what has a desirable nature. For it has been said: "Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises." "Taking what is not given" means the volition of taking what is not given. For even though it has arisen only once, because of not seeing the danger, it becomes the cause of the arising of greed - thus it was said to be its proximate cause. Killing living beings is the proximate cause of hate, and wrong practice is the proximate cause of delusion - here too the meaning should be understood by this very method. "Having the characteristic of grasping colour, shape and sign" means having the characteristic of grasping the sign and the feature. The characteristic of approaching contact in the case of perception of pleasure is stated as just the conditionality of contact. For it has been said: "Having been contacted, one perceives." "Gratification" means craving. The characteristics of the conditioned are arising, passing away, and alteration. For the most part, the grasping of permanence is dependent on consciousness - thus the consciousness being the proximate cause of perception of permanence was stated. For thus that monk declared his grasping of permanence as having consciousness itself as its domain, saying "it is this same consciousness that transmigrates and wanders on." If the impermanence and suffering of the five aggregates are well seen, perception of self and perception of pleasure have no opportunity - thus he said - "Perception of self has the characteristic of non-observation of perception of impermanence and perception of suffering." For it has been said: "What is impermanent, that is suffering; what is suffering, that is non-self."

For the most part, adherence to self is in immaterial phenomena - thus he said - "Its proximate cause is the mental body." "All that is to be understood" means the four truths, because of the non-existence of anything to be known apart from the four truths. Withdrawing mental distraction is the suppression of restlessness. "Foulness" means the observation of foulness, or indeed foulness that has become the

counterpart sign; because of being the opposite of craving, it was said that foulness is the proximate cause of serenity. Because of making covetousness thin, abstention from taking what is not given was said to be the proximate cause of non-greed. Likewise, because of making anger thin, abstention from killing living beings was said to be the proximate cause of non-hate. Non-wrong practice regarding the object is the penetration of the intrinsic nature of the domain; right practice is the accomplishment of morality and concentration, or indeed the knowledge of disenchantment or the knowledge of discontent thus occurring. All feelings too, having been made suffering because of being suffering-suffering and so on, it was said - "Feeling is the proximate cause of perception of suffering." "Perception of phenomena" means the perception that it is merely phenomena.

The non-freedom from lust for beings' bodies occurs by way of the five internal sense bases - thus he said: "The five material faculties are the proximate cause of lust for material form." For here "body" is intended as "materiality." In particular, there is attachment to the mind sense base which has become the support for meditative absorption - thus he said: "The sixth sense base is the proximate cause of lust for existence." "May such materiality not arise, may such feeling not arise" - delight in materiality and so on occurring thus is the observation of arisen existence. "Of knowledge and vision" means of knowledge and vision of the ownership of action. For one possessing wise attention, recollection of past lives is the cause of knowledge of the ownership of action, not for one emerging unwisely. And for the elucidation of this meaning, the Mahānāradakassapa Jātaka and the doctrine of partial eternalism in the Brahmajāla should be cited. By "having the characteristic of placing confidence" and so on, he shows the distinction between faith and confidence. But that should be seen as a particular stage of faith itself. Therein, placing confidence is the plunging into the object by way of believing, a determination. Being undisturbed is the non-turbidity of consciousness through the disappearance of faithlessness. Aspiring is simply believing. Unwavering confidence is devotion accompanied by wisdom, directed towards its base. Non-floating is non-confusion, or the plunging into the object as if having dived in; and here it should be seen that by the one stating that confidence, faith, right striving, establishment of mindfulness, and factors of meditative absorption are respectively the proximate causes of faith and so on, the proximate cause status is stated by way of particular stages. Or for mindfulness and concentration, the body and so on are the establishments of mindfulness. And applied thought and so on are stated as meditative absorptions in the sense of being proximate causes.

Attention to gratification is the observation of gratification in phenomena subject to mental fetters. "Sprouting into renewed existence" means sprouting for the sake of renewed existence; the meaning is the worthiness of producing renewed existence, the state of being subject to result. "Having the characteristic of arising through rebirth-conditions" means the intrinsic nature of arising by way of becoming of rebirth. "Having the characteristic of the combination of the mental body and the material body" means the collective state of the immaterial and material bodies. "Defining the faculties" means the defined state of the six faculties beginning with the eye. "Arising through rebirth-conditions" means producing the aggregates of rebirth. "Clinging" means individual existence. For the most part, sorrow arises for a fool thinking about the death of one dear to oneself - thus it was said that death is the

proximate cause of sorrow. Distress is the torment of the mind. "Burning" means scorching. It was said that it is indeed the tormenting of one's own support of existence - in order to show existence, "these" and so on was stated. Therein, the factors of existence and the factors termed existence are the factors of existence. Among those, the mental defilements are the factors of existence. The round of action and result are the factors termed existence. "Together" means all. The round of rebirths is the successive arising and wandering on of the aggregates, sense bases, and so on. Its cause is the round of defilements and so on produced in each preceding birth - thus he said: "Existence is the proximate cause of the round of rebirths." With reference to the state of being the cause that leads to it, it was said "the path is the proximate cause of cessation."

A very learned person is called a "ford" because of being a place of descent for one who plunges into the meditation subject; the rightly attending upon him is knowledge of the ford. Gladness connected with the Teaching is called "what is drunk"; having produced that through hearing suitable Teaching and then developing the meditation subject is knowledge of what is drunk; knowing even a little of the falling into sloth and the rising up in meditation is knowledge of what is attained. Knowing that oneself is endowed with the five factors for striving is knowledge of oneself; among those, the state of being the proximate cause of each successive one by each preceding one is easily understood indeed. Residence in a suitable place comes about only for one who has made merit, not for the other; thus it is said: "Having made merit in the past is the proximate cause of residence in a suitable place." "Knowledge and vision of things as they really are" together with determination is young insight. "Disenchantment" means strong insight. "Dispassion" means the path. "Liberation" means fruition. "Thus" means that which was shown as the proximate cause of ignorance and so on by "its proximate cause is illusions" and so on; by this method, moreover, whatever decisive support, that is, whatever powerful condition, and whatever remaining condition, all that should be understood as a proximate cause, a reason. Some also read "Thus whatever proximate cause, by way of connection and by way of condition." Therein, "proximate cause" means reason; "by way of connection" means by way of fitness; "by way of condition" means merely the state of being a condition - thus the meaning should be understood. But whatever here has not been analysed as to meaning, that is easily understood.

The explanation of the analysis of the guide of proximate cause is finished.

5.

Explanation of the Analysis of the Guide of Characteristic

23. "Therein, what is the Characteristic guide?" and so on is the analysis of the Characteristic guide. Therein, "what does it characterise?" asks about the domain of the Characteristic guide. Having shown the Characteristic guide in brief by "Whatever phenomena" and so on, in order to analyse it with examples, "the eye" and so on was

commenced. Therein, by "having the same characteristic in the sense of being murderous," it should be seen that the same characteristic has been stated even by way of the nature of being unsteady and so on.

Having thus shown the same characteristic by way of sense bases, now in order to show it by way of aggregates and so on, the discourse beginning with "Rādhā, be without expectation regarding past materiality" and so on was brought forth. "Stated in the Yamaka Exhortation Discourse as having the same characteristic in the sense of being murderous" is said because in that discourse it has come by way of "he does not understand as it really is murderous materiality as 'materiality is murderous'" and so on. "Thus" means in this way; the intention is that when in this verse mindfulness directed to the body is stated, mindfulness directed to feeling, mindfulness directed to mind, and mindfulness directed to mental phenomena become stated, because of having the same characteristic by way of being establishments of mindfulness. We shall explain the meaning of "seen" and so on further on.

In "dwell observing the body in the body," here "body" means the material body. For here the material body is intended as "body" in the sense of a collection of limbs and minor limbs and of head hairs and so on. And just as in the sense of a collection, so also in the sense of being the origin of contemptible things. For it is also the body in the sense of being the origin of contemptible things that are supremely loathsome; "origin" means the place of arising. Herein this is the meaning of the word - That from which they come is the origin. What things come? The contemptible things such as head hairs and so on; thus the body is the origin of contemptible things.

"Observing the body" means one who has the habit of observing the body, or one who is observing the body. Having said "in the body," the second taking up of "body" again in "observing the body" is for the purpose of showing the defining without mixing, the resolution of compactness, and so on. By that, it is not one who observes feelings in the body, nor one who observes mind and mental phenomena, but rather one who observes the body only - thus, by showing only the mode of body observation in the subject matter termed "body," the defining without mixing has been shown. Likewise, one does not observe in the body a single phenomenon separate from the limbs and minor limbs, nor does one observe a woman or man separate from head hairs, body hairs, and so on.

And even regarding that body which is here termed a collection of primary elements and derived matter consisting of head hairs, body hairs, and so on, therein too one does not observe a single phenomenon separate from primary elements and derived matter; but rather, just as one who observes the components of a chariot observes the collection of limbs and minor limbs, just as one who observes the constituent parts of a city observes the collection of head hairs, body hairs, and so on, just as one who peels apart the layers of a plantain trunk, just as one who unwraps an empty fist, one observes only the collection of primary elements and derived matter - thus, by seeing the subject matter termed "body" only as a collection in various ways, the resolution of compactness has been shown. For here no body separate from the aforesaid collection is seen, nor any other phenomenon whatsoever; but beings make wrong adherence in various ways regarding what is merely a collection of the aforesaid phenomena. Therefore the ancients said:

"What one sees, that is not what has been seen; what has been seen, that one does not see;

Not seeing, the deluded one is bound; being bound, one is not released."

"For the purpose of showing the resolution of compactness and so on" - by the word "and so on," this meaning should be understood. For this one observes the body in this body only, not as one who observes other phenomena.

This is what is meant - Just as people observe water even in a mirage that is not actually water, not so is one who observes the nature of permanence, happiness, self, and beauty in this body that is actually impermanent, suffering, non-self, and foul; but rather, one who observes the body is one who observes only the collection of modes of impermanence, suffering, non-self, and foulness - this is the meaning. Or alternatively, that body which in the Mahāsatipaṭṭhāna is spoken of as ending with the bone stage beginning with in-breaths and out-breaths and so on including the pulverised bones, and that which "here a certain one observes the earth body as impermanent, the water body, the fire body, the air body, the head-hair body, etc. the bone-marrow body" - the body spoken of in the Paṭisambhidā, because of the observation of all that in this very body, "observing the body in the body" - thus the meaning here should be seen.

Or alternatively, because of not observing anything whatsoever that could be grasped as "I" or "mine" in the body, but because of observing the various collections of phenomena such as head-hairs, body-hairs, and so on, the meaning should be seen thus: "observing the body in the body" - the body being termed a collection of phenomena beginning with head-hairs and so on. Furthermore, by the method that has come in the Paṭisambhidā in due order beginning with "one observes this body as impermanent, not as permanent," because of observing the body termed a collection of modes beginning with the characteristic of impermanence and so on in its entirety, "observing the body in the body" is the meaning.

"Dwell" means practise. "Ardent" means one who scorches the mental defilements in the three existences - thus ardour; that exists for him - thus ardent. "Fully aware" means endowed with the knowledge termed full awareness. "Mindful" means endowed with mindfulness that comprehends the body. But because this one, having comprehended the object with mindfulness, observes with wisdom - for indeed there is no observation devoid of mindfulness - therefore he said: "But mindfulness, monks, I say is useful everywhere." And for one who is not ardent, inner contraction creates an obstacle, and the meditation subject does not succeed. Therefore, in order to show those qualities by whose power that succeeds, "ardent" and so on was said.

Therein, "having removed" means having removed either by substitution of opposites removal or by suppression removal. "Regarding the world" means in that very body. For here the body is intended as "the world" in the sense of crumbling and disintegrating. By the taking up of covetousness, sensual desire is included here, and by the taking up of displeasure, anger is included - thus by showing the abandoning of the two powerful states among the hindrances, the abandoning of the hindrances has been stated - thus the factor of abandoning of the establishment of mindfulness through observation of the body has been shown. But by "ardent" and so on the factor of association has been shown - in order to show this meaning, "ardent" and so

on was said. Therein, since serenity is the direct opposite of covetousness and displeasure, the removal of covetousness and displeasure, when being spoken of, explains the concentration faculty - thus he said: "Having removed covetousness and displeasure regarding the world" is the concentration faculty. "Because of the same characteristic of the four faculties" means just as the establishment of mindfulness through observation of the body succeeds by means of the energy, wisdom, and concentration faculties, so too the establishments of mindfulness through observation of feeling, mind, and mental phenomena also succeed by means of those - thus because of the absence of distinction in the intrinsic nature of these faculties in accomplishing the four establishments of mindfulness, because of having the same characteristic, the other establishments of mindfulness too are indeed stated - this is the meaning.

24. Now, in order to show the fact of being grasped of all the qualities conducive to enlightenment when the establishments of mindfulness are grasped, "in the four establishments of mindfulness" and so on was stated. Therein, "leading to enlightenment" means they go to enlightenment, to the noble path knowledge - thus they are leading to enlightenment. They are on the side of the aforesaid enlightenment - thus belonging to enlightenment. "By the characteristic of leading forth" means here, emergence from the sign and from occurrence is deliverance; those engaged in deliverance are "leading forth," just as "doorkeeper." Or they deserve the fruit termed deliverance - thus they are leading forth. Or deliverance is the purpose of these - thus they are leading forth. "Niyyānikā" is also a reading; therein, deliverance exists for these - thus "niyyānikā" is the meaning. "Niyyāniyā" is also a reading; its meaning should be seen as "they lead forth" - thus "niyyāniyā." "By the characteristic of leading to liberation" means by the intrinsic nature of leading to liberation.

"Thus unwholesome phenomena too" means just as wholesome phenomena have been specified by the state of having a single characteristic, so too unwholesome phenomena should be specified in the sense of having a single characteristic. How? Showing by way of having a single purpose of abandoning, he said "go to disappearance through abandoning." Now, in order to show that abandoning, "in the four establishments of mindfulness" and so on was stated. Therein, when the four establishments of mindfulness beginning with observation of the body are being developed, the four illusions beginning with "beautiful regarding the unattractive" are abandoned, and the four nutriments beginning with edible food go to full understanding for him; the meaning is that the obstructors of their full understanding, beginning with sensual lust, are put an end to. Why? Because of having the same characteristic by being of a nature to be abandoned by them. Thus the meaning should be connected everywhere. Therefore he said - "Thus unwholesome phenomena too, because of having the same characteristic, go to disappearance through abandoning."

Now, in order to show examples of the Characteristic guide by yet another method of exposition, "or else wherever" and so on was stated. Therein, "wherever" means in whatever teaching. The word "or" has the meaning of alternative. "Pana" is an expletive particle. "Material faculty" means the eightfold faculty having the intrinsic nature of being afflicted. "There" means in that teaching. "Material element" means

the ten elements having the intrinsic nature of being afflicted. "Material sense base" means the ten sense bases having the intrinsic nature of being afflicted; the meaning is the ten material sense bases. The intention is that these are taught because of having the same characteristic by the characteristic of being afflicted. The intention is that the faculty of pleasantness and the pleasure faculty are taught there because of having the same characteristic by the state of being pleasant feeling.

"And the noble truth of the origin of suffering" - this is stated by way of unwholesome pleasure; it is fitting by way of wholesome with mental corruptions as well. The connection is "and the entire dependent origination is taught." Because of the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling. For this was said: "The underlying tendency to ignorance underlies neither-unpleasant-nor-pleasant feeling." And thus it was said: "For regarding neither-unpleasant-nor-pleasant feeling, ignorance underlies." By this it shows that by the inclusion of neither-unpleasant-nor-pleasant feeling, ignorance is included. And when there is the inclusion of ignorance, in order to show that the entire dependent origination is taught, "with ignorance as condition, activities" and so on was stated. "And that" - here the word "and" is in the sense of contrast; by that it illuminates the distinction about to be stated, that dependent origination is twofold by way of forward and reverse order. Among those, dependent origination in forward order, as shown, is stated as to be abandoned by the side of defilement with lust, with hate, with delusion; but dependent origination in reverse order, which is stated in the canonical text by "but from the complete fading away and cessation of ignorance" and so on - with reference to that, "it is to be abandoned by the noble teachings without lust, without hate, without delusion" was stated.

Now, in order to show the method for the application of the characteristic guide through the elucidation of the sameness of characteristic, "thus whatever phenomena" and so on was stated. Therein, "by function" means by the function of supporting, striking against, and so on of material and immaterial phenomena such as earth and so on and contact and so on; or by the function reckoned as the condition-state of those respective conditioning phenomena for the phenomena arisen from those respective conditions. "By characteristic" means by the intrinsic nature of hardness, touching, and so on. "By similarity" means by way of being subject to change, bending, and so on, by way of impermanence and so on, and by way of aggregates, sense bases, and so on. "By passing away and rebirth" means by the dissolution and arising of conditioned phenomena, and by simultaneous cessation and simultaneous arising - this is the meaning. Here it should be seen that co-occurrence, sameness of cause, sameness of fruit, sameness of plane, sameness of domain, and sameness of object, and so on such as these are also included by the word "and." The remainder is of clear meaning.

The explanation of the analysis of the guide of characteristic is finished.

6. Explanation of the Analysis of the Guide of the Fourfold Cul-de-sac

25. "Therein, what is the fourfold array mode?" is the analysis of the fourfold array mode. "Through the phrasing of the discourse, the etymology and intention and source and connection of what precedes and what follows should be sought" - this shows the fourfold array in brief for now. By this word "through the phrasing," he

shows that since the guides are of the nature of investigation of the phrasing of the discourse, these meanings of the terms of the fourfold array mode should be ascertained through the approach of phrasing alone. "Etymology" (nerutti) means language (nirutti), etymological derivation (nibbacana) - this is the meaning. "Nirutti" itself is "nerutti." Therefore he said - "That which is the connection with the term of language." Its meaning is - Whatever is language, this is etymology. But what is that language? "Connected with the term" means connected with and joined to terms; the meaning is the language of intrinsic nature that proceeds in whatever way whatever meaning is to be expressed through the particular connection of gender, number, tense, voice, person, and so on. For thus it was said: "That which is knowledge of phenomena by name."

Therein, "that" (yaṃ) is an indeclinable particle in the sense of cause; the meaning is "by which, being the reason." "Of phenomena" means of knowable phenomena. "By name" means knowledge proceeds by the distinction of such names as earth, contact, aggregates, element, the three, Phussa, and so on - this is called intrinsic language. For having grasped such a sound as "earth" and so on, thereafter the understanding of its meaning through the door of convention occurs only by way of grasping the respective unfixed concept-as-name. Or alternatively, "connected with the term" means connected with the term. For from a term comes the understanding of the meaning of the term. But that understanding of the meaning occurs only when the concept, which has become the sign for the occurrence of the meaning, has been grasped - thus that concept, being connected with the term reckoned as language, illuminates the meaning of the term - therefore it is called "connected with the term." By the passage beginning with "For when a monk" he makes clear the meaning of the term "knowledge of phenomena by name."

Therein, "of the meaning" means of the meaning that is the referent of the sound. "Knows the name" means he knows the name as "this is the name" by way of concept-as-name. "Of the phenomenon" means of the phenomenon of intrinsic nature. "He implants it accordingly" means whatever meaning and phenomenon is to be expressed in whatever way, he accordingly implants, that is, teaches, that name and conventional expression - this is the meaning. And "to this extent this monk is called skilled in meaning up to skilled in designation of the plural" should be connected.

Therein, "skilled in meaning" means skilled in the meaning of the Pāḷi text. "Skilled in the Teaching" means skilled in the Pāḷi text. "Skilled in phrasing" means skilled in syllables and sentences. "Skilled in language" means skilled in etymological derivation. "Skilled in what precedes and what follows" means skilled in what precedes and what follows in the teaching. "Skilled in teaching" means skilled in the proclamation of the Teaching. "Skilled in designation of the past" means skilled in the concept of the past. The same method applies in the remaining ones too. "Thus all regional expressions should be made" means whatever terms of conventional expression for beings there are, all those should be made and stated in the discourse by way of etymological derivation as is applicable - this is the meaning. "And all regional languages" means all popular designations should be made as is fitting. For it has been said: "One should not override common usage." For thus the achievement of ultimate truth occurs through the approach of conventional truth alone.

26. In the section on intention, there is nothing called obscure.

27. In the Source Section, "by this subject matter" means by this cause reckoned as the praising of sons, cattle, and so on. For here "cause" has been said to be "subject matter" and "source." By this method, the specification of the source should be understood everywhere.

"Blinded by sensual pleasures" means blinded by defilement sensual pleasure.

"Covered by a net" means entangled by the net of craving. "Veiled by the veil of craving" means shut by the darkness reckoned as craving. "Bound by the bond" means bound by the bondage reckoned as the types of sensual pleasure.

"Pamattabandhanā" is also a reading; the meaning is "by heedlessness." "With the preceding and following" means the intention is by a preceding or following different teaching. "Connects" means approaches connection, agrees with - this is the meaning. "By these terms of prepossession" means by these aforesaid verse-terms that illuminate the prepossession of craving. "That very craving" means the craving that was spoken of in the previous verse, that very craving. By the passage beginning with "and what he said," he makes clear the connection of what precedes and what follows through the correlation of meaning of both verses. "Through the practice" means through the behaviour. "Therefore" means wherever it has itself arisen, not allowing that continuity to escape, enticing with various objects, it remains obsessing the mind with mental defilements. Therefore the bondage of craving was spoken of by way of defilements and by way of prepossession.

"Obsessions" means they obsess, they keep for a long time in the round of rebirths - thus obsessions. "They remain by means of these" - thus presence. "Chain" means like a chain in the sense of bondage - thus chain. "Cross-bar" means like a cross-bar because of preventing entry into the city of Nibbāna - thus cross-bar. Free from craving through the abandoning of craving without remainder. "Sage" because of investigating one's own welfare and the welfare of others, and of this world and the world beyond - thus the meaning of the terms of the verse should be understood. But the meanings of obsession and so on have been classified in the Pāḷi itself. Therein, for whom these obsessions and so on have passed away, for him not even a trifle of craving exists. Therefore it was said - "Whoever has transcended all this, he is called free from craving."

28. "Prepossession" means the thoughts of craving spoken of as "prepossession of craving." "Activities" means the activities spoken of as "activities conditioned by that," which are activities having craving, wrong view, and conceit as their cause. But since, among the seven impulsion volitions, the first volition, when there is a combination of conditions, gives fruit in this very individual existence. The last volition gives fruit in the immediately next individual existence. The middle volition of both gives fruit somewhere or other; therefore, in order to classify and show by way of the opportunity for ripening, "either experienced in present life" and so on was stated. But since craving too, being associated with each respective volition, is threefold by way of being experienced in present life and so on, just like volition, therefore it was said - "Thus craving gives threefold fruit." "Connects with the preceding and following" means that which was previously stated as the earlier statement about activities being experienced in present life and so on, that connects with this later statement about action being experienced in present life and so on; it

runs together and agrees, like the water of the Ganges with the water of the Yamunā - this is the meaning.

"Activities by the power of seeing" means the activities in the five arisings of consciousness - namely, the four associated with wrong view and the one associated with sceptical doubt - are abandoned by the power of the wisdom of the first path. "The thirty-six thoughts of craving by the power of meditative development" is stated by way of the remainder not abandoned by the first path, not by way of all of them.

"Continuation" means the occurrence through the continuous binding of craving and so on. By "whatever obsession" and so on, what was stated beginning with "one obsesses" agrees with the Rādhā Sutta as well. Therefore he said - "This is one in meaning." Even though it is one in meaning, yet in order to show that there is a distinction in the teaching, "but" and so on was stated. "Thus" means in this manner as stated. "With the discourse" means with the discourse being expounded. "Discourse" means another discourse. "Having compared" means having mixed together and made undifferentiated in meaning. "Having connected with the preceding and following" means having connected in meaning with a preceding or following discourse. It makes obvious the very meaning stated; thereby the meaning of the discourse becomes described and expanded through the showing of another discourse.

The preceding and following connection is not only the comparing with another discourse; in order to show that there is yet another kind as well, "and this" and so on was stated. Therein, "connection of meaning" means the connection of meaning by way of action, doer, and so on. But since that exists only for the six meaning-terms beginning with explanation, because all term-meanings are included within those.

And connection as such is not any separate meaning. Therefore "connection of meaning has six terms" and so on was stated. "Connection of phrasing" means the connection of one term with another term. But since there is no term whatsoever beginning with name that is not included by the six phrasing-terms, therefore "connection of phrasing has six terms" and so on was stated.

"Connection of teaching" means the comparing of a teaching with another teaching as stated above. "Not in dependence on earth" means having made earth, reckoned as an object, the support; the meaning is having taken earth as an object. "A meditator" means a meditator through the meditative absorption of fruition attainment. For he meditates by way of entering upon Nibbāna, which is released from all activities, having taken it as object; he is said not to meditate in dependence on earth. The same method applies to the remaining terms as well. And here, by the four primary elements, because of the mode of existence being bound to matter, the entire sensual existence and fine-material existence are included. But immaterial existence is included in its own form; thus, having exhausted the entire world, in order to show that again by yet another method of exposition, he said beginning with "not in dependence on this world." For the entire world consists of just two portions: this world and the world beyond. But since "this world" is specifically called the continuity of a being that has become the present life. "The world beyond" means the continuity of a being that has gone into the interval between existences, and the

material continuity that is freed from both of those, not bound by the faculties. Therefore, with reference to that, "whatever is in between the two" and so on was stated.

But those who, having taken the statement "in between the two," wish for an intermediate existence, for them that is wrong. For intermediate existence is rejected in the Abhidhamma. "Seen" means the visible form sense base. "Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having reached them. "Cognised" means the remaining materiality included in the mind-object. "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Thought about, examined" means apprehended by way of thinking and by way of stroking. "Pondered over by the mind" means thought over again and again with the mind. "This one, in the world with its gods, etc. with an independent mind is not known while meditating" means this one who has eliminated the mental corruptions, meditating through the meditative absorption of fruition attainment, because of the thorough abandoning beforehand of the supports of craving and wrong view, in the world with its gods, etc. with its humans, wherever at all, meditates indeed with an independent mind. For that very reason, he is not known by anyone in the world as "this one meditates in dependence on this." For this was said:

"Homage to you, thoroughbred among men, homage to you, highest of men;
We do not directly know that in dependence on which you meditate."

Now, in order to make clear the independent state of the mind of one who has eliminated the mental corruptions in any situation whatsoever, by means of the Godhika Sutta and the Vakkali Sutta, "just as Māra" and so on was stated. "Searching for consciousness" means seeking consciousness after the final Nibbāna. By "one who has gone beyond obsession" and so on, he states the reason for the non-seeing. "Those with independent minds are not known while meditating" means not only do Māra and others not know the destination of consciousness of one who has eliminated the mental corruptions in the Nibbāna element without residue of clinging, but also they do not know that of his even in the Nibbāna element with residue of clinging. This is the meaning. "This is the connection of teaching" means the mutual comparison of meaning of discourses, just as of the Godhika Sutta and the Vakkali Sutta, is called the connection of teaching.

"Connection of analytic explanation" means the connection of the analytic explanation is the connection of analytic explanation, or the connection by means of the analytic explanation is the connection of analytic explanation. The meaning is the connecting of the latter analytic explanation of the discourse by the former analytic explanation, or of the former by the latter. In order to show that, because the Blessed One mostly first shows the round of rebirths and afterwards shows the end of the round of rebirths, therefore "those with dependent minds" and so on was stated. Therein, "those whose mind is dependent on them" means those with dependent minds, that is, persons; they should be explained by a teaching based on the standpoint of persons - this is the intention. But by a teaching based on the standpoint of phenomena, "the mind is dependent herein" means those with

dependent minds, that is, those possessing dependent minds, the passages of the discourse that have occurred by way of the support of craving and wrong view. The remainder here is all entirely obvious.

The explanation of the analysis of the guide of the fourfold cul-de-sac is finished.

7.

Explanation of the Analysis of the Guide of Whirlpool

29. Therein, "what is the Conversion guide?" is the analysis of the Conversion guide. Therein, "begin" means make the energy termed the element of instigation. "Go forth" means, because of having gone out from the side of idleness, make the further energy termed the element of persistence. "Engage in the Buddha's teaching" means since for those established in these qualities - restraint by morality, guarding the doors of the sense faculties, moderation in eating, and mindfulness and full awareness - the elements of instigation and persistence succeed by way of the pursuit of wakefulness, therefore be properly engaged in the Blessed One's Dispensation, which is termed serenity and insight meditation of one thus endowed. "Shake off the army of Death, as an elephant a hut made of reeds" means thus practising, that which is termed the army of the King of Death, the lord of the three elements, who leads beings under his control - that which is weak and feeble - just as an elephant possessed of power destroys in a moment a house made of reeds, even so shake off, destroy, demolish the host of mental defilements - this is the meaning.

Now, in order to show by combining the purpose for which this verse was set down, "begin, go forth is the proximate cause of energy" and so on was said. Therein, "begin, go forth" - this statement is the proximate cause of energy, the reason for the application of energy, because of urging to the arousal of energy; from the statement "from meditation indeed arises wisdom," meditation is development. Therein, since the development of insight will be spoken of, the development of concentration is intended here - thus it was said: "Engage in the Buddha's teaching is the proximate cause of concentration." The proper shaking off of the army of mental defilements stated as "the army of Death" is only by knowledge - thus he said: "Shake off, etc. proximate cause." Again, in order to show that among those associated with energy, concentration, and wisdom as aforesaid, by the function of predominance they are capable of abandoning obsessions and, having cut the root of the round of rebirths, they lead to the end of the round of rebirths - "begin, go forth is the proximate cause of the energy faculty" and so on was said. "These proximate causes are the Teaching" means by "whatever these are the proximate causes of energy" and so on, the proximate causes of energy and so on were stated; that is the Teaching beginning with "begin, go forth," not the bases of the arousal of energy and so on - this is the meaning. And it was explained just so.

Having thus specified the meaning by way of proximate cause from the Teaching as set down, now wishing to convert it by way of similar and dissimilar phenomena, in order to show its plane, he said beginning with "for beings not engaging in exertion,

or for those engaging, the beginning." Its meaning is - This undertaking of the Teaching is for beings not engaging in exertion, that is, in meditation, those whose knowledge is not yet mature, by way of the portion of habituation for the purpose of knowing in the future; or for those engaging, whose knowledge is mature.

"That negligence is twofold" means the negligence by which they do not pursue development, that negligence is twofold by the distinction of its own causes. "By not knowing" means by the confusion that conceals the individual characteristics and the common characteristics of the five aggregates. "Hindered" means concealed. "The state to be known" means both what is to be known and the state where knowledge operates, as indicated by "such is matter, such is the origin of matter" and so on - thus it is the state to be known. Because of the many kinds of evil phenomena, although negligence is of many kinds by virtue of those, by virtue of ignorance which is the root, it is but one - thus he said: "One kind through ignorance." Gain, judgment, possession, and stinginess are included within seeking, safeguarding, and enjoyment. Desire, lust, and holding are just craving - thus having included even the phenomena rooted in craving right here, "threefold through craving" was said.

"In material existences" means in material phenomena. "Holding" means the adherence of craving. By this he makes clear the meaning of the term "for craving, the material body is the proximate cause." For in the beginningless round of rebirths, women and men delight in each other's forms, and this meaning should be illustrated by the Cittapariyādāna Sutta. "Confusion in immaterial ones" means confusion in immaterial phenomena because of the extremely subtle intrinsic nature of contact and so on, and because of the difficulty of distinguishing the compactness of continuity, mass, function, and object; "is established in beings" is the remainder of the expression. When thus specified, having classified craving and ignorance, which were stated without distinction as operating by way of making an object in the fivefold aggregates of clinging termed the material body and the mental body, by way of the four kinds of clinging, he shows the state of being to be fully understood and to be abandoned together, by virtue of those aggregates and clings being suffering and origin, by the passage beginning with "therein, the material body."

30. Having thus specified the former pair of truths by means of negligence, in order to specify the remaining pair of truths also by means of negligence, "therein, whatever" and so on was stated. Therein, "of that" means of that negligence. "Through penetrating understanding" means through rightly comprehending, through knowing gratification and so on. "The protection and withdrawal" means the withdrawal of negligence reckoned as the protection of one's own mind, the contraction by its opposite, the annihilation through the pursuit of diligence. "This is serenity" shows concentration by way of its function. This is the adverting by way of the mental state opposed to the side of cleansing. "When one knows of sensual pleasures, etc. the benefit" - by this he shows the means for the achievement of serenity.

Therein, "of sensual pleasures" means both of objective sensual pleasures and of defilement sensual pleasures. "The gratification as gratification" means the gratification reckoned as happiness and pleasure arising dependent on sensual pleasures, as being gratification, from the standpoint of being merely gratification. "The danger" means the danger, the fault, stated by "sensual pleasures have little

enjoyment, much suffering" and so on. "The escape" means the first meditative absorption. For this was said: "The escape from sensual pleasures is this, namely renunciation." "Lowliness" means the state of being inferior. "Defilement" means becoming defiled. For because of sensual pleasures, beings become defiled. "Cleansing" means purification. "And the benefit in renunciation" means the possession of the distinction of qualities beginning with the abandoning of the mental hindrances. "Therein" means when that aforesaid serenity is present. "Whatever investigation" means whatever wisdom. For it has been said: "A concentrated monk, monks, understands as it really is." Just as ignorance together with craving is a condition for activities, so too craving together with ignorance is a condition for clinging. "When those have ceased, there is simply the absence of clinging and so on" - showing the cessation of the entire suffering of the round of rebirths through the abandoning of craving and ignorance, he said beginning with "when these two mental states are abandoned." The intention is that these four truths have been specified by way of adverting through dissimilar and similar mental states.

Having thus laid down the side of cleansing and shown its adverting by way of dissimilar mental states and similar mental states, now in order to lay down the side of defilement and show its adverting by way of dissimilar mental states and similar mental states, he spoke the verse "just as when the root." Its meaning is - Just as when the part of a tree that has gone into the ground, which has obtained the conventional designation "root" by being the cause and support, being free from danger through the absence of obstacles such as cutting with a hatchet and so on, being thereby firm and stable, even though the trunk is cut, a sacred fig tree and such trees grow again; just so, when the root of the tree of individual existence, reckoned as the underlying tendency of craving, has not been cut off by the hatchet of path knowledge, this suffering arises again and again through successive existences and does not cease. "Of craving for existence" was stated for the purpose of turning back sensual craving and so on. "The condition for this mental state" means the condition for the grasping of gratification by way of concealing the danger and so on in existences, of this mental state reckoned as craving for existence. For this was said: "Monks, for those observing gratification in phenomena subject to mental fetters, craving increases." Therefore he said - "For with ignorance as condition there is craving for existence." Here serenity and insight, and path concentration and path wisdom, are intended - thus he said - "That by which one uproots the underlying tendency of craving" and so on. "These are the four truths" means they have been specified by way of adverting through dissimilar and similar mental states. The remainder is according to the method already stated.

Now, the adverting is not only by the dissimilar and similar mental states that have been specified, but also by those that have come in the Pāḷi text - in order to show that the adverting is an adverting-guide, he spoke the verse "the non-performance of all evil." Therein, "of all evil" means of all that is unwholesome. "Non-performance" means non-arising. "Of the wholesome" means of the wholesome of the four planes. "Acquisition" means attainment. "The purification of one's own mind" means the cleansing of one's own mind; that, however, comes about through arahantship. Thus, having abandoned all evil through morality-restraint, having accomplished the wholesome through serenity and insight meditation, the consciousness should be purified through the fruition of arahantship - this is the instruction of the Buddhas, the

exhortation, the admonition - this is the meaning in brief; but the meaning in detail is known from the Pāḷi text itself.

Therein, in the passage beginning with "all evil means" and so on, "having hate as its origin" means hate is indeed the origin of this - thus "having hate as its origin"; it does not mean that hate alone is the origin. Because divisive speech also originates from greed. Having looked ahead to the term "bodily misconduct," "having hate as its origin" is a neuter gender description. "Having greed as its origin" and "having delusion as its origin" - here too the same method applies. Idle chatter operates with a restless mind - with this intention, its having delusion as its origin was stated.

Having thus classified the evil stated in "all evil" by the classification of misconduct, unwholesome courses of action, and action, now in order to show also the classification of going to bias by way of the unwholesome roots, "the unwholesome root" and so on was stated. Therein, "the unwholesome root going into action" means the unwholesome states beginning with greed going into bodily and verbal action, originating bodily and verbal action - this is the meaning. "Through desire" means because of desire. "Whatever goes to bias through desire - this has greed as its origin" means "goes to bias through desire" - whatever this going to bias is, this has greed as its origin. Thus the meaning should be seen in the remaining ones too. To this extent, having shown the evil in "the non-performance of all evil," now showing its non-performance, "greed, etc. through wisdom" - he stated the non-performance of all evil as non-arising by way of the abandoning of the three unwholesome roots through the three wholesome roots. Likewise, "greed through equanimity" and so on - by the divine abidings. Therein, altruistic joy, appeasing discontent, abandons delusion which is its root - considering thus, it was stated: "Delusion through altruistic joy goes to disappearance through abandoning."

31. Now, having shown evil and its non-performance by yet another method of exposition, in order to show the adverting of similar and dissimilar phenomena by way of elucidating the meaning of the remaining terms, "all evil means the eight wrong courses" and so on was stated. "Non-doing, non-performance, non-transgression" - by all three terms it speaks only of the non-arising of the wrong courses. Likewise, "doing, performing, transgression" - by all three terms it speaks only of the arising. "Transgression" (ajjhācāra) means conduct undertaken with determination. "Of the past" (atītassa) means of the ancient, by way of occurrence over a long time. "Of the path" (maggassa) means of the noble path. For this was said: "'The ancient path, the ancient road' - this is a designation for the noble eightfold path." Or, with reference to the fact that it was taught in the manner attained by the past Blessed One Vipassī, "of the past path" was stated. For this is the Pātimokkha recitation verse of the Blessed One Vipassī, the Perfectly Enlightened One.

"What one purifies by penetration" (yaṃ paṭivedhena) means by the full realisation of full understanding of which. "What is purified, this is cessation" - although the unconditioned element is not defiled by any defilement, this is said by way of the person who attains it. For as long as the defilements have not departed for him, so long the unconditioned element is said to be "unpurified." Just as, through the attainment of Nibbāna, whatever aggregates are to be appeased, by their remaining state and by their non-remaining state, it is said "with residue of clinging" and

"without residue of clinging" - this should be seen in the same way.

These four truths, specified by way of the adverting of similar and dissimilar phenomena among the teachings that have come in the Pāḷi text, in order to show the conversion guide again by the adverting of similar and dissimilar phenomena among the teachings that have come in the Pāḷi text, he spoke the verse "The Teaching indeed protects." The meaning of its terms was stated previously. "The Teaching" (dhamma) means meritorious phenomena are intended here. Classifying and showing that, he said "The Teaching is twofold: sense restraint and the path." It should be seen that under the heading of sense restraint, all morality too is included here. By making all rebirths an unfortunate realm, a painful destination through the connection with the suffering of suffering and so on. In order to show all of how the first Teaching among the aforesaid twofold Teaching is well practised, from what it protects, and where it establishes, "therein, whatever unbroken practice in the morality of restraint" and so on was stated. Now, in order to make clear the absolute nature of that Teaching's protection from the realms of misery, the Asibandhakaputta Sutta in the Gāmaṇi Saṃyutta was brought forth.

Therein, "thus" (eva) means by way of. The word "and" (ca) is for combining; the intention is that this meaning should be understood by this manner too.

"Asibandhakaputta" means the son of one named Asibandhaka. He is a headman by being the chief in the village. "Of the western lands" (pacchābhūmakā) means dwellers of the western region. "Carrying water-pots" (kāmaṇḍalukā) means those with their own water-pitchers. "Wearing garlands of moss" (sevālamālikā) means those who, right early, having taken moss and blue lotuses and so on from the water, having made a garland for the purpose of knowing their state of purification by water, adorn themselves. "Descending into water" (udakorohakā) means those who descend into water evening and morning. "They raise up" (uyyāpenti) means they convey upwards. "They inform" (saññāpenti) means they rightly sustain. "They make them enter heaven" (saggaṃ nāma okkāmenti) means having surrounded and standing there, saying "Go, dear sir, to the Brahma world, go, dear sir, to the Brahma world," they make them enter heaven.

"Might circumambulate" (anuparisakkeyya) means might go round about. "Rise up" (ummuja) means rise up. "Float up" (uplava) means float up on the surface of the water. "Float up to dry land" (thalamuplava) means ascend to dry ground. "There whatever there might be" (tatra yāssa) means there whatever there might be, whatever there would be. "Gravel and potsherds" (sakkharakaṭṭhala) means gravel or potsherds. "They would go downwards" (sā adhogāmī assa) means they would go down, would go below. "Would go down" (adho gaccheyya) means would go below. "Of the path" (maggassa) means of the noble path. "Sharpness" (tikkhata) means keenness. But that is not the quality of being whetted like a knife; rather, in order to show that it is the manifestation of the faculties, he said "intensity" (adhimattatā). But does not the noble path completely destroy without remainder the mental defilements to be abandoned by it, so that there is nothing called excessively sharp? This is true, yet from the statement "as in the case of one attained to right view," it is possible to say that with regard to the abandoning of mental defilements by those liberated-by-faith and those attained to right view, there is some degree of distinction. But this distinction is not intended here, because the transcendence of all

rebirths is intended. But because mental defilements are abandoned limitedly by the noble path, and that such abandoning of them occurs through the states of non-skill, skill, greater skill, and greatest skill of the faculties in the path factors, whatever is the greatest acuteness of the highest path factors that have reached the summit among the states like a thunderbolt. This is what is intended here as the sharpness of the path. Therefore he said - "This Teaching well practised protects from all rebirths." By another discourse beginning with "Therefore, with mind guarded," he establishes that even rebirths designated as fortunate realms are of the nature of unfortunate realms.

32. Now, in order to show the conversion guide by combining by way of specification of dissimilar mental states such as craving and ignorance and similar mental states such as serenity and insight of the aforesaid Teaching, he said the passage beginning with "therein, the cause of unfortunate realms is craving and ignorance." That is easily understood since the method has been stated previously. "This is called the holy life" means this noble path-holy life reckoned as serenity and insight is called. "What it protects" means cessation, which has become the object of the noble path that protects from all unfortunate realms, is spoken of as if protecting, because the cause is used figuratively in the sense of the agent. The intention is that these four truths have been specified by way of adverting through dissimilar and similar mental states.

The explanation of the analysis of the guide of whirlpool is finished.

8.

Explanation of the Analysis of the Guide of Classification

33. "Therein, what is the guide of classification?" This is the analysis of the guide of classification. Therein, classification of phenomena, classification of planes, and classification of proximate causes - thus classification is threefold. Among those, since when phenomena have been shown by way of classification, the classification of planes and the classification of proximate causes obtainable therein, when being described, become easily cognisable, therefore, first describing the classification of phenomena, in order to show those discourses by means of which they should be classified with distinction in the sixteenfold establishment, it was said "two discourses: conducive to habituation and conducive to penetration." Therein, habituation is the development of merit; a share, a portion of that is the habituation-share; that which is for its welfare is conducive to habituation - the discourse. Piercing, the splitting of the mass of greed and so on, is penetration; "a share of that" - the remainder is just as before. In whichever discourse the three ways of making merit are taught, that discourse is conducive to habituation. But in whichever discourse trainees and those beyond training are taught, that is conducive to penetration. And this meaning will come in the Pāḷi text itself.

"Conducive to merit" means existing in the share of merit. Likewise, "conducive to fruition" should be understood. "Fruit" however means the fruit of asceticism. "The morality of restraint" means Pātimokkha restraint, mindfulness restraint, knowledge restraint, patience restraint, and energy restraint - these five restraints are the morality of restraint. "The morality of abandoning" means abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape - these are the five abandonings. Among those, the morality of abandoning should be understood by way of the abandonings excluding abandoning by escape. "He" means whoever is the recipient of the discourse conducive to habituation, he. "By that holy life" means by that foremost conduct reckoned as the morality of restraint, being the cause, he becomes a practitioner of the holy life. And here there is no rejecting of the holy life of the eight attainments; but some read "by that very holy life," and according to their view there would be the rejecting of that.

"Established in the morality of abandoning" means established in the morality of abandoning by way of abandoning by eradication and abandoning by cessation. "By that holy life" means by that morality of abandoning, being the distinguished holy life of the path. But those who read "by that very holy life," for them this is the reading: "The discourse conducive to habituation is namely: talk on giving, talk on morality, talk on heaven, talk on the result of merit." But those who read "by that holy life," for them this is the reading - "The discourse conducive to habituation is namely: talk on giving, talk on morality, talk on heaven, the danger of sensual pleasures, the benefit in renunciation." Therein, which reading is more fitting? The conclusion should be reached that it is the latter reading. Because he will say "the discourse conducive to penetration is namely: whatever is the elucidation of the four truths," for the great elder did not expound the Teaching having made it incomplete.

By "there is no understanding" and so on, he shows the surpassing reason for the non-confusion of the two discourses. Therein, "understanding" means the insight wisdom leading to emergence, which has become the proximate cause of the noble path. "These four discourses" means four discourses by way of these discourses conducive to habituation and conducive to penetration, and those to be stated - conducive to defilement and pertaining to one beyond training. "Of the teaching" means by the method of teaching. "Having investigated from every side by the guide of investigation" means having included in the eleven places from every part, having investigated by the guide of investigation. "Should be connected by the guide of fitness" - by this he shows that the guide of investigation and the guide of fitness are the preliminary work for the guide of classification. "As far as is the plane of knowledge" - by this he shows the great scope of the guide of classification.

34. Having thus classified phenomena in part by the states of being conducive to habitual tendency and conducive to penetration, now in order to classify them by the states of being conducive to defilement and conducive to the state of one beyond training, and by the states of being common and not common, "Therein, what phenomena are common?" and so on was begun. "Therein, what phenomena" means what phenomena of intrinsic nature. "Common" means undistinguished; the meaning is the same. "Two phenomena" means two natures. For this word "dhamma" has the meaning of nature, as in such passages as "for beings subject to birth" and so on.

"Common by name" means common by name; the meaning is having the same name as "wholesome and unwholesome." "Common by basis" means common by basis as support; the meaning is having the same basis by having fallen within one continuity. Specifically, on the side of defilement, those co-existent by abandoning are common by name; those co-existent by consciousness are common by basis. "Or whatever else is of such kind" includes what is the same by function, condition, opposite, and so on. "Of those with fixed course of the wrong path and of undetermined beings" - this is an indication of worldlings. Therefore, all the distinctions of worldlings beginning with "eternalists, annihilationists" and so on should be brought in and stated. The mental defilements to be abandoned through vision are common because they occur in those with fixed course of the wrong path and in undetermined beings only, and because they do not occur in those with fixed course of the right path. By this method the meaning should be understood in the remaining terms as well.

"Noble disciple" is said with reference to a trainee. "All that is common to those not free from lust" means common by such methods as mundane attainment, fine-material-sphere, immaterial-sphere, divine abiding, attainment of the first meditative absorption, and so on. However, wholesome attainment by this method would be not common; but seeing this fault, some read "whatever etc. all that is common to those not free from lust." How are they taken limitedly, and if they are to be taken limitedly, how are they common? Having considered the question, purifying that, he said - "For common phenomena thus each other" and so on. Its meaning is - Just as it was said that they are common to those with fixed course of the wrong path and to undetermined beings, so common phenomena are not common by being common to all beings. Why? Because they do not mutually surpass each other's own respective domain. For their basis of occurrence is specifically fixed; otherwise such a conventional expression would not exist - this is the intention. And because these very phenomena have thus fixed domains, therefore he said "whoever is endowed with these phenomena does not surpass that phenomenon." For it is not that the mental defilements to be abandoned through vision do not exist for those with fixed course of the wrong path and for undetermined beings, or that they exist for others - thus it should be stated for the rest as well.

A phenomenon called not common, being individually fixed for each and every person, should be sought among the noble ones by way of trainee and beyond-training states, and among the ignoble ones by way of all incapable and to-be-abandoned states, because of the absence of a state to be thus described for the other. And that, because of not being separate from commonness, with reference to this and that, in accordance with the teaching thus stated - he shows this meaning by "what phenomena are not common, as far as the teaching is concerned, trainees and those beyond training, capable and incapable should be investigated." "Of the eighth-path-attainer" means of one practising for the realisation of the fruition of stream-entry. "The nature" means the intrinsic nature of the phenomenon: the state of being on the path for the first, the state of being in the fruition for the second. Or for the first, the state of mental defilements being abandoned. For the second, the state of mental defilements having been abandoned. "Again, of the eighth-path-attainer" means of one standing on the path of non-returning. "The name" means the name "trainee." "The nature" means the state of standing on each respective path and the state of standing in the lower fruition. "Of practitioners" means of those possessing

the path. "The name" means the name "practitioner." Thus, having shown the not common phenomenon among noble persons by "of the eighth-path-attainer" and so on, for the purpose of showing the method among the others, "thus by one observing distinction" and so on was said. For the state of being inferior and so on exists only in mundane phenomena. Therein, "by one observing distinction" means by one observing not common phenomena. The undetermined phenomena of those with fixed course of the wrong path are common; the phenomena with fixed course of the wrong path are not common. Even among those with fixed course of the wrong path, the undetermined phenomena of those with fixed wrong view are common. Fixed wrong view is not common - by this method it should be understood by one observing distinction.

Having thus shown the classification of phenomena by various methods, now in order to classify and show the classification of planes and the classification of proximate causes, he said beginning with "the plane of seeing." Therein, "the plane of seeing" means the first path. But since at the moment of the first path, a noble disciple is called one who is entering the fixed course of the right path, and thereafter one who has entered, therefore it was said "the plane of seeing is the proximate cause of entry into the fixed course." Although each lower path is the cause for the achievement of each higher path, because of the impossibility of abandoning sensual lust, anger, and so on without having abandoned identity view and so on. Nevertheless, in order to show that the noble path is the distinguishing cause and the proximate cause of its own fruit, it was said "the plane of development is the proximate cause of attaining the higher fruits." The easy practice with quick direct knowledge occurs for one superior in knowledge and when there is a conjunction of such conditions; therefore it was said to be the proximate cause of insight. But the other three practices also conduce to serenity. Among those, since by showing the softest of all, the rest too are shown, he said - "The difficult practice with sluggish direct knowledge is the proximate cause of serenity."

"The way of making merit consisting of giving": giving itself is that consisting of giving; it is "merit" in the sense of producing honourable fruit; it is "action" because it is something to be done; and it is "basis" because of being the foundation for the success of means and so on - thus it is the way of making merit consisting of giving. "Of another's utterance" means of hearing the Teaching. "Common" means not exclusive like a seed for a sprout, or like the plane of seeing and so on for entry into the fixed course and so on, but rather common; the intention is that another's utterance occurs through other causes as well. Therein, some say that the practice of rejoicing in the donor's gift is the cause of another's utterance, and thus giving is the cause of another's utterance. But the donor, wishing for the purification of offerings, becomes properly engaged in hearing about the distinctions of qualities such as giving, morality, and so on - thus giving was said to be the cause of hearing the Teaching.

One accomplished in morality, being concentrated through the absence of remorse, becomes capable of reflection on the Teaching - thus morality is the cause of knowledge gained through reflection; hence he said "consisting of morality" and so on. "Consisting of meditation" means that consisting of meditation reckoned as serenity. "Gained through meditative development" means gained through

meditative development reckoned as the higher meditative absorptions and reckoned as insight. For each former is the proximate cause of each latter. Now, since giving, morality, and mundane meditation are conditions not only for the aforesaid another's utterance and so on, but also, in due order, for scriptural learning, great learning, pursuit of meditation subjects, and right view of the path, therefore, in order to show that method too, he again extended the teaching by "consisting of giving" and so on. Likewise, in order to show the method that residence in a suitable place and so on are the cause of bodily seclusion, mental seclusion, and so on, he said beginning with "residence in a suitable place." Therein, "of investigation of the wholesome" means of the observation of reflection. "Abandoning the unwholesome": by this, full understanding by abandoning is stated. "Of the concentration faculty" means of the path concentration faculty. The remainder is easily understood.

The explanation of the analysis of the guide of classification is finished.

9. Explanation of the Analysis of the Guide of Turning Round

35. "Therein, what is the reversal mode?" is the analysis of the reversal mode. Therein, since in the discourse being expounded, the specification of the unwholesome and wholesome mental states that are the opposite of the wholesome and unwholesome mental states as indicated, by way of their nature of being to be abandoned and so on, is the reversal from the opposite, therefore "For a person of right view, wrong view has been worn away" and so on was begun. Therein, "right view" means one whose view is rightly praised and beautiful; of that person. But that state of right view of his should be understood as either preliminary-portion right view or supramundane right view. "Wrong view has been worn away" means according to the former method, it is abandoned by insight right view; the meaning is suppressed. According to the latter method, it is abandoned by the right view of the first path; the meaning is eradicated.

"And whatever with wrong view as condition" means on account of wrong adherence, whatever many mental states that are evil in the sense of being inferior, such as unwillingness to see the noble ones and so on, greed and so on, killing living beings and so on, and unwholesome in the sense of having arisen from lack of proficiency, would arise. For this one who has begun insight practice and for the noble one. "Mental states" means the mental states of serenity and insight meditation, or the thirty-seven qualities conducive to enlightenment - those unarisen come to be, and those arisen go to fulfilment through development. The meaning of "of right thought" and so on too should be understood by this very method. But this is the distinction - Regarding right liberation and so on, wrong liberation means those who, while being actually unliberated, have the perception "We are liberated," or those who have the perception of liberation in what is not liberation. Herein this is the meaning of the word - "Wrong, evil liberation, deliverance is of this one" - thus wrong liberation. And the eight-factored wrong liberation, occurring in the manner as stated and by the power of wrong adherence, has the characteristic of the two extremes. But right liberation is a fruition phenomenon; or wrong deliverance, wrong liberation, is from associating with those who hold wrong view. But wrong knowledge and vision of liberation is the arising of unwholesome consciousness that has occurred by way of grasping, regarding wrong deliverance and wrong view as the substance, and also the

delusion arisen in one who, having done evil, at least reviews thus "It was well done by me." "Of right knowledge and vision of liberation" - here, the reviewing knowledge of trainees is intended as right knowledge and vision of liberation. For that leads to the fulfilment of further development.

36. Having thus shown wrong view and so on by way of right view and so on, again, to show the reversal of killing living beings and so on by means of abstention and so on from killing living beings, taking what is not given, sexual misconduct, and so on, "for one who" and so on was begun. Therein, "for one who speaks at the proper time" is a statement of characteristic. It is said that he who speaks at the right time, with reasons, well-defined, connected with the goal, is one who is practising for the abandoning of idle chatter.

Again, by "but whoever" and so on, he shows the reversal of wrong view and so on by way of right view and so on itself, by another method. Therein, "visible here and now" means evident. "Reasonable" means with reason. "Blameworthy" means fitting to be blamed. "Counter-arguments" means doctrines and counter-doctrines. "Vādānupātā" is also a reading; the meaning is "conforming to the doctrines." "Honourable" means worthy of veneration. "Praiseworthy" means deserving of praise.

Again, by "but whoever" and so on, he shows the reversal of the two extremes by way of the middle practice. Therein, the four terms beginning with "should be enjoyed" should be connected by way of objective sensual pleasures. The pair of terms "should be developed" and "should be cultivated" is by way of defilement sensuality. "Not the Teaching for them" - the intention is: there would be a phenomenon called "to be developed," and sensual pleasures are desired by them as "to be developed," and abstention from sensual pleasures is the opposite of sensual pleasures; thus that becomes not the Teaching for them.

"The Teaching leading to liberation" means the noble path together with insight. "Painful" refers to the self-mortification of the body undertaken thinking "I shall wear away evil." "Happiness" means the happiness of enjoying blameless requisites. In these turns as well, the becoming of not the Teaching should be stated by the very method already stated. Now, to show the reversal of perception of beauty and so on by way of perception of foulness and so on, "or just as" and so on was stated. Considering that for one who has begun insight practice, the activities of the three planes of existence present themselves as foul by way of the oozing of the impurity of mental defilements, it was said "for one dwelling observing foulness in all activities." By "or whatever" and so on, he makes clear the characteristic of the opposite. Therein, "transgressed" means entered upon, approached, fully understood - this is the meaning.

The explanation of the analysis of the guide of turning round is finished.

10. Explanation of the Analysis of the Guide of Synonym

37. "Therein, what is the synonym guide?" is the analysis of the synonym guide. Therein, in order to show how the synonym description occurs, it was said "the Blessed One points out one phenomenon with mutual synonyms." "With synonyms" means with synonymous terms - this is the meaning. The meaning of the terms was stated previously. But why does the Blessed One point out one phenomenon with

various methods of exposition? It is said - At the time of the Teaching, the synonymous expression is used so that in the future someone might somehow comprehend that meaning; the synonymous expression is used for the purpose of comprehending that meaning by another method of exposition for those of distracted mind, thinking about something else at that moment. When the same term is repeated, others might have already understood it there - the synonymous expression is used for the purpose of non-forgetfulness in the repeated discernment of that meaning for those of dull intelligence. Many meanings may have the same phrasing - the synonymous expression is also used for the avoidance of whatever supposition of a different meaning there might be; the synonymous expression is also used for making known those respective meanings by those respective designations in a statement of no other meaning, just as in a lexicon. The synonymous expression is also used for the easy accomplishment of speakers of the Teaching who bind the meaning of the text to their minds and make others understand. The Blessed One points out the synonymous expression for the purpose of elucidating one's own attainment of the analytical knowledge of language, or for the purpose of sowing the seed therein for those amenable to instruction.

What need of many words? Because of having thoroughly penetrated that element of phenomena, the Perfectly Enlightened Ones, just as their knowledge-conduct is unobstructed in every meaning, so in every verbal expression they enlighten even one meaning with many methods of exposition; there is no hesitation or confusion of meaning therein. Nor is there any deterioration of the Teaching of the Dhamma; this is an exceptional quality of the Buddha - thus, showing the teaching by method of exposition, he said beginning with "hope." Therein, showing the meaning, he said beginning with "hope is said to be that which is of a future benefit." Therein, "of a future benefit" means of a future, desirable benefit. By "it will certainly come" and so on, he shows the manner of its occurrence. Craving whose domain is a future benefit is hope. Craving whose domain is a future and present benefit is yearning - this is the distinction between them.

"The guarding of the accomplishment of benefit" means that by which one guards and awaits the accomplishment of a desired benefit, or by which one guards and protects an accomplished benefit. This is called delight; the meaning is that it is called the playing with a benefit as obtained. Classifying and showing that accomplishment of benefit by way of beings and activities, he said beginning with "a dear relative." Therein, "phenomenon" means a phenomenon that is an object such as matter and so on; one delights in an extremely desirable object; in order to show that even with undesirable objects, it was said "or one delights in what is not repulsive." For even in what is repulsive, through the power of illusion, one delights in a being or an activity as not repulsive.

In whatever many elements craving occurs, it was said "currents in the many elements"; in order to show those elements by classification, "eye-element" and so on was said. Although in the Analysis of Elements and so on, other many elements such as the sensual element and so on have come, in order to show that even those are included right here, only eighteen were shown here. "Some are inclined to visible forms" and so on is the showing of the occurrence of craving in those elements. Therein, since the five internal elements, the seven consciousness elements, and the

element of phenomena are included only by the mind-object, therefore it should be seen that having recited the eighteen elements, only six bases for the occurrence of craving were classified. On the side of craving, even the explorations with displeasure connected with renunciation arise for one who sets up longing for the unsurpassed deliverances, from the statement "displeasure conditioned by longing" - what then to say of the explorations with displeasure connected with the household life - these twenty-four terms were said to be "the craving side." But equanimity connected with the household life, through the equanimity of not knowing, becomes a condition for adherence as it is - thus it was said "whatever six equanimities connected with the household life, this is the wrong view side."

38. Now, showing the craving exposition of those explorations, he said beginning with "That very delight in phenomena in the manner of longing." Again, in order to classify and show the synonym guide by the specification of the synonymous expressions of these - consciousness, wisdom, the Blessed One, the Teaching, the Community, morality, and generosity - "consciousness, mind, cognition" and so on was commenced. Therein, by this phrase "or whatever else is of such kind," the inclusion of synonymous terms for wisdom such as wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, and non-delusion - the inclusion of such and other synonymous terms for wisdom should be seen.

"The five faculties are supramundane" means the five faculties beginning with "knowledge of elimination" and so on are supramundane; the meaning is that they are synonyms for supramundane wisdom. "All wisdom" means the meaning is that all wisdom stated by the other synonyms is a mixture of mundane and supramundane. By "But" and so on, he shows that synonyms should be stated by this method of exposition too. "In the meaning of authority" means in the meaning of authority over the characteristic of decision. "And as stated in the recollection of the Buddha" means as in the description of the recollection of the Buddha, by the Pāḷi text beginning with "Thus indeed is the Blessed One," that Blessed One is thus indeed the Worthy One, etc. thus indeed the Blessed One - it was said that the Blessed One should be recollected with many synonyms. By this very method, from "one who has attained the accomplishment of powers, one who has attained the grounds of self-confidence" up to "one who makes the lamp of the radiance of the Teaching" - the connection should be understood by bringing in the passage that by these expositions, the synonym for the Buddha, the Blessed One, should be stated in the recollection of the Buddha. These too are only several of the synonyms for the Blessed One. For the virtues of the Buddha are incalculable, and the names of the Blessed One are based on his qualities. For this was said by the General of the Teaching -

"The names of the great sage are incalculable, by virtue of his qualities;
One might head a name by virtue, even from a thousand."

In the recollection of the Teaching, among "unconditioned" and so on: "unconditioned" because it is not conditioned by any condition. "Unbent" because there is no end, no destruction of this. "Without mental corruptions" because it is not an object of the mental corruptions. "Truth" because of its non-distorted intrinsic nature. "The far shore" because of being the further shore of the round of rebirths. "Subtle" because of being the domain of subtle knowledge and because of its subtle intrinsic nature. "Very difficult to see" because it cannot be seen by those who have not accumulated the requisites of knowledge. "Unageing" because of not being afflicted by arising and ageing. "Stable" because of its firm nature. "Non-disintegrating" because of not crumbling through ageing and death. "Non-manifest" because of not being able to be seen by the physical eye or the divine eye. "Without obsession" because of the absence of obsessions such as lust and so on. "Peaceful" because of being the cause of the appeasement of mental defilements and volitional activities.

"The Deathless" because of being the cause of deathlessness and because of the absence of dissolution. "Sublime" in the meaning of the highest and in the meaning of being unsurpassable. "Safe" because of the absence of the swords of the rounds of action, mental defilements, and results. "Secure" because of the state of being free from danger from the four mental bonds. "The elimination of craving" because craving is eliminated here. "Wonderful" because it can be seen only occasionally even by those who have performed merit. "Marvellous" because of never having occurred before. "Freedom from harm" because of being without obstacle. "That which has the nature of freedom from harm" because of the state of being without obstacle.

"The unborn" because of having the intrinsic nature of non-arising. For that very reason, "the not become." By both, it is said to be devoid of arising. "Free from danger" because of not being troubled by anything. "The unmade" because it is not made by any condition. "Without sorrow" because there is no sorrow here. "Free from grief" because of the disappearance of the cause of sorrow. "Without affliction" because of the impossibility of being afflicted by anything. "That which has the nature of freedom from affliction" because of the cause of the state of freedom from affliction.

"Deep" because it is the range of profound knowledge. "Difficult to see" because of the impossibility of seeing or attaining it without right practice. "Higher" because it stands having surpassed the whole world. "Unsurpassed" because there is nothing higher than this. "Matchless" because of the absence of an equal, a similar one. "Without equal" because of the absence of a counterpart. "Foremost" in the sense of highest, or "foremost" because of being the most praiseworthy. "Rock cell" because it should be entered by those established in the suffering of the round of rebirths. "Shelter" because of protection from that. "Without conflict" because of the absence of conflict. "Without blemish" because of the absence of blemish. "Flawless" because of faultlessness. "Spotless" because of the disappearance of stains such as lust and so on. "Island" because of not being submerged by the four mental floods. "Happiness" because of the happiness of the appeasement of the round of rebirths. "Limitless" because of the absence of phenomena that produce a measure, and "limitless" because it is not possible to count it. "Support" because of being a place of

non-sinking in the ocean of the round of rebirths. "One who owns nothing" because of the absence of possessions such as lust and so on, and because of the absence of possession - thus the meaning should be understood.

In the recollection of the Community, "the substance of beings" means having become the substance among beings because of the connection with qualities of substance such as the substance of morality and so on. "The cream of beings" means having become the cream among beings, just as the cream of ghee among dairy products. "The extraction of beings" because of being that which should be extracted from among beings by virtue of the qualities of substance alone. "The pillar of beings" because of the steadfast nature of their qualities. "The fragrant flower of beings" means the fragrant flower of beings, by the surpassing splendour and fragrance of their qualities - this is the meaning.

Wisdom is the highest limb among the virtues; morality is said to be the adorning of the highest limb because it is the cause of its embellishment. For one who fulfils the moral precepts, there are no virtues that remain unattained - thus it was said "and morality is a treasure in the meaning of transcending all misfortune." And this meaning should be illustrated by the Ākaṅkheyya Sutta. Furthermore it was said - "Monks, the mental aspiration of one who is moral succeeds because of its purity." "Craft" means the craft of archery. "Grain" means that which is to be treasured. "In the meaning of viewing the Teaching" means by way of viewing the phenomena of serenity, insight and so on. "In the meaning of viewing" means it is said that standing upon morality, just as upon a mansion of seven storeys and so on, one is able to view the world with the eye of direct knowledge. And morality follows all planes because it accompanies even the wholesome of the four planes. The remainder is clear in itself.

The explanation of the analysis of the guide of synonym is finished.

11. Explanation of the Analysis of the Guide of Concept

39. "Therein, what is the description guide?" is the analysis of the description guide. Therein, what then is this description? He said "that which is the Teaching in natural discourse." This is what is meant - that which, without extracting the distinction of the meaning of terms such as gratification and so on, as do the Teaching guide and so on, is the Teaching in the Blessed One's natural talk on the Teaching. Whatever is the describing of that, this is the description guide. But since that deposits the intended meaning in the continuity of those accessible to instruction of the Blessed One in such and such a way, it is a summary. And this guide of that informs by modes regarding the portion termed suffering and so on, or establishes without confusion; therefore it is called "summary description." Thus, in order to analyse in detail the meaning stated in brief as "the Teaching in natural discourse," having asked "and what is the Teaching in natural discourse?" he said beginning with "the four truths."

Therein, "this is suffering" - "this is the description" means: without dividing material and immaterial phenomena having the intrinsic nature of hardness, touching, and so on, which are divided into many kinds by way of the past and so on, the description that is the cause of grasping them together by way of contemptible nature and so on, through the similarity of oppression, conditionedness, torment, change, and the meaning of that - but what is that? It is a concept arising from that, based on

concept-as-name. Others say "it is just sound together with intimation and alteration." By this method, the meaning of description in each respective place should be understood. By "of the five aggregates" and so on, he shows the basis of that description. "Of the ten faculties" means the eight material faculties, the mind faculty, and the feeling faculty - thus of ten. For by the similarity of experiencing, feeling is made one faculty; likewise faith and so on are path-related.

"A mouthful is made" - thus "edible food" - this is the description by way of the subject matter. By whatever nutritive essence beings sustain themselves, this is a designation for that. For that is nutriment because of the producing of matter with nutritive essence as eighth. "There is" means it exists because of not having been cut off by the path. "Lust" means lust in the sense of dyeing. Delight in the sense of delighting. It is "craving" (taṇhā) in the sense of craving (taṇhāyana). All these are names for greed itself. "Consciousness is established there and has grown" means having impelled the action, consciousness is both established and grown through the ability to drag in conception. "Where" is a locative referring to the round of rebirths in the three planes, or everywhere this locative refers to each preceding term. "There is growth of activities there" means whatever activities are the cause of growth in the future for one standing in this resultant round of rebirths, with reference to them it was said - "Where there is the production of rebirth in the future" means in whatever state there is the production of rebirth in the future. "There is birth, ageing and death in the future" means where there is the taking of conception, there is birth having the characteristic of the production of the aggregates, ageing having the characteristic of maturation, and death having the characteristic of breaking up. "This is the description of the production of suffering and of the origin" means this aforesaid Teaching is the description of the origination of the truth of suffering and the truth of origin, because of the exposition of the resultant round of rebirths and of activities with craving as condition - this is the intention.

"There is no lust" means if lust does not exist because it has been eradicated by the development of the highest path. "Consciousness there is unestablished, not grown" - the meaning should be understood by the method opposite to what was stated: unestablished and not grown due to the absence of the ability to impel action and drag in conception.

By "This is the description of full understanding" and so on, he shows that path right view operates in the four noble truths by way of a single full realisation alone. "This is the description of development" means this observation of impermanence of phenomena subject to occurrence through the six doors, by way of doors and objects, is the description of development of the path. "The description of cessation of cessation" means the description of the complete cessation by the path of craving, which is termed obstruction. "The description of arising" means the describing of what has arisen. "The description of permission" means the describing of the state. "The description of carrying away" means the description of removal. "Of flies' eggs" - the eggs deposited by blue flies in the wounds of cattle are called flies' eggs. Here, for whichever being they have arisen, because they are the cause of calamity and disaster for that being, like flies' eggs - thus they are flies' eggs, that is, mental defilements; of those flies' eggs. "The description of striking down" means the description of uprooting.

41. Having thus shown the classification of descriptions regarding the truths by way of the round of rebirths and the end of the round of rebirths, through the approach of the aggregates of clinging for exploration, now in order to show by way of the three rounds, "This is 'suffering' - for me, monks" and so on was begun. Therein, "vision" is in the meaning of seeing. "Knowledge" is in the meaning of knowing according to the intrinsic nature. "Wisdom" is in the meaning of penetrating. "True knowledge" is in the meaning of making known. "Light" is in the meaning of illuminating. All are simply synonyms for wisdom. This is the description of the synonym. "Description of realisation" means the description of making evident.

"The measurable and the immeasurable" - in the verse, "measurable" means the sensual-sphere, because it is weighed and defined due to being evident to many people. "Not measurable" is immeasurable, or there is no other mundane action similar to the measurable - thus "immeasurable" is exalted action. Or sensual-sphere and fine-material-sphere action is measurable, immaterial-sphere is immeasurable, or that of little result is measurable. That of much result is immeasurable. "It originates by means of this" is origination, meaning that which has become the cause of origination. "Activity of becoming" means that which produces renewed existence. "Relinquished" means gave up. "Sage" means the Buddha-sage. "Delighting internally" means delighting internally by oneself. "Concentrated" means concentrated by means of access and absorption concentration. "Broke through like armour" means he broke through like armour. "Self-existence" means the mental defilement arisen in oneself. This is what is meant - He relinquished the mundane action reckoned as measurable and immeasurable, which had obtained the name "origination" in the sense of having result, and "activity of becoming" in the sense of producing becoming; and like a great warrior at the head of the battlefield breaks through armour, having been delighting internally and concentrated, he broke through the self-arisen mental defilement.

Or alternatively, "measurable" means weighing, determining. "And the immeasurable origination" means Nibbāna and origination. "Activity of becoming" means action leading to existence. "The sage relinquished" means the Buddha-sage, weighing by the method beginning with "the five aggregates are impermanent, the cessation of them is Nibbāna, which is permanent," having seen the danger in existence and the benefit in Nibbāna, relinquished that activity of becoming which is the root of the aggregates, by the noble path that brings about the elimination of action. How? Delighting internally. For he, delighting internally by means of insight, concentrated by means of serenity, broke through the entire mass of mental defilements that had stood enveloping individuality like armour, and which had obtained the name "self-existence" because of originating in oneself; in the absence of mental defilements, action, being incapable of producing rebirth-linking, is called relinquished - the meaning is that through the absence of mental defilements he abandoned action.

Because of the absence of what is to be directly known apart from the conditioned element and the unconditioned element, it was said "measurable, etc. of phenomena." By that, analytical knowledge of phenomena is stated - thus he said: "The description of summary of analytical knowledge of phenomena." With reference to the activity of becoming as belonging to the side of origination, he said "the description of relinquishment." By way of belonging to the side of the truth of

suffering, "the description of full understanding." By way of the state of delighting internally that is distinguished by concentration, "the description of development of mindfulness of the body" was said. But it should be seen that by way of the concentration that is distinguished by the state of delighting internally, "the description of presence of unified focus of mind" was said. "The description of disenchantment of consciousness" means the description of the resolution of consciousness by way of relinquishing the life principle. "The description of grasping" means the description of acquisition. "Of omniscience" means of the state of being a Perfectly Enlightened One. By this he shows that for one who is not a Perfectly Enlightened One, there is no relinquishing of the life principle. Showing that the Blessed One gives up action through the absence of mental defilements, he said "the description of splitting of the egg-shells of ignorance."

"He who has seen suffering and its source" means he who has begun insight saw, perceived all suffering of the three planes of existence, and that which has a source, which is rooted in a cause - he also saw craving as its cause. "How could that being incline towards sensual pleasures" means that person who has thus practised, in whatever manner he might incline or bend towards sensual pleasures with their objects, towards defilement sensual pleasures, that manner does not exist. Why? Having known that sensual pleasures are attachment in the world. Because in this world there is no bondage similar to sensual pleasure. And this was said by the Blessed One "The wise do not call that a strong bondage" and so on; therefore, having understood that it is attachment in the sense of clinging to activities. "One who is mindful regarding them should train for their removal" means being mindful through the practice of mindfulness of the body, he should diligently train in all three trainings for the appeasement of those sensual pleasures - this is the meaning.

"The description of synonym" means the description of synonym of the aggregates and so on. But because of the connection with the term "he saw," it was said: "The description of full understanding of suffering also." "The description of seeing as adversaries" means the description of seeing as adversaries because of producing harm. "Like a blazing fire" means similar to a blazing mass of fire. "Like a precipice and a snake" means like a precipice and like a snake.

"The world is bound by delusion" means this world is bound by mental fetters that have ignorance as their cause. "It appears as if capable" means even one whose disposition is corrupted, whose intrinsic nature is concealed by deceit and fraudulence, displays himself as if one of capable nature. "The fool is bound by clinging, surrounded by darkness" means because that fool is surrounded by the darkness of confusion in such seeing, because of not seeing the danger in the types of sensual pleasure, he is bound by the volitional activities of mental defilements. And this fool, being such, appears to the wise as if without fortune; he presents himself as merely unfortunate. All this is because of the fool's possessions of lust and so on. But for the wise person who sees with the eye of wisdom, there is nothing - this is the meaning in brief. Because the illusions are grasped with delusion as their head, he said: "The description of the teaching of illusions." "The description of the distorted" means the describing of what presents itself in a distorted manner.

"There is Nibbāna" is merely a verbal expression of ascetics and brahmins. "There is no Nibbāna" because its intrinsic nature is not obtainable in the ultimate sense - in

order to break the wrong assertions of those who have gone wrong, it was said by the Blessed One - "There is, monks, the unborn, the not become, the unmade, the unconditioned." Therein, in order to show the reason, "If, monks, there were not this" and so on was stated. Its meaning is - Monks, if the unconditioned element had not existed, there would be no escape from all that is conditioned here. For the path phenomena beginning with right view, occurring having made Nibbāna their object, eradicate the mental defilements without remainder; from that there is the non-continuance of even the threefold round of rebirths.

Herein, this is the intention - Just as an escape is evident that is the counterpart of sensual pleasures that are surpassed and of materiality, which are to be fully understood, having an intrinsic nature dissimilar from them, so for conditioned phenomena of that nature, which are subject to reckoning, there must be an escape that is the counterpart of them, having an intrinsic nature dissimilar from them; and whatever that escape is - That is the unconditioned element. And what is more? Insight knowledge has conditioned phenomena as its object. But even conformity knowledge is not able to abandon mental defilements by way of eradication. Even knowledge in the first meditative absorption and so on, having conventional truth as its object, effects only suppression, not the eradication of mental defilements; and the noble path knowledge that effects eradication-abandoning must have an object opposite to conditioned phenomena and conventional truth - that is the unconditioned element. Likewise, the word Nibbāna should be understood as having an unerring meaning in a certain domain, because of the existence of figurative usage, just as the word "lion."

Or alternatively, the statement "There is, monks, the unborn, the not become, the unmade, the unconditioned" is of unerring meaning, because it was spoken by the Blessed One. For whatever was spoken by the Blessed One, that is of unerring meaning. Just as "all activities are impermanent, all activities are suffering, all phenomena are non-self" - thus also by way of reasoning, the existence in the ultimate sense of the unconditioned element should be understood. Or what need is there for this reasoning and reflection? Because the existence in the ultimate sense of the element of Nibbāna has been taught by the Blessed One through many discourse passages such as "There is, monks, the unborn, the not become, the unmade, the unconditioned," and "phenomena without conditions are unconditioned phenomena," and "I will teach you, monks, the unconditioned phenomenon and the practice leading to the unconditioned," and so on. Therein, "the description of application" means the describing of the application of the reason from the standpoint of the counterpart. "The description of illumination" means the description of elucidation for the accomplishment of the acknowledged meaning. All the remainder is easily understood indeed.

The explanation of the analysis of the guide of concept is finished.

12. Explanation of the Analysis of the Guide of Descent

42. "Therein, what is the descent mode?" is the analysis of the descent mode. Therein, "the liberation of one beyond training" means this is the liberation of the fruition of one beyond training, being without lust in the three elements. "Those very"

means those beginning with faith in the liberation of one beyond training. "This is the descent by the faculties" means the descent by way of exposition through the faculties beginning with faith specified from the liberation of one beyond training.

"The five faculties are true knowledge" means just as right thought is helpful to right view, so the four faculties beginning with faith are stated by way of inclusion in the aggregate of wisdom because of being helpful to true knowledge. "Included in activities" means included in the aggregate of mental activities among the five aggregates. "Whatever activities are without mental corruptions" qualifies that aggregate of mental activities, because the highest fruition is intended. And for that very reason, "but not life-continuum." "Included in the element of phenomena" means included in the element of phenomena among the eighteen elements. Even though previously the liberation of one beyond training, being without lust, was shown, in order to show the practice leading to it, the path of seeing is stated here as "not observing 'this I am'" - in order to show this meaning, "not observing 'this I am'" and so on was stated. Everything is by the same method as stated.

43. "For one who is dependent there is wavering" means the instability of action by way of craving and wrong view. "Passing away and rebirth" means passing away again and again and being reborn. Extracting the dependence obtained in the term "dependent," he said - "Support is named." "Support of craving" means adherence to craving. For that is spoken of thus because of the absence of a footing for one of craving temperament. The support of views should also be seen in the same way. "Whatever is the volition of one who is lustful" - because of the predominance of volition, he speaks of craving itself under the heading of volition among the phenomena of the aggregate of mental activities. Therefore he said - "This is support of craving." But since wrong adherence occurs only when delusion is in a powerful state, therefore it was said "whatever is the volition of one who is deluded, this is support of views."

Having thus spoken of craving and wrong view under the heading of volition, now taking volition itself therein without qualification, he said "but volition is activities." "Whatever is the feeling of one who is lustful, this is pleasant feeling" - this was said considering that lust underlies pleasant feeling. Likewise, considering that ignorance underlies neither-unpleasant-nor-pleasant feeling, he said - "Whatever is the feeling of one who is deluded, this is neither-unpleasant-nor-pleasant feeling." Here volition is stated under the heading of feeling. "Of craving" means craving. "Of views" means views. Or just as when craving is the support of the remaining phenomena, a person is said to be dependent on craving. So too when the remaining phenomena are conditions for craving, a person is said to be dependent on craving - thus he said - "Independent of craving."

"Tranquillity" means the calming of disturbance. "Bodily" means based upon the body born of action. "Mental" means based upon consciousness. But since that calming of disturbance becomes manifest when there is happiness of body and mind, therefore in order to show the condition-state for the absence of inclination of the tranquillity spoken of by the figurative usage of the result beginning with "whatever is bodily happiness," "one whose body is tranquil" and so on was stated. "He" means one with mind thus liberated, one who has eliminated the mental corruptions. "Liberated through the extinction of matter" means liberated in Nibbāna, which is called the

extinction of material phenomena. "It is not befitting to say 'exists'" means by the involvement of craving and wrong view, one does not approach, does not grasp even the view that the self and the world are eternal. "Does not exist" means non-eternal. "Both exists and does not exist" means partly eternal and partly non-eternal. "Neither exists nor does not exist" means by way of eel-wriggling evasion. "Deep" means deep because of the absence of mental defilements that are the causes of shallowness. "Quenched" means attained final Nibbāna, become cool, through the appeasement of the mental defilements of approaching by way of "exists" and so on.

"Coming here" means coming here from the world beyond. "Going" means going from this world to the world beyond. But since that is rebirth, he said "existence after death." "Here" and "beyond" indicate the phenomena of doors and objects; showing the phenomena occurring at the doors by the term "in between the two," he said "in mental states arisen through contact." Its meaning is - in mental states arisen together with contact and arisen with contact as cause, namely consciousness, feeling, perception, volition, applied thought, sustained thought, and so on. "Does not see a self" means precisely because of the non-self nature of those mental states, one does not see a self therein. By the terms "becomes dispassionate, through dispassion becomes liberated," showing the nature of dependent origination of supramundane states, for the purpose of that, he stated the nature of that for morality and so on as well by way of exposition, by "the supramundane" and so on.

44. "Associated with mentality" means mixed with mentality. "The element of Nibbāna with residue of clinging" means the fruition of arahantship is intended. And that is because wisdom is predominant, thus he said - "The element of Nibbāna with residue of clinging is true knowledge." All the remainder is clear in itself.

The explanation of the analysis of the guide of descent is finished.

13. Explanation of the Analysis of the Guide of Cleansing

45. Therein, what is the correction guide? This is the analysis of the correction guide. Therein, "the Blessed One cleans the term" means the Blessed One, saying "the world is hindered by ignorance" - cleans the term stated by the Venerable Ajita by way of the question "by what is the world hindered", because of answering its meaning. "But not the beginning" means he does not yet clean the beginning, because of the meaning wished to be known not being concluded. "Pure is the beginning" means the beginning is corrected because of the meaning wished to be known having been awakened - this is the meaning. For those who have plunged into not knowing, or for those who have become uncertain, the domain of the question asked at the time of questioning is obscure, like an untangled great thicket, like a great difficult passage, dark and unclear. But when the question is answered by the Blessed One or by wise disciples of the Blessed One who show a footprint where there is no footprint, having made it disentangled and cleared of thickets - just as a thicket area broken down and split apart by a great tusker elephant having overpowered it - it is with darkness gone, clear, presenting itself, and is called purified.

The explanation of the analysis of the guide of cleansing is finished.

14. Explanation of the Analysis of the Guide of Determination

46. "Therein, what is the determination guide?" - this is the analysis of the determination guide. "They should be kept thus therein" means they should be kept merely in terms of similarity and distinction, which are reckoned as unity and difference; but the intention is that nothing therein should be assigned as alternative. The reason for the non-assignability has already been stated in the explanation of the detailed exposition section. "Path" (maggo) is so called because it seeks, searches for this and that fruit; or "path" because it is sought, searched for by those who desire it. "Hell" (nirayo) is so called in the meaning of without delight and in the meaning of without gratification. "Animals" (tiracchānā) means those that have gone upwards and then moved across. Animals themselves constitute the animal realm. "Petti" is so called because of the state of being departed; the meaning is the state of having gone from here after death. Petti itself is the sphere of ghosts. "Titans" (asurā) means those who do not shine, do not speak, do not sport. Titans themselves constitute the titan realm. "Heavens" (saggā) means those that are well supreme in divine forms and so on. "Human beings" (manussā) is so called because of the abundance of mind. "Weaving" (vāna) is called craving; that does not exist therein - thus it is Nibbāna. "Leading to hell" (nirayagāmī) means one that goes to hell. The same method applies to the remaining terms as well. "To the titan realm" (asurayoniyo) means beneficial for the titan realm, meaning one that causes rebirth in the titan birth; this is the meaning. "Leading to heaven" (saggagāmīyo) means it makes one go to heaven. "Leading to the human realm" (manussagāmī) means leading to the human world. "Cessation through reflection" (paṭisaṅkhānirodho) means cessation through reflecting, through the development of the opposite; or the non-arising of what is worthy of arising through the functioning of the opposite when the opposite thus does not occur. "Cessation without reflection" (appaṭisaṅkhānirodho) means the natural cessation of conditioned phenomena; the meaning is momentary cessation.

47. "Matter" is unity. "Derived from the primary elements" is distinction. "Derivative materiality" is unity. The eye sense base, etc. edible food - this is distinction. Likewise, "primary matter" is unity. The solid element, etc. the air element - this is distinction. "The solid element" is unity. Twenty aspects are distinction. "The liquid element" is unity. Twelve aspects are distinction. "The heat element" is unity. Four aspects are distinction. "The air element" is unity. Six aspects are distinction - showing this meaning, he said beginning with "one comprehends the elements in two ways."

Therein, "head hairs" means what are called head hairs are deposited in the clung-to body, having the characteristic of hardness, a separate portion of the solid element in this body. What are called body hairs, etc. what is called brain is deposited in the body, having the characteristic of hardness, a separate portion in this body - this is distinction. In the portions beginning with "the liquid element," such as bile and so on, the same method applies. But this is the distinction - "By which" means by which heat element, when agitated. "Is heated" means this body is heated; it becomes overcome by warmth in the form of one-day fever and so on. "By which one ages" means by which this body ages. It reaches deficiency of the faculties, elimination of strength, and the condition of wrinkled skin, grey hair, and so on. "By which one is consumed" means by which, when agitated, this body burns, and that person, crying out "I am burning, I am burning," longs for an ointment of hundred-times-washed ghee, Gosīta sandalwood, and so on, and for a fan of palm leaves. "By which what is eaten, drunk,

chewed, and tasted is properly digested" means what is eaten, such as cooked rice and so on, or drunk, such as beverages and so on, or chewed, such as flour sweetmeats and so on, or tasted, such as ripe mangoes, honey, molasses, and so on, goes to proper digestion; the meaning is that it goes to separation into flavour and so on. And here, the first three heat elements have four origins. The last is only of kamma-origin.

"Upward-moving winds" means winds that ascend upwards, producing belching, hiccups, and so on. "Downward-moving winds" means winds that descend downwards, carrying away excrement, urine, and so on. "Winds in the belly" means the winds outside the intestines. "Winds in the abdomen" means the winds inside the intestines. "Winds that course through the limbs" means winds that, following the network of veins, pervade the limbs throughout the whole body, producing bending, stretching, and so on. "In-breath" means the nasal wind entering inwards. "Out-breath" means the nasal wind going out externally. And here, the former ones all have four origins. In-breath and out-breath are consciousness-originated only. Thus, bringing together by way of attention to repulsiveness the four elements that had been illustrated by classification through the seeing of difference, he said beginning with "in these forty-two ways." Therein, "fit to be grasped" means suitable for grasping. "According to their intrinsic nature" means according to their intrinsic characteristic.

Having thus shown attention to repulsiveness, again, in order to show the domain of exploration there by way of the Pāḷi text itself, he said beginning with "Therefore the Blessed One said: 'Now both the.'" All that is easily understood.

48. Having thus shown the guide of standpoint by way of truth, path, and material phenomena, now in order to show it by way of ignorance, true knowledge, and so on, "ignorance is unity" and so on was stated. Therein, in the passages beginning with "not knowing regarding suffering," because ignorance does not allow one to know and penetrate the exact individual characteristic of the truth of suffering, standing concealing and enveloping it, therefore it is called "not knowing regarding suffering." Likewise, because it does not allow one to know and penetrate the exact individual characteristic of the origin of suffering, the cessation of suffering, and the practice leading to the cessation of suffering, standing concealing and enveloping them, therefore it is called "not knowing regarding the practice leading to the cessation of suffering." The past means the aggregates, sense bases, and elements belonging to the past period of time. The future means those belonging to the future period of time. Both the past and the future means both of those. Specific conditionality means the causes of activities and so on, namely ignorance and so on. Dependently arisen phenomena means the phenomena beginning with activities, produced by ignorance and so on.

Therein, this ignorance, because it does not allow one to know and penetrate the exact individual characteristic of the past aggregates and so on up to the dependently arisen phenomena, standing concealing and enveloping them, therefore it is called "not knowing regarding the past up to not knowing regarding dependently arisen phenomena." Thus this ignorance has been spoken of both by function and by birth. For this does not allow one to know and penetrate these eight grounds - thus it is spoken of by function. Even when arising, it arises in these eight grounds - thus it is

spoken of by birth. Thus, although spoken of by function and by birth, it is well spoken of only when spoken of by characteristic - therefore, in order to show it by characteristic, "not knowing" and so on was stated.

Therein, knowledge makes known and obvious benefit and harm, what has a reason and what has no reason, and the Teaching of the four truths. But this ignorance, having arisen, does not allow that to be made known and obvious - thus it is not knowing as the opposite of knowledge. "Seeing" too is wisdom, for it sees that aspect. But ignorance, having arisen, does not allow one to see - thus it is non-seeing. "Full realisation" too is wisdom, for it fully realises that aspect. But ignorance, having arisen, does not allow one to fully realise that - thus it is non-full realisation.

"Understanding," "highest enlightenment," and "penetration" too are wisdom, for it understands, fully awakens to, and penetrates that aspect. But ignorance, having arisen, does not allow one to understand, fully awaken to, and penetrate that - thus it is non-understanding, non-highest enlightenment, and non-penetration. Likewise, "discernment," "discrimination," "counter-discrimination," and "equal observation" too are wisdom, for it discerns, discriminates, counter-discriminates, and observes that aspect evenly and rightly. But ignorance, having arisen, does not allow one to do so regarding that - thus it is called non-discernment, non-discrimination, non-counter-discrimination, and non-equal observation.

There is no realisation of anything for it, and it is action done without reviewing by oneself - thus it is non-realisation. The state of the imprudent is dullness. The state of the foolish is folly. "Full awareness" is wisdom; it fully comprehends benefit and harm, what has a reason and what has no reason, and the Teaching of the four truths. But ignorance, having arisen, does not allow one to understand that reason - thus it is lack of full awareness. By way of deluding, it is delusion. By way of bewildering, it is bewilderment. By way of confusing, it is confusion. It finds what should not be found, and does not find what should be found - thus it is ignorance. It strikes down and descends into the round of rebirths - thus it is the mental flood of ignorance. It yokes to the round of rebirths - thus it is the mental bond of ignorance. In the sense of not being abandoned and because of arising again and again - thus it is the underlying tendency to ignorance. Like thieves lying in wait on a road who attack a traveller, it pervades and plunders wholesome consciousness - thus it is prepossession by ignorance. Just as when the bar termed a cross-bar has fallen at the city gate, the entry of people into the city is cut off, just so, for one in whose city of identity this has fallen, the going of knowledge leading to the attainment of Nibbāna is cut off - thus it is called the bar of ignorance. It is both unwholesome and a root, or it is the root of unwholesome states, thus it is an unwholesome root. But that is nothing other than delusion intended here - thus "delusion is an unwholesome root" - this is the extraction of meaning of ignorance by a single term. "This is difference" means this is the difference of ignorance.

"True knowledge" means it finds what should be found - thus true knowledge; true knowledge in the sense of piercing; true knowledge in the sense of making known. In the passage beginning with "knowledge of suffering," it knows, sees, and penetrates the actual individual characteristic of the truth of suffering - thus knowledge having the noble truth of suffering as its domain is said to be "knowledge of suffering." The same method applies in the remaining ones too. "Wisdom" means wisdom in the

sense of manifestation, which is reckoned as making this and that meaning obvious; or it is wisdom because it knows phenomena in this and that manner such as impermanence and so on. The mode of understanding is understanding. It investigates impermanence and so on - thus investigation. It investigates by modes - thus thorough investigation. It investigates the phenomena of the four truths - thus investigation of phenomena. Discernment is by way of discerning impermanence and so on. Counter-discrimination is by way of discriminating each and every one of those very same things. The state of being wise is erudition. The state of being wholesome is proficiency. The state of being subtle is skill. Analysis is by way of elucidating impermanence and so on. Thought is by way of thinking about those very same things. "It examines impermanence and so on" - thus examination. "Understanding" is a name for the earth; this too is called "understanding" because it is like the earth in the sense of smoothness and in the sense of extensiveness. Therefore it was said - "'Understanding' is called the earth; one endowed with wisdom like the earth, widespread, is one of extensive wisdom." But "understanding" is a designation for wisdom itself. It delights in factual meanings - thus understanding.

It strikes and destroys the mental defilements - thus intelligence; or intelligence in the sense of quick grasping and retaining. In whomever it arises, it guides that being in the practice of welfare, or guides the associated phenomena to the penetration of the true characteristics - thus guidance. It sees phenomena with insight by way of impermanence and so on - thus insight. It knows impermanence and so on by right modes - thus full awareness. Just as a goad is for placing on the road a Sindh horse that has gone astray, so it pierces the deceitful consciousness that runs on the wrong path for the purpose of placing it on the right road - thus it is like a goad, a goad. It exercises the function of lordship in the characteristic of seeing - thus faculty; the faculty termed wisdom is the wisdom faculty. "Power of wisdom" means one does not waver regarding ignorance. In the meaning of cutting mental defilements, wisdom itself is a knife - the knife of wisdom. In the meaning of being exceedingly lofty, wisdom itself is a mansion - the mansion of wisdom. In the meaning of looking, wisdom itself is light - the light of wisdom.

In the meaning of illuminating, wisdom itself is radiance - the radiance of wisdom. In the meaning of shining, wisdom itself is a lamp - the lamp of wisdom. In the meaning of producing delight, in the meaning of giving delight, in the meaning of generating delight, in the meaning of being esteemed, in the meaning of rare manifestation, in the meaning of being incomparable, and in the meaning of being enjoyed by superior beings, wisdom itself is a jewel - the jewel of wisdom. "Non-delusion" means beings do not become deluded by it, or it itself does not become deluded regarding the object. The term "investigation of phenomena" is of the meaning already stated. But why was this stated again? For the purpose of showing that non-delusion is the opponent of delusion. By this it explains - This non-delusion is not merely a mental state other than delusion; what is intended here is just non-delusion termed investigation of phenomena, which is the opponent of delusion. "Right view" means the exact, leading to liberation, wholesome view. "Enlightenment factor of investigation of phenomena" means a praised or beautiful factor of enlightenment termed investigation of phenomena. "Path factor" means a factor, a cause, of the noble path - thus path factor. "Included in the path" because of being contained within the noble path.

"Attainment without perception" means the attainment that produces rebirth in the non-percipient existence, set in motion by means of the development of dispassion towards perception. For when a Buddha has not arisen, having gone forth in a certain sphere of a sectarian doctrine, having done the preliminary work on the air kasiṇa, having produced the fourth meditative absorption, having emerged from the absorption, they see fault in perception: "When there is perception, there are sufferings such as the cutting off of hands and so forth, and all fears; enough with this perception; the state without perception alone is peaceful" - thus, having seen fault in perception, having produced the fourth meditative absorption by means of dispassion towards perception, having died without having fallen away from the absorption, they are reborn among the non-percipient beings. Their consciousness, through the cessation of the death consciousness, turns back right here; only the mere aggregate of matter arises there.

Just as an arrow shot by the force of a bowstring travels through space only as far as the force of the bowstring extends, just so, having been reborn, propelled by the force of the absorption, they remain for just as long as the force of the absorption lasts. But when the force of the absorption is exhausted, the aggregate of matter disappears there, and here the reconnection perception arises; with reference to that it was said - "The attainment that produces rebirth in the non-percipient existence." "Attainment with clear perception" means the attainment of the plane of infinite consciousness. For since it makes clear even the consciousness of the first immaterial state and the perception of the first immaterial state, it is called "clear perception." Some read "clear perception of matter"; according to their view, the attainment of clear matter means the remaining immaterial attainments. The remaining attainments are easily understood.

"A meditator who is neither trainee nor one beyond training" means a worldling who is an obtainer of meditative absorption. "A thoroughbred meditator" means a Worthy One, or all noble persons as well. "An inferior horse meditator" means a meditator similar to an inferior horse. For just as an inferior horse does not submit to taming and runs here and there as it pleases, just so whatever worldling is an obtainer of direct knowledge, having enjoyed the direct knowledge, thinking "this much is enough, this much has been done," not striving for further taming, runs and proceeds here and there under the influence of the consciousness of direct knowledge - he is called "an inferior horse meditator." "A meditator who has overcome views" means an obtainer of meditative absorption who holds wrong views. "A meditator who has overcome through wisdom" means a meditator by meditation on the three characteristics of existence, or any meditator who is predominant in wisdom.

"Concentration with conflict" means unified focus of unwholesome consciousness, or all concentration with mental corruptions. "Concentration without conflict" means all wholesome and indeterminate concentration, or only supramundane concentration. "Concentration with enmity" means unified focus in consciousnesses with aversion. "Concentration without enmity" means the liberation of mind through friendliness. The same method applies to the immediately following pair as well. "Concentration that is carnal" means mundane concentration. For it is carnal because of not having transcended the worldly nature of the round of rebirths and worldly material gains. "Concentration that is spiritual" means supramundane concentration. "Concentration

with activities" means the difficult practice with sluggish direct knowledge and the easy practice with sluggish direct knowledge. For it is to be attained by suppressing the opposing states with difficulty and trouble, through exertion, with effort, with a striving mind. The other is concentration without activities. "Concentration developed one-sidedly" means the concentration of a dry insight practitioner. "Concentration developed both-sidedly" means the concentration of one having serenity meditation as vehicle. "Concentration developed through development on both sides" means the concentration of a body-witness and of one liberated in both ways. For it is developed through development on both sides, by both parts.

"The rough practice" means the practice of descending into sensual pleasures; the meaning is the pursuit of sensual happiness. "The scorching practice" means the practice that proceeds by way of burning up and exhausting sensuality; the meaning is the pursuit of self-mortification. Among "the practice of non-endurance" and so on, the practice of one who does not bear cold and so on at the time of making striving; one does not endure those - thus "non-endurance." But for one who bears those, one endures them - thus "endurance." By the method beginning with "one does not accept an arisen sensual thought," one appeases wrong thoughts - thus "calming." One tames the faculties with mind as the sixth - thus the practice of taming.

"Thus" means by this stated method. "Whatever phenomenon" means whatever phenomenon such as birth and so on. "Of whatever phenomenon" means of another phenomenon different from that, such as ageing and so on. "The same nature" means the same nature by way of being suffering and so on. "By unity" means by sameness, by the becoming one of the states of being suffering and so on. "Becomes one" means even though many, they become one by being expressible by a single word such as "suffering" and so on. By this he stated the characteristic of unity. "Or else, by whatever characteristic it is different" means whatever phenomenon is dissimilar to whatever other phenomenon by whatever nature. "By that it goes to distinction" means by that nature that phenomenon goes to distinction, to dissimilarity from that other phenomenon; the meaning is that even though similar by way of being suffering, birth and so on goes to being distinguished from ageing and so on by way of being production and so on. By this he stated the characteristic of difference.

Now, in order to apply and show regarding the domain of unity and difference, "in a discourse or in an explanation" and so on was stated. Therein, "asked" is stated by way of a discourse taught by way of questioning, but not because the guide of determination has questioning as its domain. The remainder is clear in itself.

The explanation of the analysis of the guide of determination is finished.

15. Explanation of the Analysis of the Guide of Requisite

49. "Therein, what is the requisite guide?" is the analysis of the requisite guide. Therein, having stated in brief the characteristic of a requisite as "whatever phenomenon produces whatever phenomenon, that is its requisite," in order to show it by classification, "what is the characteristic" and so on was stated. Therein, "hinoti" means it goes towards the state of being the cause of its own fruit - thus "cause" (hetu). "Dependent on this, the fruit comes" - thus "condition" (paccaya). Although by the words "cause" and "condition" only a reason is denoted, nevertheless in order to

show the distinction therein by classification, "the characteristic of not common" and so on was stated. "The intrinsic nature is the cause" means the same nature, the seed, is the cause. But is not the seed dissimilar to the sprout and so on? No, it is not, because such a thing does not arise from another.

By the showing of another example beginning with "or just as," he makes clear precisely the distinction between cause and condition. Therein, "duddha" means milk. "Becomes curds" is stated by the method of unity or by the figurative usage of non-difference, not otherwise. For milk does not become curds. Therefore he said - "There is no simultaneous presence of milk and curds." Or else, milk placed in a pot becomes curds; curds arise therein after an interval of time through the conjunction of other conditions; therefore there is no simultaneous presence of milk and curds, because of the different intrinsic nature through flavour, milk, ripening, and so on. "Just so" means just as there is no simultaneous presence of milk, which has become the cause, with curds, which have become the fruit, so too for any other cause there is no simultaneous presence with its fruit; but not so for a condition, for a condition is not invariably of a different time from its fruit. The intention is that thus too the distinction between cause and condition should be understood.

Having thus shown the external classification of cause and condition, now in order to show the internal, "for this wandering in the round of rebirths" and so on was stated. Therein, when it is said "ignorance is the cause of ignorance," does this mean that many ignorances exist in one arising of consciousness? He said "the earlier ignorance is the cause of the later ignorance." By that he establishes this very meaning: that there is no simultaneous presence of cause and fruit at one time. Therein, by "the earlier ignorance" and so on, he shows the classification of the ignorances that have become cause and fruit. By "like a seed and sprout" and so on, he shows this meaning - just as a seed, being the cause of a sprout, is the cause by way of immediate cause. But whatever fruit arises from a seed, for that the seed is the cause by way of successive cause. Thus it should be seen regarding the state of being a cause of ignorance too.

Again, by "or just as" and so on, he shows precisely the classification of cause and condition. Therein, "thālaka" means a lamp dish. "Anaggika" means without fire. "Dīpetu" means to kindle. "Thus the intrinsic nature is the cause" means thus in the kindling of a lamp and so on, a cause similar to fire and so on, similar to the lamp, is the intrinsic nature as cause. "The external nature is the condition" means right there, an intrinsic nature other than fire, similar to the dish, wick, oil, and so on, is the condition. "Internal" means one's own internal, existing in one's own internal self. "External" means what is outside of that. "Productive" means bringing forth. "Supporting" means sustaining. "Not common" means exceptional. "Common" means shared with other conditionally arisen phenomena as well.

Now, since a cause has been called "requisite," and the state of being a cause is relative to the result, therefore, in order to explain all of this - whatever the state of being a cause of the cause is and how it exists, and whatever the result is and whatever its distinction is, and whatever the connection between cause and result - "the meaning of non-interruption" and so on was stated. Therein, the connection by way of the state of cause and result is continuity. And what is the connection there, and what is the state of cause and result? That itself is the meaning of non-

interruption. Whatever, having become a result, ceases without being a cause of another, that is called interrupted, just as the death consciousness of an arahant. But whatever, having been the cause of a result suitable to itself, ceases, that is indeed called uninterrupted, because of the existence of the connection between cause and result - thus he said: "The meaning of non-interruption is the meaning of continuity."

And since what is called a result is that which has arisen from a cause, not that which has not arisen, therefore "the meaning of arising is the meaning of result" was stated. But since the rebirth-aggregates that have proceeded by way of the reunion of the immediately following existence with the former existence are rebirth, therefore it was stated: "The meaning of conception is the meaning of rebirth." Likewise, in whatever person mental defilements arise, they impede that person and do not allow him to practise rightly. And as long as they have not been uprooted by the path, so long they underlie - therefore it was stated: "The meaning of impediment is the meaning of prepossession, the meaning of non-uprooting is the meaning of underlying tendency." When it is fully understood by way of the full realisation of full understanding, it will never be the cause of the sprout of mentality-materiality - thus he said: "The meaning of not fully understood is the meaning of seed for consciousness." "Where there is non-interruption, there is continuity" means where in the occurrence of material and immaterial existence there is the aforesaid non-interruption, there is the conventional expression of continuity. "Where there is continuity, there is arising" and so on - the showing of the succession of conditions is itself the explanation of the connection between cause and result.

By the passage beginning with "Or just as dependent on the eye and," he shows by classification the very meaning stated as "the intrinsic nature is the cause." Therein, "by way of decisive support" means by way of decisive support conditionality. "Attention" means the functional mind-element. For that is the intrinsic nature as cause of eye-consciousness, because of being of the same kind by way of being consciousness. "Activities are a condition for consciousness, the intrinsic nature is the cause" means the volitional activities of merit and so on are a condition for rebirth-consciousness; therein, whatever is the intrinsic nature, that is the cause. "Activities" - here all mundane wholesome and unwholesome arising of consciousness is intended. By this method the meaning should be understood in the remaining terms as well. "Thus whatever decisive support, all that is a requisite" means whatever condition of the aforesaid variety, all that is a requisite because of equipping and because of fashioning its own result. The stating of that having specified it is the requisite guide.

The explanation of the analysis of the guide of requisite is finished.

16. Explanation of the Analysis of the Guide of Raising Up

50. "Therein, what is the attribution guide?" is the analysis of the attribution guide. "In one proximate cause" means in whatever single phenomenon that is a cause, taken up in the discourse. "However many proximate causes descend" means however many that are causes of others come together in that phenomenon. "All those should be attributed" means all those proximate causes, the phenomena that are proximate causes, having been brought by way of correct specification, should be placed upon the teaching; the meaning is that they should be spoken of as if having

been taken up in the teaching. Just as in the guide called conversion, from the statement "in one proximate cause, one seeks the remaining proximate cause," the quest for many proximate causes was stated, so too here, showing that the attribution of many proximate causes should be done, he said "just as in the guide called conversion." Showing that attribution should be done not only by way of proximate cause alone, but also by way of synonym, meditation, and abandoning, he said beginning with "therein, attribution is fourfold."

But why were proximate cause and synonym taken up here? Has not this meaning already been made clear in the guide of proximate cause and synonym? This is true, but here the taking up of proximate cause and synonym is for the purpose of showing the domain and foundation of meditation and abandoning, and for the purpose of showing the classification of their designations. For thus meditation and abandoning become easily understood and easy to make known. "This is the proximate cause" means this threefold good conduct is the proximate cause because of being the foundation and domain of the Buddhas' Dispensation and exhortation. Therein, by "bodily" and so on, he shows by specifying from the three kinds of good conduct the three aggregates beginning with morality, serenity and insight, and the third and fourth fruits; that is easily understood indeed. "It is desired" (*vanīyati*), thus it is a forest (*vana*); or "it desires" (*vanati*), "it requests" (*vanute*), thus it is a forest (*vana*). Therein, since the five types of sensual pleasure are the cause of sensual craving, grasping the sign is the cause of grasping the features, the internal and external sense bases are the causes of desire and lust and so on connected with them, and the underlying tendencies are the causes of prepossessions, therefore to show that meaning, "the five types of sensual pleasure" and so on was stated.

51. "This is attribution by synonym" means the description of the third fruition by these synonymous expressions: "through the fading away of lust, liberation of mind is the fruition of one in training, the fruition of non-returning, the transcendence of the sensual element"; likewise the description of the fourth fruition by these synonymous expressions: "through the fading away of ignorance, liberation by wisdom is the fruition of one beyond training, the highest fruition, arahantship, the transcendence of the three elements"; and the description of wisdom by the synonymous expressions beginning with "wisdom faculty" - this is the attribution by synonyms.

"Therefore, monk, dwell here observing the body in the body" and so on should be understood according to the method stated in the commentary on the analysis of the characteristic guide. Only there, because of the same characteristic, it has come by way of showing even those not stated as if they were stated; here it is by way of attribution through development - this alone is the distinction. Observation of the body is distinctively the observation of foulness, being the absolute opposite of the mental defilements co-existent with sensual lust - thus the perception of foulness, the obstructing mental defilements of the full understanding of edible food, clinging to sensual pleasures, the mental bond of sensuality, the bodily knot of covetousness, the mental corruption of sensuality, the mental flood of sensuality, the dart of lust, the opposing mental defilements of the full understanding of material phenomena, lust in material phenomena, and going to bias through desire - it leads to the abandoning of these evil phenomena - he shows this meaning by "dwelling observing the body in the body" and so on.

Likewise, observation of feeling is distinctively the observation of suffering; it -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent." -

From the statement beginning with this, seeing all feeling as "suffering," it leads to the abandoning of the perception of pleasure, the obstructing mental defilements of the full understanding of the cause of feeling - the clinging to moral rules and austerities, termed clinging to existence, which operates through the gratification of feeling, thinking "purification occurs through the practice of ox-behaviour and so on" - the bodily knot of anger which operates in the manner beginning with "he has done harm to me" by way of feeling, the dart of hate, the lust for existence termed the mental bond of existence and the mental flood of existence which operates precisely through the gratification of feeling, the obstructing mental defilements of the full understanding of existence, lust in the domain of feeling, and going to bias through hatred - he shows this meaning by "dwelling observing feelings in feelings" and so on.

Likewise, observation of mind is distinctively the observation of impermanence; it, seeing mind as "impermanent" - since therein beings for the most part have the perception of permanence - leads to the abandoning of the perception of permanence, the obstructing mental defilements of the full understanding of consciousness as nutriment, precisely as the opposite of adherence to permanence: clinging to views, wrong view termed the mental bond of views, the bodily knot of adherence to moral rules and austerities, the mental corruption of views, and the mental flood of views, the dart of conceit which operates in the manner beginning with "I am superior" based on the sign of the perception of permanence, the opposing mental defilements of the full understanding of perception, lust in perception, and going to bias through fear which arises because of the non-abandoning of adherence to views - he shows this meaning by "dwelling observing mind in mind" and so on.

Likewise, observation of mental phenomena is distinctively the perception of non-self; it leads to the abandoning of the perception of self in activities, the opposing mental defilements of the full understanding of mental volition as nutriment, identity view, the wrong adherence operating as "only this is the truth," ignorance termed the mental bond of ignorance, the mental corruption of ignorance, the mental flood of ignorance, and the dart of delusion, which is caused by wrong adherence, the obstructing mental defilements of the full understanding of activities, lust in activities, and going to bias through delusion - he shows this meaning by "dwelling observing mental phenomena in mental phenomena" and so on. The remainder is clear in itself.

The explanation of the analysis of the guide of raising up is finished.

And the explanation of the analysis of the guides is finished.

1. Explanation of the Concurrence of the Guide of the Teaching

Thus, like one scattering pearl flowers of various colours on well-prepared ground, like one setting various jewel gems resplendent with nets of manifold rays in well-dyed golden ornaments examined by a well-trained master craftsman, like one turning over the great earth and causing the nutritive essence of the earth's crust to

be eaten, and like one squeezing a honeycomb of one yojana in extent and giving the most sweet juice to drink, the Venerable Mahākaccāna, citing various passages from the discourses, having analysed the sixteen guides, now combining them in just one discourse and showing them, began the section on the concurrence of guides. And beginning, that which in the description section -

- 52.** "The sixteen guides first, having viewed the directions from the Direction-Viewing;
Having summarised with the Goad, one should explain the discourse by the three methods."

The verse was stated. Because the section on analysis of guides does not apply that, due to the domain being scattered, and due to the examination of methods being intervened. For the section on analysis of guides is indeed the showing of the classification of guides by means of many discourse passages. But the section on concurrence of guides applies that, because of having combined the sixteen guides in just one discourse passage and then immediately after that the origination of methods having been spoken of. Therefore, having referred back to the verse "the sixteen guides first," he said "Where should the explanation of that be seen? In the Guide-Concurrence." Its meaning is - "Where should the explanation of that verse be seen?" By this he shows that the section on concurrence of guides is the showing of the method of applying the guides in discourses. The meaning of the term "Guide-Concurrence" has already been stated.

"With an unguarded mind" means with a mind unprotected through the absence of the safeguarding of mindfulness at the eye-door and so on. "Destroyed by wrong view" means corrupted by wrong adherence to eternalism and so on. "Overcome by sloth and torpor" means overwhelmed by sloth and torpor, which have the characteristic of unwieldiness of consciousness and of the body. "One comes under Māra's control" means one becomes subject to be done with as wished by the Māra of mental defilements and so on. This, for now, is the meaning of the terms of the verse.

"Negligence" means this term "with an unguarded mind" speaks of negligence, which has the characteristic of the abandonment of mindfulness at the six doors. "That is the state of Death" means that being negligent is the place of control of Māra reckoned as Death because of killing virtues; therefore he shows by connecting the first line with the fourth line: "with an unguarded mind, one comes under Māra's control." "That is illusion" means whatever seeing of the impermanent fivefold aggregate as "permanent" - that illusion is a perverted grasping. Therefore he said - "Illusion has the characteristic of reversed grasping." Having taken all illusion by the general term, he asks about its foundation: "What does it distort?" And the particular of the general is expressed as being the foundation - thus he said - "Perception, mind, and view." That should be connected with the term "distorts." Among those, the illusion of perception is the softest of all, being merely the grasping of an aspect that presents itself wrongly regarding a domain beginning with impermanence and so on - like the perception arisen as "men" in young deer regarding scarecrows. The illusion of thought is stronger than that, being merely a conclusion regarding permanence and so on, like a conclusion regarding objects that are not gems and so on when they present themselves in the appearance of gems and so on. But the illusion of view is

the strongest of all; whatever object presents itself in whatever way, in that very way it proceeds clinging to it by way of eternalism and so on, thinking "only this is the truth, anything else is vain." Therein, the illusion of perception is the cause of the illusion of thought, and the illusion of thought is the cause of the illusion of view.

Now, in order to show the domain as the basis of occurrence of the illusions, he said "Where does it distort? In the four bases of individual existence." Therein, "in the bases of individual existence" means in the five aggregates of clinging. For they are called "self" because the conceit "I am" is placed here; "individual existence" because the cognition and conventional expression "self" occurs here; and that itself is called "basis of individual existence" because of being the foundation of the illusions of beauty and so on and also the basis. Having shown their nature as bases of individual existence by being the basis of occurrence of identity view, which is the root of all illusions, by "one regards matter as self" and so on, in order to again classify and show the domain together with the mode of occurrence of the illusions, "matter is the first basis of illusion - 'beautiful in the unattractive'" was stated. All that is easily understood. Again, in order to classify and show the illusions by way of root cause, he said beginning with "two phenomena are defilements of the mind." Therein, although there is no craving devoid of ignorance, and ignorance too is indeed a condition for the perceptions of beauty and pleasure, nevertheless, in order to show that craving is a surpassing condition for these, "a mind hindered by craving" etc. "pleasure in what is suffering" was stated. "Hindered by view" means ignorance is stated under the heading of view; the meaning is "hindered by ignorance." Certainly, here there is no view devoid of craving, and craving too is indeed a condition for view. Also, in order to show that delusion is the distinctive condition for the wrong adherence that thus proceeds for those who emerge unwisely thinking "permanent, self," "hindered by view" etc. "self" was stated.

"Whoever has the illusion of view" - he said this with reference to the twofold illusion that occurs as "permanent in the impermanent, self in non-self" - "He regards past matter as self, etc. he regards past consciousness as self." By this he shows that the eighteen-fold doctrine of speculation about the past occurs by way of the latter two illusions. "The illusion of craving" means the illusion rooted in craving. He speaks with reference to this twofold illusion: "beautiful in the unattractive, pleasure in suffering." "He delights in future matter" means he delights in future matter by way of delighting in views. "He delights in future feeling, perception, activities, consciousness" - here too the same method applies. By this he shows that the forty-four-fold doctrine of speculation about the future occurs mostly by way of the former two illusions. "Two phenomena are impurities of the mind" - thus, as the root cause of the supremely blameworthy illusion, he shows in their own form specifically the two phenomena that are impurities of the mind - craving and ignorance. "The mind being purified from these becomes pure" - even by way of the opposite, he makes clear their very nature as impurities, for indeed when craving and ignorance are abandoned, no defiling phenomenon remains unabandoned. And just as craving and ignorance are the root cause of illusions, so too they are the root cause of the entire round of rebirths - in order to conclude the verse according to the very same connection, "of those" and so on was stated. Therein, "of those" means of those whose mind is unguarded and

destroyed by wrong view. By the passage beginning with "hindered by ignorance," he shows that by coming under Māra's control, they wander in the beginningless round of rebirths.

"Overcome by sloth and torpor" - here, by the passage beginning with "sloth is named," he shows the own nature of sloth and torpor. Since the overpowering of consciousness by them is easily understood, without touching upon that, by the taking up of the Māra of mental defilements alone, the Māra of volitional activities, the Māra of the aggregates, and the Māra of death are taken up as being occasioned by that - or it should be seen that by the word "and" in "of the Māra of mental defilements and the Māra of beings," the inclusion of those too is made. "For he is hindered and faces towards the round of rebirths" means he has come under Māra's control; precisely because of that, he is hindered by mental defilements; as long as Māra's bondage is not cut off, so long he faces only towards the round of rebirths, not towards the unconditioned - this is the intention. These two truths have been taught by the Blessed One. How were they taught?

Therein, the discussion is twofold: based upon the higher teaching and based upon the discourses. Among those, the one based upon the higher teaching is as follows: "with an unguarded mind" means a mind infatuated with lust is also unguarded, a mind corrupted is also unguarded, a mind confused is also unguarded. Therein, a mind infatuated with lust should be understood by way of the eight arisings of consciousness accompanied by greed; a mind corrupted should be understood by way of the two arisings of consciousness with aversion; a mind confused should be understood by way of the two arisings of consciousness of sheer delusion. Insofar as by way of these arisings of consciousness there is non-guarding, non-protection, non-preservation, non-safeguarding of the faculties, abandonment of mindfulness, negligence, non-restraint of consciousness - thus the mind is unguarded. A mind called destroyed by wrong view should be understood by way of the four arisings of consciousness associated with wrong view; a mind called overcome by sloth and torpor should be understood by way of the five prompted unwholesome arisings of consciousness. Thus, by the taking up of what was not taken up, all together there are twelve unwholesome arisings of consciousness. Those should be stated in detail by way of the teaching of unwholesome arisings of consciousness in the section on arisings of consciousness beginning with "Which phenomena are unwholesome? At whatever time unwholesome consciousness has arisen" and so on. "Of Māra" - here there are five Māras. Among those, the classification of the Māra of mental defilements should be stated by way of the four mental corruptions, the four mental floods, the four mental bonds, the four mental knots, the four kinds of clinging, the eight mental hindrances, and the ten bases of mental defilements, according to the method stated in the group of mental corruptions and so on; likewise, the classification should be stated by way of the seven mental defilements that have come in the Khuddakavattuvibhaṅga beginning with "vanity of birth, vanity of clan, vanity of health" and so on. This, for now, is the discussion based upon the higher teaching here.

The discourse-based [explanation], however, [is as follows]: "With an unguarded mind" means having seen a form with the eye, he is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained,

covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. With the ear, etc. With the nose... in the tongue... With the body... With the mind, etc. He does not commit to restraint of the mind faculty. Thus the mind is unguarded. "And destroyed by wrong view" means the mind called destroyed by wrong view is that of one who wrongly adheres by way of speculation about the past, or by way of speculation about the future, or by way of speculation about both the past and the future, emerging unwisely, holding the view "the world is eternal" or, etc. "The Truth-finder neither exists nor does not exist after death" - whatever view that is, by that it is destroyed and injured. And whatever "these four doctrines of eternalism, etc. five doctrines of supreme Nibbāna in this present life" - the sixty-two views that have come in the Brahmajāla and the Pañcattaya, the state of the mind being destroyed by wrong view should be spoken of by virtue of those.

"Overcome by sloth and torpor" means sloth is the unfitness for work of consciousness. Torpor is the unfitness for work of the triad of aggregates beginning with feeling. Likewise, sloth is the constriction of endeavour. Torpor is the destruction of capacity. Thus by sloth and torpor, consciousness is overpowered, overwhelmed, troubled, reached a state of contraction, and fallen into sluggishness. "One comes under Māra's control" means control is wish, greed, intention, personal preference, desire, command, and order. "Māra" means five Māras - The Māra of the aggregates, the Māra of volitional activities, the Māra of death, the Māra who is a young god, and the Māra of mental defilements. "Goes" means goes to their control, wish, etc. Goes to their command, approaches, goes towards, proceeds, conforms to, and does not transgress. Therefore it is said - "One comes under Māra's control."

Therein, the aforesaid unwholesome mental states, or indeed craving and ignorance, are the truth of origin. He who is said to "come under Māra's control," he who is designated with reference to the five aggregates of clinging - those five aggregates are the truth of suffering. Thus two truths have been taught by the Blessed One here. Therefore he said - "Suffering and origin." "The Blessed One expounds the Teaching for their full understanding and abandoning" - to make the very meaning stated more obvious, it was said "for the full understanding of suffering and for the abandoning of the origin." If it is asked, how does he teach? -

"Therefore, with mind guarded, with right thought as one's domain;
Having put right view in front, having known the rise and fall;
A monk who overcomes sloth and torpor, should give up all unfortunate realms."

By the verse. Its meaning is - since with an unguarded mind one comes under Māra's control, therefore one should have a guarded mind through the restraint of mindfulness, through the guarding of the faculties with mind as the sixth. "With right thought as one's domain" means since one whose domain is wrong thought beginning with sensual thought, having unwisely thought in this way and that, grasps various wrong views. And for that very reason, with a mind destroyed by wrong view, one comes under Māra's control; therefore, performing the task through wise attention, one should have the domain of right thought beginning with the thought of

renunciation. "Having put right view in front" means one whose wrong views have been shaken off through having right thought as one's domain, having made right view - characterised as the ownership of one's actions and characterised as knowledge of things as they really are - the forerunner, is properly engaged in morality and concentration. And for that very reason, "having known the rise and fall," having known the arising and cessation in the five aggregates of clinging by fifty modes, having aroused zeal in insight, gradually taking up the noble path, by the highest path, "a monk who overcomes sloth and torpor gives up all unfortunate realms" - thus, because of having mental defilements altogether broken, a monk who has eliminated the mental corruptions should give up all destinations termed unfortunate realms through the bond of the threefold suffering as is applicable; beyond those, one would become established in Nibbāna - this is the meaning.

"That which is the abandoning of craving and ignorance, this is cessation" - because abandoning is a condition for cessation, the unconditioned element is called both abandoning and cessation. "These are the four truths" means these four noble truths have been spoken in two verses - the first two in the first verse, the latter two in the latter verse. Among them, by origin there is gratification, by suffering there is danger, by path and cessation there is escape, the giving up of all destinations is the fruit, the means beginning with having a guarded mind, the urging towards having a guarded mind and so on by way of prohibiting having an unguarded mind and so on is the Blessed One's command. Thus gratification and so on should be specified as the term-meanings of the Teaching guide. Therefore he said - "The Teaching-Guide-Concurrence is engaged."

The explanation of the concurrence of the guide of the Teaching is finished.

2. Explanation of the Concurrence of the Guide of Investigation

53. Having thus shown the concurrence of the Teaching guide, now showing the concurrence of the investigation guide - since the investigation guide is the investigation of the term-meanings of the Teaching guide, therefore in order to show the concurrence of the investigation guide by way of the classification and investigation of wholesome and so on regarding craving that was specified in the Teaching guide as being the cause of illusion, "Therein, craving is twofold" and so on was begun. Therein, "wholesome" means having wholesome mental states as object. And the word "kusala" here should be understood in the meaning of faultless, as in the Bāhitika Sutta. But why was craving here extracted by way of the wholesome? Below, in the Teaching guide, having extracted craving as being the cause of illusion, the side of defilement was shown by its influence. But through the diversity of discernment, here too, in order to show the side of cleansing by way of craving itself, craving was extracted by way of the wholesome. Therein, "leads to the round of rebirths" means leading to wandering in the round of rebirths; the meaning is the leader of the round of rebirths. "Leads to non-accumulation, to Nibbāna" means leading to non-accumulation. But how is craving leading to non-accumulation? He said "the craving for abandoning." Craving that is the cause of abandoning by way of substitution of opposites and so on. But how can there be a wholesome state of

craving that is exclusively blameworthy? Because of its nature of being what should be practised. Just as craving, so too conceit is twofold, wholesome and unwholesome, not craving alone - thus conceit was stated as being an illustration of craving.

Therein, in order to show the state of being wholesome and so on of conceit as intended, he said beginning with "whatever conceit, in dependence on which." For this was said by the Blessed One - "Conceit, lord of the gods, I say is twofold - to be practised and not to be practised" and so on. "Whatever displeasure connected with renunciation" and so on was stated for the purpose of showing the own-form of the craving stated as "wholesome." Therein, displeasure connected with renunciation is as follows -

"Therein, what are the six displeasures connected with renunciation? Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - having seen thus as it really is with right wisdom, one sets up longing for the unsurpassed deliverances: 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, longing arises; with longing as condition, displeasure. Whatever such displeasure, this is called displeasure connected with renunciation" -

Thus, when at the six doors a desirable object has come into range, having set up longing for the noble fruition states termed the unsurpassed deliverances, having set up insight by way of impermanence and so on for the achievement of that, for one unable to arouse zeal, who bewails thus: "Having aroused zeal in insight for this fortnight too, this month too, this year too, I was unable to reach the noble plane" - the displeasure that has arisen, because it arises through being the cause of practice by way of renunciation, by way of insight, by way of recollection, and by way of the first meditative absorption and so on, is called displeasure connected with renunciation. "This craving is wholesome" means this craving stated as "yearning" is wholesome. How? Through the fading away of lust there is liberation of mind; having that as object, wholesome. This is what is meant - Through the fading away of lust there is liberation of mind; it is not wholesome by intrinsic nature, but wholesome in the meaning of faultless. But craving, which has that as object through operating with reference to that, is wholesome because of having a wholesome object. Through the fading away of ignorance there is liberation by wisdom, which is wholesome in the meaning of faultless. "Of that" means of liberation by wisdom. By the influence of which, in the verse "Therefore, with mind guarded," it was said "should give up all unfortunate realms."

Thus, having dwelt for a further long time in the probation of insight, in order to show the investigation guide concurrence by way of the liberation by wisdom attained through the difficult practice with sluggish direct knowledge, "What is the investigation of that?" and so on was begun. Therein, since liberation by wisdom has the noble path as its root, therefore, having recited the noble path factors that have the fourth meditative absorption as their foundation, in order to show the practice of their arrival, "Where should that be seen? In the fourth meditative absorption" and so on was stated. Therein, "at its perfection" means by the meditation development of

the fourth meditative absorption that has reached excellence. By whatever eight factors the consciousness of the fourth meditative absorption was said to be endowed, in order to show those factors, "pure" and so on was stated.

Therein, pure through the state of purity of equanimity and mindfulness. Bright precisely because of being pure; it means it is said to be luminous. Without blemish because of the state of being free from lust and so on as blemishes, through the destruction of the conditions of pleasure and so on. Free from impurity precisely because of being without blemish, for the mind becomes impure through blemish; soft because of being well developed, the meaning is: having attained mastery. For the mind that is functioning under control is called "soft." And wieldy precisely because of softness; the meaning is: fit for work, suitable for work. For a soft mind is wieldy; "thus developed, it is both soft and wieldy, just as this, monks, is the mind." Stable because of being established in these states of purity and so on. Having attained imperturbability precisely because of being stable; the meaning is: unshakeable, without wavering. Or stable because of being established under one's own control through the state of suppleness and wieldiness. Having attained imperturbability because of being sustained by faith and so on. For the mind sustained by faith does not waver through faithlessness, that sustained by energy does not waver through idleness, that sustained by mindfulness does not waver through negligence, that sustained by concentration does not waver through restlessness, that sustained by wisdom does not waver through ignorance, that gone to light does not waver through the darkness of mental defilements. Being sustained by these six factors, it has attained imperturbability. Thus the mind endowed with eight factors is capable of resolution. For the realisation by direct knowledge of phenomena to be realised by direct knowledge.

Another method - The mind concentrated by the concentration of the fourth meditative absorption is pure through the remoteness of the mental hindrances. Bright through the transcendence of applied thought and so on. Without blemish through the absence of the evil spheres of desire that are adverse to the attainment of meditative absorption. "Spheres of desire" means of those that are in the sphere of desire, overcome by the power of desire, occurring, of various kinds, of irritation and displeasure - this is the meaning. Free from impurity through the departure of the mental impurities of consciousness beginning with covetousness. And both of these should be understood by way of the *Anaṅgaṇa Sutta* and the *Vattha Sutta*. Soft through the attainment of mastery. Wieldy through approaching the state of the bases for spiritual power. Stable, having attained imperturbability, through approaching the sublime state by the fulfilment of meditation development. Just as it has attained the state of imperturbability, so it has attained imperturbability; thus "stable" is the meaning. Thus too the mind endowed with eight factors is capable of resolution. As a foundation and proximate cause for the realisation by direct knowledge of phenomena to be realised by direct knowledge. Therefore he said - "He there attains eight kinds: the six direct knowledges and two distinctions."

Therein, "he" means the meditator who has attained the fourth meditative absorption. "Therein" means in that fourth meditative absorption which serves as the foundation. "Attains eight kinds" means attains eightfold quality. But what is that eightfold quality? He said "the six direct knowledges and two distinctions." Mind-made

supernormal power and insight knowledge. "That consciousness" means the consciousness of the fourth meditative absorption. By "because it is pure, therefore it is bright" and so on, he shows that each preceding one is the statement of the cause for each succeeding one. "Both of those" means that which was said to be "without blemish and free from impurity" through the absence of those blemishes such as lust and so on, and impurities such as covetousness and so on. Those blemishes and impurities - that is "both." Both of those are the craving side, because of being of the intrinsic nature of craving and because of conformity with craving. "Whatever is the agitation" means whatever trembling of consciousness through non-undertaking. "Instability" means lack of firm standing. "This is the wrong view side" means whatever agitation and instability - this is the wrong view side because of being the cause of wrong adherence.

By "four faculties" and so on, he makes clear the fourth meditative absorption also from the standpoint of feeling. Thus the consciousness of the fourth meditative absorption endowed with eight factors is capable of resolution for the attainment of direct knowledges above. And that capability of resolution exists only for one who has practised mastery in fourteen modes. And that mastery belongs to one who has attained the eight meditative attainments, not to one who has attained merely the fine-material-sphere meditative absorptions; thus, showing the method of attention for the immaterial attainment, he said beginning with "he attends to the higher attainment as peaceful." Therein, "the higher attainment" means the attainment of the plane of infinite space. "Attends to it as peaceful" means he attends to it as "peaceful" both by the peacefulness of its factors and by the peacefulness of its object. For whenever he attends to the immaterial attainment as peaceful, correspondingly the fine-material-sphere meditative absorption presents itself as not calmed. Therefore he said - "For him the higher etc. remains established." "Discontent and perception of sensory impingement" means discontent becomes established regarding the perceptions of the five sense consciousnesses, which are reckoned as perceptions of sensory impingement. By "he, with the complete" and so on, he shows the immaterial attainment in part. "The resolution for direct knowledge, perception of material form" means these are fine-material-sphere perceptions by that name, only to the extent of the resolution for the purpose of direct knowledge, but the intention is that they are not peaceful like the immaterial-sphere attainments. "The disturbance of perception of diversity" means perceptions of diversity by that name are the disturbance among various objects; the meaning is the confused occurrence of consciousness therein. "He transcends" means thus, having been one who sees danger therein, he transcends them. "And perception of sensory impingement passes away for him" means for this meditator who is attaining the attainment of the plane of infinite space, even the ten perceptions of sensory impingement depart. By this he spoke of the first immaterial attainment.

"Thus for one concentrated" means for one concentrated by transcendence even of the unified focus of mind in the fine-material-sphere meditative absorption, in this way by the method stated. "For one concentrated" means for one concentrated through the immaterial concentration, which has a peaceful mode of conduct. "Light" means whatever light of the fine-material-sphere meditative absorption existed before. "Disappears" means that light of the fine-material-sphere meditative absorption disappears at the time of attaining the immaterial-sphere meditative

absorption. "And vision" means vision too through the eye of the fine-material-sphere meditative absorption disappears. "That concentration" means that aforesaid fine-material and immaterial concentration. "Endowed with six factors" means endowed with six factors whose intrinsic nature is that of helpful requisites. "Should be reviewed" means should be looked back upon; the meaning is should be considered again and again. In order to show the manner of reviewing together with its domain, "accompanied by non-covetousness" and so on was stated. Therein, "towards the whole world" means towards all that is of a dear nature, of a pleasant nature, in the world of beings and the world of activities. By that he states the abandoning of sensual desire. Likewise, by "uncorrupted" and so on, the abandoning of anger, idleness, vehemence, fraudulence, distraction, and forgetfulness. Again, in order to classify and show those six factors by way of serenity and insight, "whatever accompanied by non-covetousness" and so on was stated. All that is easily understood.

54. To this extent, having shown the preliminary practice by way of concentration for the fruition of arahantship stated as "liberation by wisdom," now in order to show the concentration of the fruition of arahantship, "that concentration" and so on was stated. Therein, "that concentration" means that right concentration. The concentration that is the fruit of the noble path concentration stated previously should be known in five ways - by the fivefold reckoned as the aspects to be reviewed by the five reviewing knowledges now being stated, it should be known in five ways. In "this concentration is pleasant in the present" and so on, the concentration of the fruition of arahantship is pleasant in the present because of its pleasantness at each and every moment of attainment. It has pleasant results in the future because each former is a condition for each latter concentration-happiness. It is noble because of being far from mental defilements. It is spiritual because of the absence of the bait of sensual pleasure, the bait of the round of rebirths, and the bait of the world. It is not practised by inferior persons because of being practised by great persons such as the Buddha and others. It is peaceful because of the tranquillity of its factors and the tranquillity of the disturbance of all mental defilements. It is sublime in the sense of producing insatiable delight. It is obtained through tranquillity because of being obtained through the cessation of mental defilements, or because of having obtained the state of cessation of mental defilements. For "tranquillised" and "tranquillity" are one in meaning. Or it is obtained through tranquillity because of being obtained by a Worthy One whose mental defilements have been tranquillised. It is attained to unification because of being attained through unification, or because of having attained unification itself. Unlike concentration that is not well-practised and has mental corruptions, it is not reached by forceful suppression and restraint because it has not been attained by suppressing opposing states and warding off mental defilements through exertion, with effort.

From whatever aspect one enters that concentration, or emerges from it, having attained the expansion of mindfulness, one enters mindfully and emerges mindfully; or one enters mindfully and emerges mindfully according to the predetermined time limit. Therefore, whatever knowledge arises here individually, not relying on others, for one who reviews thus: "This concentration is pleasant in the present and has

pleasant results in the future" - this is one aspect. The same method applies in the remaining ones too. Thus, by way of these five aspects to be reviewed, concentration should be known in five ways.

Again, by "whatever concentration" and so on, he shows the classification of serenity and insight in the fruition of arahantship. Therein, because "happiness" is intended with regard to the happiness of concentration, it was said "whatever concentration is pleasant in the present, whatever concentration has pleasant results in the future - this is serenity." But since the state of being noble, spiritual, and so on is accomplished through the power of wisdom, he said - "Whatever concentration is noble, etc. this is insight."

Thus, having shown the concentration of the fruition of arahantship by classification, now in order to show its preliminary practice by the classification of concentration, "that concentration" was stated. Therein, "that concentration" means that concentration of the fourth fine-material-sphere meditative absorption stated in the preliminary practice of the concentration of the fruition of arahantship - that is the concentration. "In five ways" means it should be known in the five modes about to be stated. Regarding "pervading with rapture" and so on: "it arises pervading rapture" - wisdom in two meditative absorptions is called pervading with rapture. "It arises pervading happiness" - wisdom in three meditative absorptions is called pervading with happiness. "It arises pervading the minds of others" - the wisdom of knowing others' minds is called pervading with mind. "It arises in the pervading of light" - the wisdom of the divine eye is called pervading with light. Reviewing knowledge is called the sign of reviewing. And this too has been said: "Wisdom in two meditative absorptions is pervading with rapture; wisdom in three meditative absorptions is pervading with happiness; knowledge regarding others' minds is pervading with mind; the divine eye is pervading with light; the reviewing knowledge of one who has emerged from each concentration is the sign of reviewing."

Here, in order to show the classification of serenity and insight, "whatever pervades with rapture" and so on was stated. And here, "the teaching was given under the heading of wisdom" means the exposition was made by means of wisdom. In "wisdom is the pervading with rapture" and so on, wisdom is only accompanied by concentration - therein, serenity was extracted by means of concentration. Therefore, the pervading with rapture, happiness, and mind succeed particularly by means of the diffusion of concentration - thus they were called "serenity." The others are by means of the diffusion of knowledge - thus they were called "insight."

55. Now, in order to classify and show that concentration by way of object, "ten kasiṇa bases" and so on was stated. Therein, the kasiṇas, which are reckoned as kasiṇa meditative absorptions, and they are sense bases because of being the foundation for the practitioner's special kinds of happiness, and because of being the mind sense base and the mind-object sense base - thus "kasiṇa bases." "Earth kasiṇa" is said of the earth disk on which preliminary work has been done, and also of the learning sign and counterpart sign that have occurred therein, and also of the meditative absorption arisen in that sign. Among those, meditative absorption is what is intended here. "Space kasiṇa" means the first immaterial meditative absorption occurring in the space left by the removal of the kasiṇa. "Consciousness kasiṇa" means the second immaterial meditative absorption having as its object the

consciousness of the first immaterial attainment. With reference to the earth kasiṇa and so on occurring by way of pure serenity meditation, it was said "these eight kasiṇas are serenity." The remaining pair of kasiṇas, occurring as the foundation for insight, was said to be "insight."

"Thus" means by this method. "The entire noble path" means the noble path, though undivided by way of being right view and so on, is divided into many distinctions by the distinction of the preliminary practice beginning with the establishments of mindfulness and so on - the entire noble path without remainder. "In whatever way" means in whatever way it was stated among the modes such as non-covetousness and so on, and the modes such as present happiness and so on. "With that" means among those modes, whatever can be connected by way of serenity, and whatever can be connected by way of insight, in that way the noble path should be connected with serenity and insight, having investigated it. "They" means the phenomena that are the foundation for serenity and insight. "Included by three phenomena" means included by three phenomena of observation; the meaning is "come to be reckoned." By which three? He said "by impermanence, by suffering, by non-self." Because of accompanying impermanence, insight was said to be "impermanence." The same method applies in the remaining ones too.

"He, developing serenity and insight, develops the three doors to deliverance" means that practitioner, properly engaged for the achievement of the noble path, increasing by way of entering serenity at the proper time and by way of exploring through insight at the proper time, develops the three observations reckoned as the signless door to deliverance and so on. "He develops the three aggregates" means bringing the three observations to successively higher distinction, he increases these three aggregates: the aggregate of morality, the aggregate of concentration, and the aggregate of wisdom. But because the noble eightfold path is included by the three aggregates, therefore it was said "developing the three aggregates, he develops the noble eightfold path."

Now, in order to show the three doors to deliverance together with those persons for whom, while training therein, they are distinctively the doors to deliverance, and which are the counterparts of those mental defilements, "a person of lustful temperament" and so on was stated. Therein, "by the signless door to deliverance" means by the observation of impermanence. For it is called "the signless door to deliverance" because of being the door, the entrance, of the noble path that has received the name "signless" through the uprooting of the sign of permanence and so on, and "deliverance" through the eradication-liberation from lust and so on. "In the training of higher consciousness" means in concentration. "Not approaching contact experienced as pleasant" means not approaching through craving the contact that is beneficial to pleasant feeling, that is the cause of pleasant feeling. "Fully understanding pleasant feeling" means fully understanding that "this pleasant feeling is suffering through change and so on," having transcended lust together with its domain. By "washing away the stain of lust" and so on, he states the abandoning of lust itself by those methods. In "a person of hateful temperament" and so on too, the meaning should be understood in accordance with the method already stated.

For one superior in wisdom, through the discrimination of the compactness of continuity, aggregation, function, object, and so on, the emptiness of self in activities

becomes obvious - thus the observation of non-self is predominantly wisdom - therefore he said - "The emptiness door to deliverance is the aggregate of wisdom." Likewise, because of the perishable nature of activities in their own essence, because of the brevity of their moments, the breaking up of arisen things right there where they arise becomes obvious only for one who is rightly concentrated - thus the observation of impermanence is predominantly concentration - therefore he said - "The signless door to deliverance is the aggregate of concentration." Likewise, for one who fulfils the moral precepts, who is abundant in patience, dwelling having overcome arisen suffering and discontent, the suffering nature of activities becomes clear - thus the observation of suffering is predominantly morality - therefore he said - "The desireless door to deliverance is the aggregate of morality." Thus, because the three aggregates are included by the three doors to deliverance, it was said - "He, developing the three doors to deliverance, develops the three aggregates." And because the noble eightfold path is included by the three aggregates, developing the three aggregates, it was said "he develops the noble eightfold path." Therefore, showing the inclusion of that by those, he said beginning with "whatever is right speech."

Again, in order to show the nature of the three aggregates as serenity and insight, "the aggregate of morality" and so on was stated. Therein, the allocation of the aggregate of morality to the side of serenity should be seen because of the predominance of patience, and because of the great service of concentration. "Factors of existence" means factors of the becoming of rebirth. "Two steps" means two feet. For mostly the fifteen qualities of conduct are included by morality and concentration. "Developed body" means body developed through the fulfilment of the morality of the fundamentals of conduct. Developed in morality through the fulfilment of the morality on fundamentals of holy life. Or alternatively, "developed body" means the body of the five sense doors developed through restraint of the faculties. "Developed in morality" means developed in morality by way of the remaining morality. When there is right bodily development, the absolute abandoning of bodily misconduct and the arising of the blameless is accomplished. Likewise, when the unsurpassed morality is succeeding, the abandoning of wrong speech and wrong livelihood without remainder is accomplished. And when mind and wisdom are developed, right mindfulness, right concentration, right view, and right thought have indeed gone to fulfilment through development, because of being of that very nature and because of being the cause of both of those - he shows this meaning by "when the body is being developed" and so on.

"Goes to fivefold achievement" means he shows the achievement of the noble path itself, having divided it fivefold by way of particular stages. For the noble path quickly, at once, in a single mind-moment, attains what is to be attained by oneself regarding the four truths - thus there is no task of developing mastery for it as there is for mundane attainment - thus there is quick achievement. Because of abandoning what is to be abandoned by way of absolute liberation, there is liberated achievement. Because of the achievement of the great aggregates of morality and so on, which are greater than the mundane, there is great achievement. Because of the achievement of those very things which have extensive fruit, there is extensive achievement. And because of the complete achievement without remainder of whatever is to be done by oneself, there is complete achievement. But what are

these achievements? Some are through the power of serenity, some through the power of insight - in order to show this classification, "therein, through serenity" and so on was stated.

56. Thus the Great Elder, while indicating the concurrence of the investigation guide by way of the door of the fruition of arahantship liberation through the verse "therefore, with mind guarded," having shown the investigation guide in various ways through skilfulness in teaching, by means of many discourse passages, by way of classifying the distinctions of meditation and the benefits of meditation of that preliminary practice, now in order to show it also by way of the ten powers of the Truth-finder, said beginning with "therein, he who teaches." "Does not deceive disciples by his exhortation" means he does not mislead, does not cheat those accessible to instruction who have received the name "disciples" because of hearing the Teaching through his own advice, because the evil phenomena that are the causes of deception have been well abandoned by the noble path at the very foot of the Bodhi tree. "Threefold" means of three kinds; the meaning is in three ways. "Do this" means having attained this going for refuge and morality and so on, dwell. "Do it by this means" means by this method too, purifying the refuges and fulfilling morality and so on, strive to accomplish. "This for you who do it" means this going for refuge and morality and so on will be for the welfare and happiness of you who practise them, by way of the present life, the future life, and Nibbāna; the meaning is accomplish those.

Having thus shown the manner of exhortation, what was said - "Does not deceive disciples by his exhortation" - in order to classify and show that by the powers of the Truth-finder, he said beginning with "he, thus exhorted." Therein, "thus" means in that manner, in the manner stated beginning with "do this, do it by this means." "Exhorted" means instructed by the proclamation of the Teaching. "Advised" is a synonym for that very thing. "Thus doing" means doing in accordance with the advice. "That plane" means the plane of seeing and the plane of meditation, for the purpose of achieving which plane he was exhorted. "This is impossible" means this reason is not found. For since a cause stands here, in the sense that the result depends on it for its occurrence, it is called "possibility." In the second section, "plane" means the plane reckoned as a fortunate existence, to be attained by the aggregate of morality.

Now, because the four grounds of self-confidence of the Blessed One too, by virtue of their nature being not contrary, are a special domain of the knowledge of the first fruition, therefore in order to show those too as being its domain, "for you who are a Perfectly Enlightened One" and so on was stated. Therein, "for you who are a Perfectly Enlightened One" means for you who are a Perfectly Enlightened One by acknowledging "I am a Perfectly Enlightened One, all phenomena have been fully awakened to by me." "These phenomena have not been fully awakened to - this is impossible" means anyone with a statement that has reason, that has grounds, that has cause, saying "these phenomena indeed have not been fully awakened to by you"; but those babbling like Sunakkhatta are immeasurable. Therefore, "will reprove with reason" - this reason is not found. This same method applies to the remaining terms as well. "The Teaching expounded for whatever purpose" means the teaching beginning with the meditation on foulness was spoken for the purpose of abandoning

whichever among lust and so on. "Of one who practises it" means of one who has thus practised. "Specific attainment" means the specific attainment of direct knowledge, analytical knowledge, and so on.

"Obstructions" means the making of an obstacle is an obstacle; that is the nature of these - thus they are obstructions. They are engaged in obstacles, or they deserve obstacle as their result, or their purpose is obstruction - thus they are obstructions. But they are fivefold by the classification of action, mental defilement, and so on. "Not leading to liberation" means all phenomena except the noble path.

"Accomplished in right view" means a stream-enterer noble disciple accomplished in path view. "Thoroughly injured" means excessively struck. This too is merely a partial statement. He does not even make offerings for the dead, ghosts, and so on.

"Worldling" means a worldling by reasons such as generating manifold mental defilements, volitional activities, and so on. For this was said:

"By reasons such as generating manifold defilements, one is a worldling;
Because of being included among worldlings, this one is a manifold person,
thus."

In the terms beginning with "mother" and so on, "mother" means the genetrix. And "father" means the begetter. "Worthy One" means one who has eliminated the mental corruptions who is a human being is intended. But would a noble disciple deprive another of life? This too is an impossibility. Even if someone were to say thus to a noble disciple who has gone to another existence, not knowing even his own state as a noble disciple: "Having deprived this louse or ant of life, enter upon the wheel-turning sovereignty in the entire interior of the world-circle," he would indeed not deprive it of life. And even if they were to say thus - "If you will not kill this one, we shall cut off your head," they might cut off his very head, but he would indeed not kill that one. But this was said for the purpose of showing the greatly blameworthy nature of the state of being a worldling, and for the purpose of illustrating the power of the noble state. For this is the intention here: The state of being a worldling is indeed blameworthy. In that a worldling will even commit heinous actions with immediate bad destination such as matricide and so on, and the noble state is as if of great power, which does not commit these actions.

"Should break the Community" means should break the Community belonging to the same communion, standing within the same boundary, by five means. For this was said: "In five ways, Upāli, the Community is split: by a legal act, by a recitation, by speaking, by proclamation, by vote taking."

Therein, "by a legal act" means by any one legal act among the four legal acts beginning with a transaction by announcement. "By a recitation" means by any one recitation among the five recitations of the principal monastic code. "By speaking" means speaking, explaining the eighteen matters making for schism such as "what is not the Teaching is the Teaching" and so on, by means of various occasions. "By proclamation" means by proclamation, having made a verbal expression at the base of the ear in such a manner as: "Do you not know my state of having gone forth from a noble family and my state of being very learned? Is it fitting for you even to give rise to the thought that one like me would take up the Teacher's instruction as

contrary to the Teaching and contrary to the monastic discipline? What, am I not afraid of the realm of misery?" and so on. "By vote taking" means by vote taking, having thus proclaimed and having supported their minds and having made them of the nature of not turning back, saying "Take this voting ticket."

And here, only the legal act or the recitation is the criterion, but the speaking, proclamation, and vote taking are the preliminary stage. For even though one speaking by way of explaining the eighteen matters has proclaimed there for the purpose of generating approval and voting tickets have been taken, the monastic community remains unsplit. But when four or more, having thus taken voting tickets, perform a separate legal act or recitation, then the monastic community is called split. That a person thus accomplished in right view should break the Community or should create dissension in the Community - this is impossible.

"With a malicious mind" means with a mind corrupted by a murderous mind. "Should shed blood" means should cause even so much blood as a small fly could drink to flow from the living body. By this much, the five heinous actions with immediate bad destination beginning with matricide have been shown. Which a worldling commits, but not a noble disciple. "With a malicious mind" means with a mind corrupted by a mind of destruction. "Monument" means a shrine. "Should break" means should destroy.

"Another teacher" means thinking "This is my Teacher, he is capable of performing the function of a Teacher," even in another existence, another founder of a religious order. "Should point to" means should take thus "This is my Teacher" - this is impossible. "Should seek another worthy of offerings outside of here" means outside of the Dispensation, another outsider ascetic or brahmin - with the intention "This one is worthy of offerings, services done to this one will be of great fruit" - should proceed towards him; this is the meaning. "Should believe in purity through superstitious omens" means because it proceeds thus "By this, this will come about," through what is reckoned as superstitious, namely omens of what is seen, heard and sensed, one should believe in one's own purity, cleansing.

57. "That a woman should be a king, a universal monarch - this is impossible" means since for a woman the characteristics are not fulfilled due to the absence of the sheathed male organ and so on, and the endowment with the seven jewels does not succeed due to the absence of the jewel of a woman. And there is no individual existence superior to all human beings, therefore "a woman, etc. is impossible" is said. Since the three positions of Sakka and so on are the highest, and the female gender is inferior, therefore the positions of Sakka and so on are also prohibited for her. But is it not the case that just as the female gender, so too the male gender does not exist in the Brahma world, therefore should it not be said that "a man should be the Great Brahmā"? No, it should not be said so. Why? Because of a man here being reborn there. For women, having developed meditative absorption here and having died, are reborn in the company of Brahmā's retinue, not of the Great Brahmās. But it should not be said that a man does not arise anywhere. Even though there is the absence of both genders there, the Brahmās there have the appearance of men, not the appearance of women; therefore this has been well said. "A woman should be a Truth-finder" - here, let alone the Buddhahood which, having produced the qualities of omniscience, is capable of delivering the world, even the mere aspiration does not

succeed for a woman.

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

For these are the causes for the success of the aspiration. Thus, since a woman is unable to accomplish even the mere aspiration, how could there be Buddhahood? Therefore it is said: "That a woman should be a Truth-finder, a Worthy One, a Perfectly Enlightened One - this is impossible." An accumulation of merit complete in every respect produces an individual existence complete in every respect; therefore only a man becomes a Worthy One, a Perfectly Enlightened One.

"In one world system" means in the ten-thousand-fold world system, which is called the birth-field. For it trembles at the time of the Truth-finder's descent into the womb and so on. But the authority-field is a hundred thousand million world-circles. Which contracts and expands together, and where the authority of the Āṭānāṭiya protection and so on operates. The domain-field has no measure. For since the statement regarding the Buddhas says "as much as is knowledge, so much is what is to be known; as much as is what is to be known, so much is knowledge; knowledge has what is to be known as its limit; what is to be known has knowledge as its limit," there is nothing that is outside their domain. Thus, in these three fields, in the word of the Buddha in the three Canons that have been taken up at the three rehearsals, there is no discourse stating "setting aside this world-circle, Buddhas arise in another world-circle"; but there is one stating that they do not arise.

"Simultaneously" means they do not arise together, neither before nor after; it is said that they arise either before or after. Therein, "before" should be understood as before the descent into the womb. For from that time onwards, by the trembling of the ten-thousand-fold world-circle, the discernment of the field is said to have been made; there is no arising of another Buddha. But "after" means after the final nibbāna of the relics; even before that there is no arising of another Buddha, but beyond that it is not prevented.

But why do they not arise simultaneously? Because it would not have been marvellous. For Buddhas, Blessed Ones, are marvellous human beings. As he said - "One person, monks, arising in the world arises as a marvellous human being" and so on. And if many Buddhas were to arise together, they would not be marvellous. And because of the absence of distinction in the Teaching. For the Teaching classified as the establishments of mindfulness and so on, which one teaches - that very same Teaching would have to be taught by another too; and because of contention. For if many Buddhas had arisen together, like the pupils of many teachers, their disciples would quarrel saying "Our Buddha is pleasing" and so on. Or what need is there for this search for reasons? It is a natural law that two Truth-finders do not arise together in one world system.

Just as neem seeds, bitter gourd seeds, and so on do not produce sweet fruit, but produce only disagreeable, non-sweet fruit, so bodily misconduct and so on do not produce sweet results, but produce only non-sweet. And just as sugar-cane seeds,

rice seeds, and so on produce only sweet, pleasant-flavoured fruit, not disagreeable and pungent. So bodily good conduct and so on produce only sweet results, not non-sweet. And this too was said -

"Whatever kind of seed one sows, that kind of fruit one reaps;
The doer of good reaps good, the doer of evil reaps evil."

Therefore "of the three kinds of misconduct" and so on was said.

"A certain ascetic or brahmin" means whoever is an ascetic merely by going forth or a brahmin merely by birth. Having evil desires, he is fraudulent because of causing astonishment with the intention of gaining esteem. He is deceitful by means of speech employed in dependence on requisites. He is a fortune-teller because of frequenting signs that produce requisites. "Having made scheming, talking, and fortune-telling his forerunner" means having put forward the state of scheming and so on, conducting himself as if with peaceful faculties and peaceful mind. "The five mental hindrances" means the five mental hindrances beginning with sensual desire. "Without abandoning" means without cutting off. "Impurities of the mind" means the mental hindrances. For the mental hindrances defile the mind, make it soiled, oppress it, and torment it. Therefore they are called "impurities of the mind." "That weaken wisdom" means the mental hindrances. For the mental hindrances, when arising, do not allow unarisen wisdom to arise. Therefore they are called "weakeners of wisdom." "Without having established mindfulness" means without mindfulness established in the four establishments of mindfulness. "Without having developed" means without having cultivated. "The unsurpassed perfect enlightenment" means the knowledge of omniscience, which is the proximate cause of arahantship.

In the last section, "a certain ascetic or brahmin" is said with reference to the omniscient Bodhisatta. Therein, "departed from all faults" means departed from faults that are opposed to the perfections. By this he shows the state of having fulfilled the perfections. "Establishments of mindfulness" means insight, "factor of enlightenment" means the path, "unsurpassed perfect enlightenment" means arahantship. Or "establishments of mindfulness" means insight, "factors of enlightenment" are mixed, "perfect enlightenment" means arahantship only. The remainder should be understood from the opposite of what was stated in the preceding section. "Whatever knowledge here" means the knowledge that occurs regarding what is possible as possible and what is impossible as impossible in this aforesaid matter. "According to cause" means from the cause of that possibility and impossibility. "According to reason" means immediately following advertent at that very moment. "Without limitation" means by the absence of limitation; the meaning is without leaving out anything.

In "thus those gone to the possible and impossible" and so on, it means gone to the state of the possible and impossible in this way. "All" means conditioned phenomena having the intrinsic nature of destruction, fall, fading away, and cessation; and those very ones, being the basis for the concept of a being - some going to heaven, those who are practitioners of the Teaching; some going to realms of misery, those who are practitioners of what is not the Teaching; some going to Nibbāna, those who have entered upon the noble path that brings about the elimination of action.

58. Now, making clear the aforesaid meaning, he spoke a pair of verses beginning with "All beings will die." He himself explains its meaning by beginning with "'All beings' means both noble ones and ignoble ones." Therein, "the end of life is the end of death" means the end of life is namely the end reckoned as death. "According to their actions they will go" - here, whatever this going of beings according to their actions is, the meaning is this is the ownership of action. "The seeing of the fruit of actions and non-separation from them" means by this expression "experiencing the fruits of merit and evil," the direct experience of the fruit of actions, and the state of not failing to produce their own fruit by actions that have been performed and accumulated - this is what is shown; this is the meaning.

Action itself is the activity, evil activity is theirs - thus "those of evil actions"; to show its meaning, "demeritorious activities" was said. Demeritorious activity is theirs - thus "demeritorious activities." Or "those of evil actions" is an ablative expression; the meaning is "because of evil actions." Likewise also in "meritorious activities" and so on. Again, by beginning with "Those of evil actions to hell," he shows the middle practice together with the two extremes. Likewise, by beginning with "this is defilement," three alternative meanings are shown in the verse by way of the round of rebirths and the end of the round of rebirths, by way of danger, gratification, and escape, and by way of cause and fruit. Again, by beginning with "'Those of evil actions to hell' - this is defilement," he shows the meaning of the verse by way of cleansing.

59. "By that" means by that subject matter to which one is attached, such as fine-material existence, immaterial existence, and so on. "Thirty-six" means sensual craving, first of all, is six by the division of objects such as visible form and so on; likewise craving for existence and craving for non-existence - thus eighteen. Those very same are eighteen regarding internal visible form and so on, and eighteen regarding external visible form and so on - thus thirty-six. "By whatever" means by way of "beautiful, pleasant" and so on.

"Cleansing is threefold by way of the three aggregates" - to show that, "defilement of craving" and so on was stated. Again, "all beings will die" and so on was stated to show the meaning of the verses by the classification of practice. "Leading to that very destination" means leading to that very Nibbāna; the meaning is having the nature of going to Nibbāna.

Again, to show the classification of the practices leading to that very destination and leading to all destinations, "three categories" and so on was stated. "Whatever" means whatever hell and so on. "Leading to all destinations" means it goes to this and that state as is fitting. The Blessed One's knowledge of occurrence regarding, separately, demeritorious action, meritorious action, and action that brings about the elimination of action, which are termed practice. This is the power of the Truth-finder called the knowledge of the practice leading to all destinations. For by this knowledge the Blessed One understands as it really is every practice.

How? Even when all the inhabitants of an entire village are killing a single pig or deer, the volition of all of them has as its object only the life faculty of another; but that action becomes different for them at the very moment of accumulation. For among them, one does it with eagerness, one does it being pressed by others saying "You

too do it," and one, as if being of the same desire, goes about without obstructing. Among them, one is reborn in hell by that very action, one in the animal realm, one in the sphere of ghosts; the Truth-finder knows at the very moment of accumulation: "Because of having accumulated in this manner, this one will be reborn in hell, this one in the animal realm, this one in the sphere of ghosts." Even regarding one who will be reborn in hell, he knows: "This one will be reborn in the eight great hells, this one in the sixteen adjunct hells." Even regarding one who will be reborn in the animal realm, he knows: "This one will be footless, this one two-footed, this one four-footed, this one many-footed." Even regarding one who will be reborn in the sphere of ghosts, he knows: "This one will be one consumed by thirst, this one will be one afflicted by hunger and thirst, this one will be one living on what is given by others."

He knows: "Among those actions, this action will drag along conception, this one will not drag it along; being weak, when conception has been given, it will be merely having the result of clinging." Likewise, when all the inhabitants of an entire village are giving a gift together, the volition of all of them has as its object only the gift to be given; but that action becomes different for them at the very moment of accumulation. For among them, some are reborn in the heavenly world, some in the human world; the Truth-finder knows at the very moment of accumulation: "Because of having accumulated in this manner, this one will be reborn in the human world, this one in the heavenly world." Even therein, he knows: "This one will be reborn among the gods who control what is created by others, this one will be reborn among the terrestrial gods, this one having become the chief king of the gods, this one will be reborn as an attendant occupying the second or third position under him."

He knows: "Among those actions, this one will be able to drag along conception, this one will not be able; being weak, when conception has been given, it will be merely having the result of clinging." Likewise, he knows: "Among those who are establishing insight, this one, because of having begun insight in this manner, will become a Worthy One, this one a non-returner, this one a once-returner, this one a stream-enterer, one who has sown the seed of rebirth one last time, a family-to-family goer, one with seven rebirths at the utmost; this one will not be able to reach the path and will remain only in insight that has the characteristics as its object; this one will remain at the discernment of conditions; this one will remain at the discernment of mentality-materiality and the discernment of the immaterial; this one will define only the primary elements; this one will not be able to observe anything." "Even among those who are doing the preliminary work on a circular meditation object, this one will remain at merely the preliminary work, this one will be able to produce the sign, but not absorption. This one will produce even absorption, this one will attain meditative absorption, but not any higher distinction. This one will attain even a higher distinction" - thus he knows.

"Many elements" means the many elements beginning with the eye, beginning with earth, are in this - thus "many elements"; the meaning is "having many elements." "World" means the world of aggregates, sense bases, and so on. "Eye-element" and so on is the showing in their own nature of those elements by which the world is called "many elements." Therein, "element" is in the meaning of intrinsic nature and in the meaning of being without a being. The eye itself is an element - thus "eye-element." The same method applies to the remaining terms as well. "Sensual

element" - here there are two kinds of sensual pleasures: defilement sensual pleasures and objective sensual pleasures. On the side of defilement sensual pleasures, the element connected with sensuality is the sensual element; this is the name for sensual thought. On the side of objective sensual pleasures, however, sensual-sphere phenomena are "sensual" by the elision of the further term; it is sensual and that is an element - thus "sensual element." The element connected with anger is the element of anger; this is the name for thought of anger. Anger itself is an element - thus "the element of anger"; this is the name for aversion regarding the domain of the ten grounds of resentment. The element connected with violence is the violence element; it is thought of violence. Or violence itself is an element - thus "violence element"; this is the name for the harming of other beings. The renunciation, non-anger, and non-violence elements should be understood as thought of renunciation and so on, all wholesome mental states, and friendliness and compassion. "Fine-material sphere element" means fine-material existence, or all material phenomena. "Immaterial sphere element" means immaterial existence, or immaterial phenomena. "Cessation element" means craving for cessation. "Element of activities" means all conditioned phenomena. The remainder is easily understood.

Because of being mutually different in characteristic, the elements of various kinds are in this - thus "various elements," the world. Therefore he said - "Different is the eye-element, up to, different is the element of Nibbāna." And just as this knowledge understands the world of many elements and various elements by way of the world of clung-to activities through the classification of eye-element and so on, so too it understands that by way of the world of not-clung-to activities as well. For Individually Enlightened Ones and the two chief disciples know the diversity of the world of clung-to activities only, and that too only partially, not all-embracingly. But they do not know the diversity of the world of not-clung-to activities. The Blessed One, however, knows: "Because of the abundance of such and such an element, the trunk of this tree is white, of this one dark, of this one smooth, of this one rough, of this one thick, of this one thin-barked. Because of the abundance of such and such an element, the leaf of this tree is of such a form by way of colour, shape, and so on; because of the abundance of such and such an element, the flower of this tree is blue, yellow, red, white, fragrant, or foul-smelling; because of the abundance of such and such an element, the fruit is small, large, long, round, well-shaped, ill-shaped, smooth, rough, fragrant, foul-smelling, bitter, sweet, pungent, sour, or astringent; because of the abundance of such and such an element, the thorn of this tree is sharp, blunt, straight, crooked, black, blue, or white." Thus he knows the state of many elements and various elements by way of the world of not-clung-to activities as well. For this power belongs only to omniscient Buddhas, not to others.

60. "Whatever element" means whatever intrinsic nature of the inferior and so on. Since disposition is called the element of intention, therefore resolving upon is the occurrence of the intention with the intrinsic nature of the inferior and so on. But that is his determining and clinging to this and that, thus he said - "They resolve upon, that very thing they determine and cling to." In order to show the domain of resolving upon by classification, "some are inclined to material form" and so on was stated. That is easily understood. "Knowledge of the different dispositions" means knowledge of the different dispositions by way of the inferior and so on.

"According to their dispositions they are" means those beings of inferior disposition and of superior disposition, in whatever way they are disposed. "They undertake this or that undertaking of action" means they do this and that action to be undertaken and to be done by oneself in conformity with their disposition; classifying those undertakings of action by way of origination, he said beginning with "they undertake sixfold action." Therein, "some through the influence of greed undertake action" should be connected. The same method applies in the remaining ones too. "That, when analysed" means that which is sixfold by way of origination, when further analysed by way of occurrence and cessation, is twofold.

"Whatever action one does through the influence of greed, through the influence of hate, and through the influence of delusion" is said with reference to the action of the ten unwholesome courses of action. For that, because of being defiled, is "black" meaning dark. Because of causing rebirth in the realms of misery, "with black result" means with dark result. "Whatever action one does through the influence of faith" means the action of the ten wholesome courses of action. For that, because of being undefiled, is "white" meaning bright. Because of causing rebirth in heaven, being of white result, it is of bright result. "Whatever action one does through the influence of greed, through the influence of hate, through the influence of delusion, and through the influence of faith, this is dark and bright" means mixed action. "With dark and bright result" means with pleasant and unpleasant result. For having performed mixed action, one reborn through the force of the unwholesome in the animal realm in the state of a state elephant experiences happiness when the wholesome operates; even though reborn in a royal family through the wholesome, one experiences suffering through the unwholesome. "Whatever action one does through the influence of energy and through the influence of wisdom, this action is neither dark nor bright with neither dark nor bright result" means the volition of the four paths that brings about the elimination of action. For if that were dark, it would give dark result. If it were bright, it would give result included in bright rebirth. But because of not giving either result, "with neither dark nor bright result" - this is the meaning here.

Among the undertakings of action, the first is the practice of the naked ascetic, the gulping down of sensual pleasures; the second is the conduct of the pure holy life of one with strong defilements, even while weeping with a tearful face; the third is the non-gulping down of sensual pleasures, the practice of the naked ascetic; the fourth is the conduct of the holy life of the Dispensation of one endowed with the happiness of meditative absorption and insight, even though not obtaining the requisites. "Whatever undertaking of action is of such kind" means whatever other action of such a kind. "By this person" and so on is a showing of the manner of occurrence of the Blessed One's knowledge regarding that result of action. Therein, "accumulated" means action done in such a way that it is capable of giving its fruit - thus done is accumulated. "Unripened" means whose result has not ripened. "Ready for result" means having been given the opportunity for giving result. "Not capable of going to penetration" means not capable of attaining the noble path called penetration, because of the piercing through of mental defilements and volitional activities. "The Blessed One does not exhort him" means the Blessed One does not exhort that person hindered by obstruction by kamma results, having put the penetration of the truths in front; but even to such persons he expounds the Teaching for the purpose of forming a habitual tendency, just as in the case of Ajātasattu and others.

"Accumulated" means begun to do. Therefore he said - "has not yet gone to fulfilment." By that he shows the inability of the fixed course of the wrong path. "Before it goes to fulfilment" means before it would attain fulfilment, the ability to produce results. Due to being fixed in the wrong course, it quickly produces the state of being an unfit vessel for the result before. Therefore he said - "before it passes beyond tractability." "Before it passes beyond the undetermined" is also a reading; the meaning is the same. "Those who are incomplete" means when the action is incomplete, or when they are incomplete.

61. Having thus shown the obstacle of action mixed with the obstacle of defilements, now in order to show the unmixed obstacle of action, "and for this person" and so on was stated. That is the same as the method already stated.

"Of all" means of all the actions stated in this description of the power. "The soft, middle, and exceeding nature" means the state of being soft, middle, and intense. The intention is that by the soft and other nature of actions, the soft, middle, and acute nature of their results is understood. Among "experienced in present life" and so on, the fruit to be experienced in the present life, in this individual existence, is experienced in present life. The fruit to be experienced upon rebirth, in the immediately next individual existence, is experienced in next life. The fruit to be experienced in another individual existence, in any other individual existence apart from this, is experienced from one life to another. For in a single impulsion process, among the seven volitions, the first volition is called experienced in present life. The final volition is called experienced in next life. The five volitions in the middle are called experienced from one life to another. "Knowledge of the diversity of results" means knowledge of the distinction of results through the diversity of results. Now, for this result of action, success of destination, failure of destination, success of substratum, failure of substratum, success of time, failure of time, success of means, and failure of means are the cause. And that state of being their cause should be understood by means of the Pāṭi text beginning with "there are some evil undertakings of action that, being obstructed by success of destination, do not ripen."

62. In the description of the proximate power, in order to show meditative absorptions and so on by including them under the very term "undertaking of action" that was stated, "regarding actions that are so undertaken" and so on was said. Meditative absorptions and so on occurring in the continuities of trainees and worldlings are action. Therein, "so undertaken" means regarding actions undertaken in such ways as "bright with bright result, pleasant in the present, with pleasant result in the future" and so on. "Defilement" means the state of being defiled by way of opposing states. "Cleansing" means the purification from opposing states. "Emergence" means the cleansing through mastery and the emergence from the life-continuum. In "thus it becomes defiled" and so on, this is the very meaning - The knowledge that knows "in this manner meditative absorption and so on becomes defiled, becomes cleansed, emerges" is the Blessed One's unobstructed knowledge; there is no obstruction for him.

"How many meditative absorptions?" and so on was begun in order to show meditative absorptions and so on by classification. "Four meditative absorptions" - he said this with reference to the fine-material-sphere meditative absorptions according to the fourfold method. "Eleven" is stated by way of the eight beginning with "one

who is material sees forms" and the three beginning with deliverance through emptiness. "Eight" means among those, setting aside the supramundane deliverances, eight. "Seven" means among those very ones, setting aside the attainment of cessation, seven. "Three" means according to the method of the discourses, the three beginning with deliverance through emptiness. "Two" means according to the method of the Abhidhamma, since signless deliverance is not possible, the remaining two. And here, the seven in succession are deliverances because of being freed from opposing states by way of suppression at each and every moment of attainment, and because of being resolved upon the object. The attainment of cessation, however, is called the deliverance by departure because of being liberated from perception and feeling altogether. And the supramundane ones are deliverances because of being liberated by way of eradication from the mental defilements to be destroyed by each respective path - this distinction should be understood.

Among the concentrations, in both the fourfold and fivefold methods, the concentration of the first meditative absorption is called concentration with applied and sustained thought. In the fivefold method, the concentration of the second meditative absorption is called concentration without applied but with sustained thought only. In both the fourfold method and the fivefold method, the concentration in the remaining meditative absorptions is called concentration without applied and sustained thought.

Among the attainments, the eight attainments in succession have both the name "concentration" and the name "attainment." Why? Because of the presence of unified focus of mind. For the attainment of cessation, because of the absence of that, it does not have the name "concentration." The attainment with perception and so on has been stated below already.

"Concentration conducive to relinquishment" means the infiltration of sensual pleasures and so on into the perceptions and attention of one who has emerged from the first meditative absorption and so on that are not well-practised is the state of being conducive to relinquishment of the concentration of the first meditative absorption and so on. Since it was said "for the first meditative absorption, sensual lust and anger are defilement," it should be connected by way of the second meditative absorption and so on. "Cock" is called the devotion to that by way of disgust at what is ignoble. "Meditator like a cock" - the meditative absorptions are stated by the standpoint of persons; it means "the two" are the first and second meditative absorptions. Whoever, having produced the first or second meditative absorption, undergoes contraction thinking "this much is enough" and does not strive further, for him those meditative absorptions, all four, are called "cock meditative absorptions," and one possessing them is a meditator like a cock. Among those, the first two are stated as being of the nature of defilement because of the proximity of powerful opponents and because of the absence of being conducive to distinction. But the other two, even though not conducive to distinction, should be seen as stated as being of the nature of cleansing because of the weakness of the opponents.

"Concentration conducive to distinction" means the leaping of perceptions and attention into the second meditative absorption and so on for one who has emerged from well-practised first meditative absorption and so on; well-practised cleansing

and life-continuum emergence were said to be "emergence." For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore cleansing too was said to be "emergence." Since there is emergence from all meditative absorptions by way of the life-continuum, both the life-continuum and cleansing are emergence. But because through mastery of emergence there is emergence from the attainment at the determined time, therefore proficiency in emergence from attainment is here said to be "emergence."

63. "Of that very concentration" means of that concentration spoken of by way of meditative absorption and so on in the description of the proximate power. "Retinue" means requisites. "Faculties" means the faculties of faith, mindfulness, and wisdom. "Powers" means those very same together with shame and moral fear. The separate taking up of energy is for the purpose of showing the great helpfulness of the powers. For through the support of energy, faith and so on become unshakeable by the opposite. Therefore he said - "They become powers through the influence of energy." "Of them" means of the faculties. "Soft, middle, and exceeding degree" - unclear is soft. Not very clear is middle. Very clear, exceeding, powerful is called "sharp."

In order to show that the Blessed One's teaching proceeds in accordance with the faculties of those amenable to instruction, "Therein, the Blessed One" and so on was stated. Therein, "with brief and detailed explanation" means with the detail of what is brief. Or else, "in brief" means by mere recitation only. "With brief and detailed explanation" means by synopsis and analytic explanation. "In detail" means by synopsis, analytic explanation, and counter-explanation. "Soft" means light, without making it weighty by way of threatening with the fear of realms of misery, the fear of the round of rebirths, and so on. "Soft and sharp" means not excessively sharp. Having made it weighty by way of generating religious emotion and so on through the grounds for religious emotion. "Points out serenity" means he points out making serenity predominant; the intention is not insight in the same way. For penetration of the truths does not come about by serenity alone. "Serenity and insight" means serenity and insight in equal measure. "Insight" means he points out insight with surpassing emphasis. Because here those with sharp faculties and so on are indeed those who understand quickly and so on, therefore "he points out escape to one with sharp faculties" and so on was stated. Therein, "in the training in higher wisdom" means the training in higher wisdom.

"Whatever knowledge here" - here, whatever knowledge regarding the soft, middle, and exceeding degree of the faculties, this is called the knowledge of the diversity in the superiority and inferiority of the faculties of other beings, of other persons - thus it should be connected. In order to show the mode of occurrence of that knowledge, "this one has gone to this plane" and so on was stated. Therein, "this one has gone to this plane and to development" means this person has gone to, goes to, and will go to such defilement, its impression, cleansing, and life-continuum; because of the absence of the desire for a tense-expression, just as "milked." "At this time" means at this occasion, at this time, with this instruction distinguished as soft, middle, and sharp. "Of such element" means of such disposition and of such inclination by way of the inferior and so on. "And this is his dwelling place" means this person's dwelling place is of the nature of eternalism and annihilationism, or of the nature of acceptance in conformity with knowledge of phenomena as they really are. For this is

fourfold as "dwelling place" - here it is called "dwelling place" because beings dwell therein. But the Blessed One, knowing this dwelling place of beings, knows even at the moment of non-occurrence of those wrong views and of insight knowledge and knowledge of the ownership of actions. And this too was said - "Even while one is pursuing sensual pleasure, he knows 'this person is inclined towards sensual pleasure, has sensual pleasure as their inclination, is intent upon sensual pleasure.' Even while one is pursuing sensual pleasure, he knows 'this person is inclined towards renunciation, has renunciation as their inclination, is intent upon renunciation.' Even while one is pursuing renunciation, he knows... anger... non-anger... sloth and torpor... Even while one is pursuing the perception of light, he knows 'this person is inclined towards sloth and torpor, has sloth and torpor as their inclination, is intent upon sloth and torpor.'"

"This is his underlying tendency" means this is the mental defilement beginning with sensual lust of this person, which has not been removed and lies dormant. For indeed a mental defilement that has not been removed and has become strong is an underlying tendency. "Of other beings" means of the principal beings. "Of other persons" means of beings inferior to those; the meaning is of inferior beings. Or this pair of terms has one and the same meaning, but was stated in two ways by way of those amenable to instruction. "Knowledge of the diversity in the superiority and inferiority of the faculties" means the state of being superior and the state of being not superior is *paropariyatta*, by changing the "a" vowel to "o"; the difference of that is *paropariyattavemattatā*. The analysis of terms should be understood as: the knowledge of the diversity in the superiority and inferiority of the faculties beginning with faith is the knowledge of the diversity in the superiority and inferiority of the faculties.

Therein, "that" means whatever knowledge of the Blessed One by way of recollecting manifold past lives - this is the eighth power of the Truth-finder; thus is the connection. "Manifold" means of various types, or occurring in many ways. "Past lives" means the continuity dwelt in here and there, beginning with the immediately preceding past existence of oneself and others that one wishes to recollect. "Recollects" means having followed along by way of the succession of births thus "even one birth, even two births," one remembers; or one remembers following along; merely when the mind is inclined, one remembers - this is the meaning. For the Blessed One has no function of preliminary work; he remembers merely by adverting. "As follows" is an indeclinable particle used in the meaning of illustrating the manner commenced. "Even one birth" means even one continuity of aggregates included in one existence, having conception as its root and death as its conclusion. This same method applies in "even two births" and so on too.

But in "many cosmic cycles of universe-contraction" and so on, a cosmic cycle that is declining is a cosmic cycle of universe-contraction; one that is expanding should be known as a cosmic cycle of universe-expansion. Therein, by the universe-contraction, the period of remaining contracted is included because it is rooted in that; and by the universe-expansion, the period of remaining expanded. For when this is so, those stated as "There are, monks, these four incalculables of a cosmic cycle. What are the four? Universe-contraction, the period of remaining contracted, universe-expansion, the period of remaining expanded" - all those are encompassed. "There I was" and so

on is a showing of the manner of recollection. Therein, "there I was" means in such and such a cosmic cycle of universe-contraction, or in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "Having such a name" means Tissa or Phussa. "Having such a clan" means Bhaggava or Gotama. "Having such beauty" means white or brown. "Having such food" means one whose food was rice with meat, or one feeding on fallen fruits. "Experiencing such pleasure and pain" means one who experiences in manifold ways bodily and mental pleasures and pains of various kinds such as material and non-material. "With such a life span" means with a life span having a maximum of a hundred years, or with a life span having a maximum of eighty-four thousand cosmic cycles. "Passing away from there, I arose there" means he, having passed away from that existence, or from that order of beings, arose again in such and such an order of beings. Or alternatively, there too I was in that existence or order of beings. "Having such a name" and so on has the meaning already stated.

64. In "with the divine" and so on, it is divine because of being similar to the divine. For deities have a divine sensitivity-eye, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of grasping objects even from afar because of being free from impurities. This too, being the eye of knowledge produced by the power of energy and meditative development, is just such - thus it is divine because of being similar to the divine; or it is divine because of having been attained by way of the divine abiding, and because of being dependent on the divine abiding by oneself it is also divine; it is also divine because of having great radiance through the comprehension of light; it is also divine because of having great range through the seeing of forms gone beyond walls and so on. All that should be understood in accordance with the science of grammar. It is an eye in the meaning of seeing. It is also an eye because, by performing the function of an eye, it is as if possessing an eye. Pure because of being a cause for purification of view through the seeing of passing away and rebirth. For whoever sees only the passing away but not the rebirth, he grasps the annihilationist view. Whoever sees only the rebirth but not the passing away, he grasps the view of the manifestation of a new being. But whoever sees both of those, since he overcomes both kinds of that wrong view. Therefore that seeing of his is a cause for purification of view. And the Blessed One sees both of those. Therefore it was said - "Pure because of being a cause for purification of view through the seeing of passing away and rebirth."

Or pure because of the absence of the eleven impurities. As he said -

"So I, Anuruddha, having understood 'sceptical doubt is an impurity of the mind,' thus having understood, abandoned sceptical doubt, the impurity of the mind. 'Inattention is an impurity of the mind... sloth and torpor... trepidation... elation... inertia... excessive energy... deficient energy... intense praying... perception of diversity... excessive meditation on forms is an impurity of the mind,' thus having understood, abandoned excessive meditation on forms, the impurity of the mind" and so on.

Thus it is pure because of the absence of the eleven impurities. "Surpassing the human" means having surpassed the range of humans by the seeing of forms, or surpassing the human because of having surpassed the physical eye. With that divine

eye, which is pure and surpasses the human.

"He sees beings" means he sees, looks at beings just as a human being looks at another human being with the physical eye. In "passing away and arising," here at the actual moment of death or the actual moment of rebirth, it is not possible to see even with the divine eye. But those who are near death and will now pass away, and those who have taken conception and have just been reborn - they are intended as "passing away and arising." Those of such kind who are passing away and arising. "Inferior" means scorned and despised by reason of inferior birth, family, wealth, and so on, because of being connected with the outcome of delusion. "Superior" means the opposite of that, because of being connected with the outcome of non-delusion. "Beautiful" means endowed with desirable, pleasant, and agreeable beauty, because of being connected with the outcome of non-hate. "Ugly" means endowed with undesirable, unpleasant, and disagreeable appearance, because of being connected with the outcome of hate; the meaning is handsome or ugly. "Fortunate" means gone to a fortunate world, or because of being connected with the outcome of non-greed, rich and of great wealth. "Unfortunate" means gone to an unfortunate realm, or because of being connected with the outcome of greed, poor, with little food and drink. "According to their actions" means having arrived at each respective destination according to whatever action was accumulated. Therein, by the former terms beginning with "passing away," the function of the divine eye has been stated. But by this term, the function of the knowledge of rebirth according to beings' actions. The knowledge of rebirth according to beings' actions and the knowledge of future events, having the divine eye as their foundation, succeed together with the divine eye itself.

In "by bodily misconduct" and so on, badly practised conduct, or conduct practised badly because of being putrid with mental defilements - thus it is misconduct. Misconduct by body, or misconduct occurring from the body, is bodily misconduct. Verbal and mental misconduct should be understood in the same way. "Endowed with" means possessed of. "Revilers of the noble ones" means revilers, abusers, and blamers of the noble ones beginning with the Buddha, even down to lay stream-enterers, either by the final case or by the destruction of their virtues. "Holding wrong views" means having distorted vision. "Undertaking actions based on wrong views" means those who have undertaken various actions caused by wrong view. And those who also instigate others in bodily actions and so on that are rooted in wrong view. Therein, although reviling of noble ones and wrong views are already included by the inclusion of verbal and mental misconduct, the repetition is for the purpose of showing their greatly blameworthy nature. For reviling of noble ones is greatly blameworthy, similar to the heinous offences of immediate retribution. As he said -

"Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta: without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there."

And there is nothing else more blameworthy than wrong view. As he said -

"I do not, monks, perceive any other single phenomenon that is thus more

blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among faults."

"Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means at the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means from the passing away onwards. "Realm of misery" and so on - all are synonyms for hell. For hell is a realm of misery because of being devoid of income reckoned as merit, which is the cause of heaven and liberation, or because of the absence of income of happiness. "Unfortunate realm" means the destination and shelter of suffering; or an unfortunate realm because it is a destination produced by corrupt action through the abundance of hate. "Nether world" because doers of wrong-doing fall therein helplessly. "Hell" because there is no income associated with gratification therein.

Or alternatively, by the term "realm of misery" he explains the animal realm; for the animal realm is a realm of misery because of being devoid of a fortunate destination. But not an unfortunate realm, because of the existence of influential beings such as nāga kings and so on. By the term "unfortunate realm" he explains the sphere of ghosts; for that is both a realm of misery and an unfortunate realm because of being devoid of a fortunate destination and because of being a destination of suffering. But not a nether world, because of not having fallen like the titans. For even for ghosts with great supernormal power, mansions arise. By the term "nether world" he explains the class of titans; for that, in the aforesaid meaning, is both a realm of misery and an unfortunate realm, and is called a nether world because of having fallen from accumulations of happiness. By the term "hell" he explains hell itself of many kinds beginning with Avīci. "Arisen" means approached; the intention is that they were reborn there. The bright side should be understood by the reverse of what has been stated.

But this is the distinction - here by the term "fortunate realm" the human destination too is included. By the term "heaven," the destination of gods only. Therein, a beautiful destination is a fortunate destination. "Heaven" because it is well foremost in objects such as forms and so on. All that too is called "world" in the sense of crumbling and disintegrating - this is the meaning of the word. "In such and such ten million cosmic cycles it was accumulated, by that this one at present, or in the future goes to heaven or goes to a realm of misery" - thus the function of the eighth and ninth power-knowledges has been shown combined together. Likewise also in "in a hundred thousand cosmic cycles" and so on. Therefore he said - "These are the two knowledges of the Blessed One."

"Māra was defeated at the foot of the Bodhi tree" means the Māra of mental defilements was defeated and utterly cut off at the foot of the Bodhi tree. "This is the Blessed One's tenth power" means this defeating and utterly cutting off of the Māra of mental defilements is the Blessed One's tenth power. Therefore he said - "The knowledge of the utter elimination of all mental corruptions." But because when all mental corruptions together with their latent tendencies were exhausted by the path of arahantship, then the Blessed One is said to have attained the knowledge of omniscience, therefore "omniscience was attained" and so on was stated.

This, for now, is the commentary agreed upon by the teachers here. But the opponent says - "There is no such thing as the knowledge of the ten powers separately, since it was said 'omniscience was attained, all phenomena were known,' therefore this is merely a division of the knowledge of omniscience" - that should not be seen thus. For the knowledge of the ten powers is one thing, the knowledge of omniscience is another. For the knowledge of the ten powers knows only its own respective function, but the knowledge of omniscience knows both that and what remains beyond that. For among the knowledges of the ten powers, the first knows only what is a cause and what is not a cause. The second, only the delimitation of action; the third, only the cause of the diversity of elements; the fourth, only intentions and dispositions; the fifth, only the interval of the result of action; the sixth, only the defilement and so on of those together with meditative absorptions and so on; the seventh, only the sharpness and softness of the faculties; the eighth, only the continuity of aggregates in which one formerly dwelt; the ninth, only the passing away and rebirth of beings; the tenth, only the delimitation of the truths. But the knowledge of omniscience understands both what is to be known by these and what is further beyond that. However, it does not perform all the functions of these. For it cannot become a meditative absorption and attain absorption, it cannot become supernormal power and perform transformation, it cannot become a path and exhaust the mental defilements.

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

The explanation of the concurrence of the guide of investigation is finished.

3. Explanation of the Concurrence of the Guide of Fitness

65. Having thus expanded the concurrence of the investigation guide by various methods, now in order to show the concurrence of the mode of reasoning and so on, "Therein, what is the concurrence of the mode of reasoning?" and so on was begun. Therein, the meaning of the terms of the verse "therefore, with mind guarded" is just as already expanded. "It is fitting that for one with guarded mind, right thought will be one's domain" means having closed the doors with mind as the sixth by the door panel of mindfulness and dwelling thus, there is simply no opportunity for wrong thoughts such as sensual thought and so on; therefore only right thought beginning with the thought of renunciation will be his domain, the basis of occurrence - this meaning is fitting. It connects, runs together, and agrees by reasoning - this is the

meaning. "One with right thought as one's domain will have right view" - by the method stated, a person with right thought as one's domain will have right view through applied thought that is not distorted. Dwelling having put in front the insight knowledge reckoned as right view, one will penetrate the rise and fall of the five aggregates through path knowledge without confusion. And penetrating thus, one will give up all destinations of existence termed unfortunate realms because of their intrinsic nature of suffering, and from that very fact will transcend all fear of nether worlds and fear of wandering in the round of rebirths - all this meaning too is fitting indeed.

The explanation of the concurrence of the guide of fitness is finished.

4. Explanation of the Concurrence of the Guide of Proximate Cause

66. One has well-arranged thought as if by one's own achievement. Guarding the doors of the sense faculties is the proximate cause of the fulfilment of good conduct - thus he said - "'With mind guarded' is the proximate cause of the three kinds of good conduct." Its meaning is - "With mind guarded" - this is the statement of the proximate cause of the three kinds of good conduct. For one who is abundant in the thought of renunciation and so on, the abandoning of the mental hindrances beginning with sensual desire is easily done - thus the thought of renunciation and so on are the proximate cause of serenity - thus he said - "'With right thought as one's domain' is the proximate cause of serenity." One established in the right view of the ownership of action and in the right view of seeing mentality-materiality with its conditions, seeing the suffering of the round of rebirths dependent on oneself, begins insight as the means for transcending that - thus right view is the distinguishing cause of insight - thus he said - "'With right view as one's guide' is the proximate cause of insight." Arousing zeal in the seeing of rise and fall, one enters the fixed course of the right path - thus that is the cause of the achievement of the first path - thus he said - "'Having known the rise and fall' is the proximate cause of the plane of seeing." The overcoming of sloth and torpor by means of attention to the perception of light and so on is the proximate cause of energy - thus he said - "'A monk who overcomes sloth and torpor' is the proximate cause of energy." Even though at the moment of the noble path, abandoning and development are simultaneous, because of the wish for a single full realisation, nevertheless, since in the absence of the abandoning of what is to be abandoned there is no fulfilment of development, development was stated as if made by reason of abandoning - "gives up all unfortunate realms is the proximate cause of meditation." Or alternatively, "should give up all unfortunate realms" - this word of the Blessed One is the expounding of the benefit for the purpose of generating enthusiasm in practitioners - thus it is the distinguishing cause of meditation - thus it was said "all, etc. proximate cause."

The explanation of the concurrence of the guide of proximate cause is finished.

5. Explanation of the Concurrence of the Guide of Characteristic

67. Guarding the doors of the sense faculties is mindfulness restraint, and by the power of mindfulness one becomes abundant in thoughts of renunciation and so on - thus it was said - "Therefore, with mind guarded, with right thought as one's domain - this is the mindfulness faculty." Its meaning is - "Therefore, with mind guarded, with

right thought as one's domain" - here, the state of having a guarded mind and having right thought as one's domain, by a figurative usage of the cause, is this mindfulness faculty; the five faculties become grasped - the intention is that they have the same characteristic by the characteristic of the faculties or by the nature of bringing liberation to maturity. Regarding "is grasped" - here, grasping by the characteristic of the path is easily understood; setting that aside, in order to show the grasping by reason, "for from right view, right thought originates" and so on was stated. Having said "from that very reason the noble eightfold path is grasped," liberation and the knowledge and vision of liberation were also stated.

The explanation of the concurrence of the guide of characteristic is finished.

6. Explanation of the Concurrence of the Guide of the Fourfold Cul-de-sac

68. "It is guarded" means "guarded" (rakkhitam). This is an etymological derivation by way of the term. But since when an etymological derivation by way of meaning is stated, the etymological derivation by way of the term is as if already stated, therefore it was said "guarded means protected - this is the language." Therein, the word "iti" has the meaning of "beginning with," or of "manner." By that, it means it has been said "this is the language of such a beginning" or "of such a manner." Because it thinks (cinteti), therefore it is consciousness (cittam). It accumulates (cinoti) one's own continuity, therefore it is consciousness; it is accumulated (cita) by conditions, therefore it is consciousness; in the sense of being variegated (cittavicitta), it is consciousness; in the sense of making variegated (cittakaraṇa), it is consciousness. The language should be understood by "one who rightly thinks (sammā saṅkappeti) is right thought (sammāsaṅkappo)" and so on.

"This here is the Blessed One's intention" means the intention of the Blessed One in this verse, who speaks of restraint of the faculties and so on and the abandoning of unfortunate realms by "one should have a guarded mind" and so on. "For Kokālika" and so on is the description of the source. Therein, the word "hi" is in the sense of reason. This is what is meant - Since Kokālika, through having an unguarded mind, having corrupted his mind towards the chief disciples, was reborn in the Paduma hell, therefore one wishing to give up the unfortunate realms should have a guarded mind - the Blessed One, endowed with a mind protected by mindfulness, gives up all unfortunate realms. This is the meaning. "In the discourse it is said 'the mind should be guarded by mindfulness'" is the showing of the connection of the teaching.

The explanation of the concurrence of the guide of the fourfold cul-de-sac is finished.

7. Explanation of the Concurrence of the Guide of Whirlpool

69. One who has abundant thoughts of renunciation, having placed the mind in the casket of the mind termed unified focus of mind obtained by way of the kasiṇa or by way of friendliness and so on, or having guarded the mind from defilement with whatever concentration has been obtained, is said to be one with a guarded mind - thus it was said: "'Therefore, with mind guarded, with right thought as one's domain' - this is serenity." Because insight has wisdom as its striving, he said: "'With right view as one's guide' - this is insight." When the truth of suffering is fully understood by the noble path, the seeing of rise and fall is said to have reached its summit - thus it was said: "'Having known the rise and fall' - this is the full understanding of suffering."

"Whatever has the nature of arising, all that has the nature of cessation" - for this is the showing of the occurrence of path knowledge. "These are the four truths" - thus he concludes the conversion by way of the teaching of the four truths. Therein, it should be seen that the conversion by the former is by way of dissimilar phenomena through the establishing of the pair of truths, and by the latter is by way of similar phenomena.

The explanation of the concurrence of the guide of whirlpool is finished.

8. Explanation of the Concurrence of the Guide of Classification

70. "The wholesome side should be explained by the wholesome side" means "with mind guarded" is mindfulness restraint; that is sixfold by way of the doors: eye-door restraint up to mind-door restraint. Right thought is threefold - thought of renunciation, thought of non-anger, thought of non-violence. Right view is eightfold: knowledge of suffering, etc. knowledge of phenomena that are dependently arisen through specific conditionality. The knowledge of rise and fall is fifty-fold: from the origin of ignorance is the origin of matter, etc. Also seeing the characteristic of change, one sees the fall of the aggregate of consciousness. The overcoming of sloth and torpor is fourfold by way of the four paths. Therein, mindfulness restraint is twofold by way of the mundane and supramundane. Among those, the mundane is of the sensual sphere only; the supramundane is twofold by the distinction of seeing and meditative development. And here each one is fourfold by the distinction of the four establishments of mindfulness. This same method applies also to right thought and so on.

But this is the distinction - right thought should also be extracted as fine-material-sphere by way of the first meditative absorption. The classification of proximate causes should be stated by the method stated in the concurrence of the proximate cause guide. On the unwholesome side, non-restraint is eye non-restraint, etc. body non-restraint, stirring-body non-restraint, verbal non-restraint, mental non-restraint - thus it is eightfold. Wrong thought is threefold by way of sensual thought and so on. Not knowing is classified as eightfold by such as "not knowing regarding suffering" and so on. Wrong view should be known as sixty-two-fold as the opposite of right view. Sloth and torpor is fivefold according to the plane of arising - thus the classification on the unwholesome side should be known.

The explanation of the concurrence of the guide of classification is finished.

9. Explanation of the Concurrence of the Guide of Turning Round

71. In the reversal guide, without making a specification of serenity and insight by the method stated in the conversion guide, he said "when serenity and insight meditation have been developed." And here mundane serenity and insight meditation should be seen. "By the opposite" means the intention is "by the opposite" in the verse "with unguarded consciousness." Or else the meaning is "by the opposite" of the unwholesome side described in the classification guide.

The explanation of the concurrence of the guide of turning round is finished.

10. Explanation of the Concurrence of the Synonym Guide

72. "Mind, heart, the pure, consciousness, aggregate of consciousness, mind-consciousness element" - this is a synonym for consciousness. "Reasoning, applied thought, thought, absorption, full absorption, directing of mind" - this and for right thought. By "wisdom, understanding, investigation, thorough investigation" and so on, for right view. "Sloth, being slothful, the state of sloth, unwieldiness of consciousness, unfitness for work, covering, enveloping, internal contraction" - this for sloth. "Unwieldiness, unfitness for work, bodily laziness, sleepiness, the act of sleeping, the state of having slept" - this for torpor. By "a beggar is a monk" and so on, for the term "monk." By "unfortunate realm, realm of misery, nether world, suffering of the round of rebirths, wandering in the round of rebirths" and so on, the synonym for unfortunate realm should be understood.

The explanation of the concurrence of the synonym guide is completed.

11. Explanation of the Concurrence of the Concept Guide

73. The mind being guarded by mindfulness which, having determined, protects it, becomes as if the foundation of that mindfulness - thus considering this, it was said - "'With mind guarded' is the description of the proximate cause of mindfulness." The remainder in this concurrence of the mode of description, and also in the concurrences of the modes of entry and cleansing beyond this, there is nothing not already explained. It is by the very method stated above.

The explanation of the concurrence of the concept guide is completed.

14. Explanation of the Concurrence of the Determination Guide

76. In the determination guide concurrence, having shown distinction by way of the domain reckoned as the four truths, cause, phenomena arisen from causes, condition, and conditionally arisen phenomena through "right view is that which is knowledge of suffering" and so on, again "whatever therein is knowledge and vision as it really is" explains the distinction by way of the remaining domain of the Pāḷi text and its meaning. Therein, "arrival at truth" means the arrival at the domain truly and without error; the meaning is achievement. "Yaṃ paccāgamaṇa" is also a reading; its meaning is the arrival at the domain in succession, the achievement of each respective domain. The remainder here regarding what should be said in the requisite and attribution guide concurrences is clear in itself since the method has been stated before.

The explanation of the concurrence of the determination guide is completed.

Explanation of the Concurrence of the Combined Guide

But here the description of the guide concurrence should also be understood by this method -

"Mental states are directed by mind, mind is their chief, they are mind-made;
If with a clear mind one speaks or acts;
From that, happiness follows him, like a shadow that does not depart."

Therein, what is the Teaching-Guide-Concurrence? "Mental states are directed by mind": "mind" - by the defining of aggregates, it teaches the aggregate of consciousness. By the defining of sense bases, the mind sense base; by the defining of elements, the consciousness element; by the defining of faculties, the mind faculty. What mental states are forerunners? Six mental states are forerunners: the wholesome roots of the wholesome, the unwholesome roots of the unwholesome, the predominant of those with a predominant, the faculties of all arisings of consciousness. But in this discourse, mind is intended. Just as a king is the forerunner of troops in array, just so mind is the forerunner of mental states. Therein, mind is the forerunner in three ways: by the desire for renunciation, by the desire for non-anger, by the desire for non-violence. Therein, for non-greed, mind is the forerunner by the desire for renunciation; for non-hate, mind is the forerunner by the desire for non-anger; for non-delusion, mind is the forerunner by the desire for non-violence.

"Mind is their chief" means mind is the foremost, the distinguished, the highest, the excellent, the root, the chief, the eminent of those mental states; therefore it is said "mind is their chief." "Mind-made" means made by mind, created by mind, produced by mind, mind is their condition; therefore it is said "mind-made." But those mental states are brought together by desire, originated from undisturbed thought, combined with contact - the aggregate of feeling, the aggregate of perception, the aggregate of mental activities. "If with a clear mind" means whatever faith, believing, confidence, devotion. Thus endowed with this confidence, fully endowed, approached, fully approached, accomplished, possessed of it; therefore it is said "with a clear mind" - this is mental action. "One speaks or" is verbal action. "Acts or" is bodily action. Thus the ten wholesome courses of action are shown.

"From that" means because of the tenfold wholesome action having been done and accumulated. "Him" means that person who has done merit, who has done what is wholesome, who has made a shelter for the fearful. "Happiness" means happiness is twofold: bodily and mental. "Follows" means goes after.

Here, a person with underlying tendencies not abandoned observes gratification in phenomena subject to mental fetters; he, observing gratification in phenomena subject to mental fetters, aspires for a fortunate existence according to what he has seen and heard. Thus ignorance and craving for existence are bound up with him; he, aspiring for a fortunate existence according to what he has seen and heard, makes the mind confident in an inspiring object, believes, and places confidence. He, with a confident mind, follows the threefold way of making merit - consisting of giving, consisting of morality, and consisting of meditation - by body, speech, and mind. He experiences the result of that either in this very life, or upon rebirth, or in some other subsequent existence. Thus for him, with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact experienced as pleasant; with contact as condition, feeling - this being so, happiness follows him. For him, as feeling thus turns again and again, craving arises. With craving as condition, clinging, etc. there is origin.

Therein, whatever is mind, whatever are the mental states directed by mind, and whatever is happiness - these are called the five aggregates; they are the truth of suffering. Ignorance and craving for existence, which are their prior cause, are the

truth of origin. The Blessed One expounds the Teaching for their full understanding and abandoning - for the full understanding of suffering and for the abandoning of the origin. That by which one fully understands, that by which one abandons - this is the path. And where the path operates - this is cessation. These four truths should be specified thus also by way of sense bases, elements, and faculties. Therein, by origin there is gratification, by suffering there is danger, by path and cessation there is escape, the inference of happiness is the fruit, bodily and verbal endeavour with a confident mind is the means, and because of the mind being the forerunner of mental states, verbal action and bodily action should be set going with a confident mind by one who desires happiness for oneself - this is the Blessed One's command. This is the Teaching-Guide-Concurrence.

Therein, what is the Investigation-Guide-Concurrence? It is "mind" because of thinking and because of cognising the object. It is the forerunner because of exercising dominance among those associated with the characteristic of thinking; they are "mental states" because of the absence of endeavour, in the sense of being soulless and lifeless. Just as a headman among villages, mind is the chief of these in the sense of predominance - thus "mind is their chief." They are produced by mind which has become a condition by way of consciousness and so on - thus "mind-made." Because of non-turbidity and because of placing confidence in the object, with a confident mind, because of the diffusion of verbal intimation and likewise because of consenting - one speaks. Because of the diffusion of the stirring body and likewise because of consenting - one acts. Because of being thus engaged and because of no other reason, "from that" is said. Because of being pleasant, because of being comfortable, and because of being desirable, "happiness" is said. Because of having been done and accumulated, and because of the result being unripened, "follows" is said. Because of the occurrence being dependent on the cause, and because of non-transference, "like a shadow that does not depart" is said. This is the Investigation-Guide-Concurrence by way of word-by-word investigation.

Therein, what is the concurrence of the mode of reasoning? The forerunnership of mind over mental states is fitting because of the connection of dominance. From that very fact, because of their conformity to mind, the supremacy of mind over mental states is fitting. Because of being produced by mind by way of consciousness and other conditions, the mind-made nature of mental states is fitting. The wholesome nature of bodily and verbal actions originated by a confident mind is fitting. That by which wholesome action has been accumulated, happiness follows that one like a shadow - this is fitting. This is the concurrence of the mode of reasoning.

Therein, what is the proximate cause guide concurrence? Mind is the proximate cause of mental examinations. Mental states directed by mind are the proximate cause of the entire wholesome side. "Speaks" is right speech, "acts" is right action; these are the proximate cause of right livelihood. Right livelihood is the proximate cause of right effort. Right effort is the proximate cause of right mindfulness. Right mindfulness is the proximate cause of right concentration. In "with a clear mind," confidence is the faith faculty; that is the proximate cause of morality. Morality is the proximate cause of concentration. Concentration is the proximate cause of wisdom - this should be connected up to knowledge and vision of liberation. This is the proximate cause guide concurrence.

Therein, what is the Characteristic guide concurrence? "Mental states are directed by mind" - by the statement of being directed by mind, the being preceded by desire, the being preceded by energy, and the being preceded by investigation of mental states is also stated, because of the same characteristic of desire and so on with mind by the characteristic of predominance. Likewise, their being preceded by faith and so on is also stated, because of the same characteristic of faith and so on with mind by the characteristic of the faculties. "With a clear mind" - just as the mind's possession of confidence is the characteristic of blamelessness of bodily and verbal actions originated from that. So too the mind's possession of mindfulness and so on is the characteristic of blamelessness of those, because of having the same characteristic through being originated from wise attention. "Happiness follows" - by the statement of happiness following, the following of agreeable material forms and so on that are conditions for happiness is stated, because of having the same characteristic through their being conditioned by action. This is the characteristic guide concurrence.

Therein, what is the fourfold array guide concurrence? Among "directed by mind" and so on, the etymological derivation and language of the terms "mind" and so on should be understood by way of the description of the meaning of the terms. And the meaning of the terms is easily understood by the method already stated. Those who are desirous of happiness should set in motion bodily, verbal, and mental actions with a clear mind - this here is the Blessed One's intention. Having been forerunners for others too in meritorious activity, and being those who rightly lead them therein, is the occasion for this teaching. "The king is the lord of the six doors, mental states are consecutive to consciousness, to consciousness, the one thing, all have come under control" - by the bringing together with such similar passages, the correlation of this teaching is the teaching connection. But the term connections are easily understood. This is the fourfold array guide concurrence.

Therein, what is the Conversion guide concurrence? "Mental states are directed by mind" - therein, whatever are the three wholesome roots, those are the cause of the eight right courses. Whatever are the right courses, this is the eightfold path. Whatever is the mentality-materiality co-arisen with mind, this is suffering. Ignorance and craving for existence, not cut off, produced formerly - this is the origin. Where there is the abandoning of those, this is cessation - these are the four truths. This is the conversion guide concurrence.

Therein, what is the concurrence of the classification conveying? "Mental states are directed by mind, if with a clear mind, from that happiness follows him" - this should not be taken according to its literal expression. For whatever ascetic or brahmin places confidence in his own mind towards one who is a destroyer of life, who holds wrong view, who is wrongly practising, and with a clear mind speaks by way of praising non-existent qualities, or whatever act of humbleness he does for him, happiness does not follow him from that. But rather suffering follows him from that, like a wheel the foot of the one who pulls. Thus indeed this should be answered analytically. Whatever with a clear mind one speaks or acts, if that verbal action and bodily action are experienced as pleasant. What is the reason for this? By those gone the right course, it is experienced as pleasant; by those gone the wrong course, it is

experienced as unpleasant. But how should this confidence be seen? This is not confidence; but rather it is a counterfeit of confidence, wrong decision, I say. This is the concurrence of the classification conveying.

Therein, what is the reversal guide concurrence? "Directed by mind" and so on. Whatever with a corrupted mind one speaks or acts is a follower of suffering. For this discourse is the direct opposite of that. This is the reversal guide concurrence.

Therein, what is the synonym guide concurrence? "Directed by mind" - mind, consciousness, mind sense base, mind faculty, mind-consciousness, mind-consciousness element - this is a synonymous expression. Forerunners, going before, preceding - this is a synonymous expression. Mental states, self, intrinsic nature - this is a synonymous expression. Foremost, chief, excellent - this is a synonymous expression. Mind-made, mind-produced, mind-arisen - this is a synonymous expression. With a clear mind, with one who has faith, with one who is convinced - this is a synonymous expression. Happiness, comfort, what is felt - this is a synonymous expression. Follows, goes after, pursues - this is a synonymous expression. This is the synonym guide concurrence.

Therein, what is the concurrence of the mode of description? "Directed by mind" - this is the description of the function of mind. "Mental states" - the description of intrinsic nature, the description of wholesome courses of action. "Mind is their chief" - the description of pre-eminence. "Mind-made" - the description of conascence. "With a clear mind" - the description of being endowed with the faith faculty, the description of rejecting faithlessness. "Speaks or acts" - the description of the summary of right speech and right action. "From that, happiness follows him" - the description of the connection of fruit to action, the description of the non-destruction of action. This is the concurrence of the mode of description.

Therein, what is the descent guide concurrence? "Mind" is the aggregate of consciousness. "Mental phenomena" are the aggregates of feeling, perception, and mental activities. "Speaks or acts" are bodily and verbal intimations. Their support being the four primary elements - thus the aggregate of matter. This is the descent by the aggregates. "Mind" means volitional activity and consciousness - thus by the inclusion of mind, "with ignorance as condition, activities" is included. With activities as condition, consciousness - etc. origin comes to be. This is the descent by dependent origination. This is the descent guide concurrence.

Therein, what is the correction guide concurrence? "Mind" is the beginning, neither term purity nor beginning purity. "Directed by mind" is term purity, not beginning purity. Likewise, from "mental phenomena" up to "happiness" is term purity, not beginning purity. "Happiness follows" however is both term purity and beginning purity. This is the correction guide concurrence.

Therein, what is the determination guide concurrence? "Mental phenomena are directed by mind, mind is their chief, they are mind-made" is unity. "If with a clear mind" is distinction; likewise "if with a clear mind" is unity. "Speaks or acts" is distinction; likewise "if with a clear mind" is unity. That confidence is twofold: internally through suppression of anger, and externally through conviction. Likewise, being either the cause of successful existence or the cause of growth - this is distinction. That discourse should be determined in two ways: by cause, one whose

mind is clear; and by result, one who experiences pleasant feeling. This is the determination guide concurrence.

Therein, what is the requisite guide concurrence? In "directed by mind," here "mind" means wholesome consciousness. For that which is associated with knowledge, non-greed, non-hate, and non-delusion are the three associated roots; for that which is dissociated from knowledge, non-greed and non-hate are the two associated roots. For all without distinction, wise attention is the cause; the four wheels of achievement are the condition. Likewise, hearing the Good Teaching; and for that which is occurring by way of giving and so on, gifts and so on are the condition. "Mental phenomena" here means desirable objects and so on for feeling and so on. Likewise, the three are conditions for consciousness; feeling and so on are conditions for confidence; wholesome volitional activity with a trustworthy basis is the condition for resultant happiness. This is the requisite guide concurrence.

Therein, what is the attribution guide concurrence? "Mental states are directed by mind" - "mind" means meritorious consciousness, that is threefold - consisting of giving, consisting of morality, and consisting of meditation. Therein, non-greed is the proximate cause of that consisting of giving, non-hate is the proximate cause of that consisting of morality, non-delusion is the proximate cause of that consisting of meditation. Devotion is the proximate cause of all. "One in whom faith has arisen approaches; approaching, one attends on" - the discourse should be expanded. Wholesome consciousness is the proximate cause of happiness, of desirable result. Wise attention is the proximate cause of wholesome consciousness. For one who attends wisely determines wholesome consciousness, develops wholesome consciousness; he generates desire for the non-arising of unarisen evil unwholesome mental states, of arisen wholesome mental states, etc. he strives. When thus for him the four right strivings are being developed, the four establishments of mindfulness up to the noble eightfold path go to fulfilment through development - this is the attribution by development. And when there is development, abandoning too is already accomplished. This is the attribution guide concurrence.

Likewise -

"For one who gives, merit increases, for one who is self-controlled, enmity is not accumulated;

The skilful one abandons evil; through the elimination of lust, hate, and delusion, one is quenched."

Therein, "for one who gives, merit increases" - the way of making merit consisting of giving is stated. "For one who is self-controlled, enmity is not accumulated" - the way of making merit consisting of morality is stated. "The skilful one abandons evil" - he declared the abandoning of greed and hate and delusion. By that, the way of making merit consisting of meditation is stated. "Through the elimination of lust, hate, and delusion, one is quenched" - he declared final nibbāna without clinging.

"For one who gives, merit increases" - non-greed is a wholesome root. "For one who is self-controlled, enmity is not accumulated" - non-hate is a wholesome root. "The skilful one abandons evil" - non-delusion is a wholesome root. "Through the

elimination of lust, hate, and delusion, one is quenched" - the escape from them is stated.

"For one who gives, merit increases" - is the proximate cause of the aggregate of morality. "For one who is self-controlled, enmity is not accumulated" - is the proximate cause of the aggregate of concentration. "The skilful one abandons evil" - is the proximate cause of the aggregate of wisdom and the aggregate of liberation. By giving, the abandoning of gross mental defilements; by morality, of middling ones; by wisdom, of subtle ones. "Through the elimination of lust, hate, and delusion, one is quenched" - shows the plane of one who has done what was to be done.

"For one who gives, merit" etc. "gives up evil" - the trainee plane is shown. "Through the elimination of lust, hate, and delusion, one is quenched" - the highest fruition is stated.

Likewise, "For one who gives, merit increases, etc. enmity is not accumulated" - the mundane wholesome root is stated. "The skilful one abandons evil" - the supramundane wholesome root is stated. "Through the elimination of lust, hate, and delusion, one is quenched" - the fruit of the supramundane wholesome root is stated.

"For one who gives, etc. enmity is not accumulated" - the plane of the worldlings is shown. "The skilful one abandons evil" - the trainee's plane is shown. "Through the elimination of lust, hate, and delusion, one is quenched" - the plane of one beyond training is shown.

"For one who gives, etc. enmity is not accumulated" - the practice leading to heaven is stated. "The skilful one abandons evil" - the liberation of the trainee. "Through the elimination of lust, hate, and delusion, one is quenched" - the liberation of one beyond training is stated.

"For one who gives, etc. enmity is not accumulated" - this speaks of the teaching of mundane phenomena: talk on giving, talk on morality, talk on heaven. "The skilful one abandons evil" - this speaks of the progressive proclamation of the Teaching together with the observation of danger in the world. "Through the elimination of lust, hate, and delusion, one is quenched" - this speaks of the fruit of that teaching.

"For one who gives, merit increases" - this speaks of the gift of the Teaching and the gift of material things. "For one who is self-controlled, enmity is not accumulated" - this speaks of the gift of fearlessness to beings through abstention from killing living beings. Thus all training rules should be expanded. And by that self-control of morality, one established in morality restrains the mind; for him, serenity goes to fulfilment. Thus he, established in serenity, through the application of proficiency in insight, the skilful one abandons evil - he gives up lust, gives up hate, gives up delusion; by the noble path he gives up all evil unwholesome mental states. And one thus practising, "through the elimination of lust, hate, and delusion, one is quenched" - with the utter elimination of lust and so on, he attains both liberations. This is the exposition of the discourse.

Therein, what is the Teaching-Guide-Concurrence? What is taught in this discourse? Two fortunate destinations: gods and humans; and divine five types of sensual pleasure, and human five types of sensual pleasure; and divine five aggregates of clinging, and human five aggregates of clinging. This is called the noble truth of

suffering. Craving, produced in successive earlier and earlier existences by being its cause, is the noble truth of origin. This is called gratification and danger. The description of all of it is by the former two terms: "For one who gives, etc. enmity is not accumulated." "The skilful one abandons evil" - the path is stated. "Through the elimination of lust, hate, and delusion, one is quenched" - the two elements of Nibbāna: with residue of clinging and without residue of clinging. This is escape. But fruit and so on should be understood as is appropriate. This is the Teaching-Guide-Concurrence.

As for Investigation - "for one who gives, merit increases" - by this first term, the threefold way of making merit - consisting of giving, consisting of morality, and consisting of meditation - is stated. The relinquishment of the tenfold gift is also stated. Likewise of the sixfold object beginning with visible form. "For one who is self-controlled, enmity is not accumulated" - by the second term, the practice of freedom from enmity, without hostility, and non-anger is stated. "The skilful one abandons evil" - by the third term, the arising of knowledge, the cessation of not knowing, the entire noble eightfold path, and all qualities conducive to enlightenment are stated. "Through the elimination of lust, hate, and delusion, one is quenched" - through the elimination of lust, liberation of mind through the fading away of lust; through the elimination of delusion, liberation by wisdom through the fading away of ignorance are stated. This is the investigation guide concurrence.

As for Fitness - one established in giving fulfils both the abandoning of stinginess and the streams of merit - this is the meaning of this fitness. One established in the self-control of morality fulfils both access concentration and absorption concentration - this is the meaning of this fitness. Abandoning evil mental states, one fully understands suffering, realises cessation, and develops the path - this is the meaning of this fitness. When lust, hate, and delusion are altogether exhausted, one attains final Nibbāna through the Nibbāna element without residue of clinging - this is the meaning of this fitness. This is the concurrence of the mode of reasoning.

As for Proximate Cause - "For one who gives, merit increases" is the proximate cause of the determination of generosity. "For one who is self-controlled, enmity is not accumulated" is the proximate cause of the determination of truth. "The skilful one abandons evil" is the proximate cause of the determination of wisdom. "Through the elimination of lust, hate, and delusion, one is quenched" is the proximate cause of the determination of peace. This is the proximate cause guide concurrence.

As for Characteristic - by "for one who gives," through this, endearing speech, beneficent conduct, and impartiality are shown - it should be understood that they have the same characteristic by way of being ways of supporting others. By "for one who is self-controlled," through this, patience, friendliness, non-violence, compassion, and so on are shown - it should be understood that they have the same characteristic by the characteristic of non-arising of enmity. By "enmity is not accumulated," through this, shame, moral fear, fewness of wishes, contentment, and so on are shown - they have the same characteristic by way of non-increase of enmity. Likewise, shamelessness, moral fearlessness, and so on have the same characteristic by way of being what should not be practised. By "skilful," through this illustration of proficiency, right thought and so on are shown - they have the same characteristic by way of being path factors and so on. By "gives up evil," through this, full

understanding, full realisation, and so on are also shown - they have the same characteristic by the characteristic of full realisation. By "through the elimination of lust, hate, and delusion," through this, the elimination of the remaining mental defilements and so on is also shown - they have the same characteristic by way of being what should be eliminated. This is the characteristic.

As for Fourfold Array - "for one who gives" - what is the Blessed One's intention in this verse? Those who will desire great wealth, they will give gifts for the abandoning of poverty. Those who desire freedom from enmity, they will abandon the five enmities. Those who have desire and longing for wholesome qualities, they will develop the eightfold path. Those who wish to be quenched, they will abandon lust, hate, and delusion - this here is the Blessed One's intention. Thus the etymological derivation, source, and connection should be stated. This is the fourfold array.

As for Conversion - whatever stinginess of one who does not give, whatever enmity of one without self-control, whatever non-abandoning of unwholesome evil - this is the origin by way of description of the opposite. Its abandoning by non-greed and by non-hate and by non-delusion, through giving and so on - these are the three wholesome roots. Their condition is the eight right courses - this is the path. Whatever is the elimination of lust, hate, and delusion - this is cessation. This is the Conversion.

As for Classification - "For one who gives, merit increases" - definitively, whoever gives because of fear, gives because of lust, gives because of some trifling material gain, for him merit does not grow. And whatever giving of punishment, giving of weapons, for the purpose of harassing others - demerit increases for him. But whatever one gives with wholesome consciousness, out of compassion or paying homage - one gives food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting; or one gives the gift of fearlessness to all beings; with a mind of friendliness, with a disposition for welfare, with the perception of escape, one expounds the Teaching. "For one who is self-controlled, enmity is not accumulated" - definitively, for one restrained without fear, it is accumulated. What is the reason? Because one is unable, restrained by fear, one fears the consequence pertaining to the present life: "May kings not seize me and cut off my hand, etc. or impale me alive on a stake" - by that self-control, freedom from enmity is accumulated. But whoever, being thus, enmity is not accumulated. But whoever thus undertakes: "The result of killing living beings is evil, both in this present life and in the future life," thus for all that is unwholesome, he abstains from that; by this self-control, enmity is not accumulated. Self-control is indeed morality. That is fourfold: volition is morality, the mental factor is morality, restraint is morality, non-transgression is morality. "The skilful one abandons evil" - the thirty-seven qualities conducive to enlightenment that abandon evil should be stated. This is the Classification.

As for Reversal - for one who gives, merit increases; for one who does not give too, merit increases, but not that consisting of giving. For one who is self-controlled, enmity is not accumulated; for one without self-control too, enmity is not accumulated, that which is by giving, by the power of reflection, by the power of

meditative development. The skilful one abandons evil; but the unskilful one does not abandon. Through the elimination of lust, hate, and delusion, one is quenched; without their utter elimination, there is no quenching. This is the Reversal.

As for Synonym - for one who gives, merit increases. Through relinquishment, the wholesome is accumulated. For one who rejoices too, merit increases; through confidence of mind too; and through service too. "Self-controlled" means through morality-restraint, through meekness. "Enmity is not accumulated" means evil does not grow, the unwholesome does not grow. "Skilful" means wise, clever, sagacious, an examiner. "Gives up" means eradicates, uproots. This is the synonym.

Description: "For one who gives, merit increases" is the description of relinquishment of greed, the description of summary of non-greed. "For one who is self-controlled, enmity is not accumulated" is the description of suppression of hate, the description of summary of non-hate. "The skilful one gives up evil" is the description of uprooting of delusion, the description of development of non-delusion. The description of abandoning of lust, hate, and delusion, the description of development of non-greed, non-hate, and non-delusion. "Through the elimination of lust, hate, and delusion, one is quenched" is the description of cessation of mental defilements, the description of realisation of Nibbāna. This is the description.

Descent: "For one who gives, merit increases" - giving comes about through the faculties of faith and so on; this is the descent by the faculties. "For one who is self-controlled, enmity is not accumulated" - self-control is the aggregate of morality; this is the descent by the aggregates. "The skilful one gives up evil" - the abandoning of evil comes about through the three deliverances. The three doors to deliverance are the means for those; this is the descent by the doors to deliverance. "Through the elimination of lust, hate, and delusion, one is quenched" - the aggregate of liberation. And that is the element of phenomena and the mind-object sense base; this is the descent by the elements and by the sense bases. This is the descent.

Correction: "For one who gives" and so on is term purity, not beginning purity. "Through the elimination of lust, hate, and delusion, one is quenched" - this is both term purity and beginning purity. This is the correction.

Determination: "For one who gives" - this is unity; generosity, relinquishment, gift of the Teaching, gift of material things, gift of fearlessness - eight kinds of giving should be expanded. This is difference. "Self-control" - this is unity. Pātimokkha restraint, mindfulness restraint - this is distinction. "The skilful one gives up evil" - this is unity. One abandons identity view, one abandons sceptical doubt, and so on - this is distinction. "Through the elimination of lust, hate, and delusion, one is quenched" - this is unity. The element of Nibbāna with residue of clinging, the element of Nibbāna without residue of clinging - this is distinction. This is the determination.

Requisite: gladness is the condition for giving. Non-greed is the cause; shame, moral fear, and so on are the condition for self-control. Wise attention and non-hate are the cause; concentration and knowledge and vision of things as they really are are the condition for the abandoning of evil. The three observations are the cause; path right view is the cause for quenching; right thought and so on are the condition. This is the requisite.

The attribution guide concurrence: "For one who gives, merit increases" - this is the way of making merit consisting of giving; that is the proximate cause of morality. "For one who is self-controlled, enmity is not accumulated" - this is the way of making merit consisting of morality; that is the proximate cause of concentration. For through morality and even through meditative absorption, mental defilements beginning with lust are not accumulated. Whatever mental corruptions, vexations, and fevers would arise conditioned by that, those also do not exist for him. "The skilful one abandons evil" - this is full understanding by abandoning; that is the way of making merit consisting of meditation. "Through the elimination of lust, hate, and delusion, one is quenched" - through the elimination of lust, through the elimination of hate, and through the elimination of delusion. Therein, "lust" means whatever lust, passion, attachment of the mind, greed, being greedy, the state of being greedy, covetousness, greed, unwholesome root. "Hate" means whatever hate, hating, the state of having hated, anger, corruption of the mind, hate, unwholesome root. "Delusion" means whatever not knowing, non-seeing, non-full realisation, non-highest enlightenment, non-penetration, dullness, folly, lack of full awareness, delusion, unwholesome root. Thus, the elimination, cessation, relinquishment, quenching, ceasing to exist, final Nibbāna of these beginning with lust - the element of Nibbāna with residue of clinging and the element of Nibbāna without residue of clinging. This is the attribution guide concurrence.

The explanation of the concurrence of the combined guide is completed.



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: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 19. Commentary on the Guide. 4. Commentary on the Counter-exposition Section 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