

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

19. The Guide (19. Nettippakaraṇapāḷi)

4. The Counter-exposition Section (4. Paṭiniddesavāro)

[Ne 4-35, PTS 6-109]



PaliVerse

5. The Collection of Minor Texts

19. The Guide

4. The Counter-exposition Section

1. Analysis of the Mode of Teaching

5. Therein, what is the Teaching guide? The verse "Gratification, danger" - this is the Teaching guide. What does it teach? Gratification, danger, escape, fruit, means, and command. "I will expound to you, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I will reveal the holy life that is complete in its entirety and pure."

Therein, what is gratification?

"For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes."

This is gratification.

Therein, what is danger?

"For one desiring sensual pleasures, for that being in whom desire has arisen;
If those sensual pleasures decline, he is transformed like one pierced by a
dart."

This is danger.

Therein, what is escape?

"Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world."

This is escape.

Therein, what is gratification?

"Field, site, unwrought gold, cattle and horses, slaves and servants;
Women, relatives, manifold sensual pleasures, whatever man covets."

This is gratification.

Therein, what is danger?

"The weak defilements overpower him, dangers crushing him;
From that, suffering follows him, like water a broken boat."

This is danger.

Therein, what is escape?

"Therefore a creature, always mindful, should avoid sensual pleasures;

Having abandoned them, one would cross the flood, like one who has bailed out a boat, gone to the far shore."

This is escape.

Therein, what is the fruit?

"The Teaching indeed protects one who practises the Teaching, like a great umbrella in the rainy season;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

This is the fruit.

Therein, what is the means?

"All activities are impermanent", etc.
"All activities are suffering", etc.
"All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification."

This is the means.

Therein, what is the command?

"Just as one with eyes avoids uneven ground, when exertion is present;
So a wise person in the world of the living should avoid evil deeds."

This is the command.

"'Regard the world as empty,
'Mogharāja' is the command, 'always mindful' is the means;
'Having uprooted the view of self, thus one would be a crosser over death.'"

This is the fruit.

6. Therein, the Blessed One teaches escape to the person who understands quickly, teaches danger and escape to the person who understands through elaboration, teaches gratification and danger and escape to the person who needs to be guided.

Therein there are four practices, four persons. One of craving temperament who is dull goes forth by the mindfulness faculty through difficult practice with sluggish direct knowledge, with the establishments of mindfulness as resources. One of craving temperament who is keen goes forth by the concentration faculty through difficult practice with quick direct knowledge, with the meditative absorptions as resources. One of view temperament who is dull goes forth by the energy faculty through easy practice with sluggish direct knowledge, with the right strivings as resources. One of view temperament who is keen goes forth by the wisdom faculty through easy practice with quick direct knowledge, with the truths as resources.

Both those of craving temperament go forth by insight meditation preceded by serenity meditation, to liberation of mind through dispassion towards lust. Both those of view temperament go forth by serenity meditation preceded by insight meditation, to liberation by wisdom through dispassion towards ignorance.

Therein, those who go forth by practices preceded by serenity meditation should be led by the method of the Nandiyāvaṭṭa; those who go forth by practices preceded by insight meditation should be led by the method of the lion's play.

7. This guide originates where either the Teacher expounds the Teaching or a certain fellow monk who is respectable, and having heard that Teaching, one obtains faith. Therein, whatever investigation, striving, scrutiny, examination - this is wisdom gained through learning. Likewise, with learning as the support, whatever investigation, scrutiny, examination, mental consideration - this is wisdom gained through reflection. For one associated with attention through these two wisdoms, whatever knowledge arises either on the plane of seeing or on the plane of development - this is wisdom gained through meditative development.

8. Wisdom gained through learning is from another's utterance. Wisdom gained through reflection is from wise attention arisen individually. Whatever knowledge arises through another's utterance and through individually arisen wise attention, this is wisdom gained through meditative development. For whom these two wisdoms exist, wisdom gained through learning and wisdom gained through reflection, this is one who understands quickly. For whom wisdom gained through learning exists, but wisdom gained through reflection does not exist, this is one who understands through elaboration. For whom indeed not wisdom gained through learning exists nor wisdom gained through reflection, this is one who needs to be guided.

9. What does this proclamation of the Teaching teach? The four truths: suffering, origin, cessation, path. Danger and fruit are suffering, gratification is origin, escape is cessation, means and command are path. These are the four truths. This is the wheel of the Teaching.

As the Blessed One said - "'This is suffering' - by me, monks, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world - the entire wheel of the Teaching.

Therein there are immeasurable terms, immeasurable syllables, immeasurable phrases, immeasurable characteristics, languages, and expositions. The explanation, elucidation, revelation, analysis, making manifest, and description of this very meaning - thus this is the noble truth of suffering.

"'This is the origin of suffering' - by me, monks, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, etc. "'This is the cessation of suffering' - by me, monks, etc. "'This is the practice leading to the cessation of suffering' - by me, monks, at Bārāṇasī in the Deer Park at Isipatana, the unsurpassed wheel of the Teaching has been set in motion, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

Therein there are immeasurable terms, immeasurable syllables, immeasurable phrases, immeasurable characteristics, languages, and expositions. The explanation, elucidation, revelation, analysis, making manifest, and description of this very meaning - thus this is the noble truth of the practice leading to the cessation of suffering.

Therein the Blessed One explains with syllables, elucidates with terms, reveals with phrases, analyses with characteristics, makes manifest with languages, and describes with expositions. Therein the Blessed One summarises with syllables and terms, elaborates with phrases and characteristics, and expands with languages and expositions. Therein summarising is the beginning, elaborating is the middle, expanding is the end. This Teaching and discipline, when being summarised, trains the person who understands quickly; therefore they call it "good in the beginning." When being elaborated, it trains the person who understands through elaboration; therefore they call it "good in the middle." When being expanded, it trains the person who needs to be guided; therefore they call it "good at the end."

10. Therein, six terms are the meaning: explanation, elucidation, revelation, analysis, making manifest, and description - these six terms are the meaning. Six terms are the phrasing: letter, term, phrase, manner, language, and description - these six terms are the phrasing. Therefore the Blessed One said: "I will expound to you, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing."

"Consummate" means supramundane, not mixed with mundane states. "Complete" means full, not deficient, not excessive. "Pure" means without stain, free from all stains, bright, the basis for all distinctions; this is called the footprint of the Truth-finder, and also frequented by the Truth-finder, and also furrowed by the Truth-finder; therefore this holy life is discerned. Therefore the Blessed One said: "I will reveal the holy life that is complete in its entirety and pure."

For whom is this proclamation of the Teaching? For practitioners. Therefore the Venerable Mahākaccāyana said -

"Gratification, danger, escape, and also fruit and means;
And the command of the Blessed One - the Teaching guide for practitioners."

The Teaching guide is engaged.

2. Analysis of the Mode of Investigation

11. Therein, what is the investigation guide? The verse "What is questioned and what is answered" - this is the investigation guide.

What does it investigate? It investigates the term, investigates the question, investigates the answer, investigates the former and latter, investigates the gratification, investigates the danger, investigates the escape, investigates the fruit, investigates the means, investigates the command, investigates the recapitulation, investigates all nine discourses. How might it be, as the Venerable Ajita in the Pārāyana asks the Blessed One a question -

"By what is the world hindered, (thus said the Venerable Ajita)

By what does it not shine forth;
What do you call its smearing, what is its great fear?"

These four terms were asked, that is one question. Why? Because of discernment of one subject matter, for thus he said "By what is the world hindered" - he asks about the standpoint of the world, "By what does it not shine forth" - he asks about the non-shining of the world, "What do you call its smearing" - he asks about the smearing of the world, "What is its great fear" - he asks about the great fear of that very world. The world is threefold: the world of defilements, the world of existence, the world of faculties.

Therein the answer -

"The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."

These four terms were answered by these four terms, the first by the first, the second by the second, the third by the third, the fourth by the fourth.

To the question "By what is the world hindered" - the answer is "The world is hindered by ignorance". The world is hindered by mental hindrances, for all beings are hindered by the mental hindrance of ignorance. As the Blessed One said: "For all beings, monks, for all living creatures, for all creatures, I say there is, in a certain way, just one mental hindrance, that is to say ignorance, for all beings are hindered by the mental hindrance of ignorance. Altogether, monks, through the cessation, giving up, and relinquishment of ignorance, there is no mental hindrance for beings, I say." And thereby the answer to the first term is fitting.

To the question "By what does it not shine forth" - the answer is "Due to avarice and negligence it does not shine forth". Whatever person is hindered by mental hindrances, he is avaricious. Avarice is called sceptical doubt. He, doubting sceptically, does not believe; not believing, he does not arouse energy for the abandoning of unwholesome mental states and for the realisation of wholesome mental states. He dwells devoted to negligence here, heedless, he does not undertake bright mental states, those not being undertaken by him do not shine forth, as the Blessed One said -

"The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night;
They shine forth by virtues, by renown and by fame."

And by that the answer to the second term is fitting.

To the question "What do you call its smearing?" the answer is "Greed is its smearing, I say." Greed is called craving. How does it smear? As the Blessed One said -

"One who is lustful does not know benefit, one who is lustful does not see the Teaching;
Then there is deep darkness, when lust overcomes a man."

This craving, having made "thus intensely praying" for a person full of attachment, there the world becomes smeared, so to speak, and by that the answer to the third term is fitting.

To the question "What is its great fear?" the answer is "Suffering is its great fear." Suffering is twofold - bodily and mental. What is bodily is this pain, what is mental is this displeasure. For all beings are distressed by suffering, there is no fear equal to suffering, whence then anything surpassing it? There are three kinds of suffering - suffering as suffering, suffering due to activities, suffering due to change. Therein the world is sometimes, on rare occasions, released from suffering as suffering. Likewise from suffering due to change. What is the reason for this? There are in the world those with little illness and those with long life. But the world is released from suffering due to activities through the Nibbāna element without residue of clinging, therefore having made suffering due to activities the suffering of the world, suffering is its great fear. And by that the answer to the fourth term is fitting. Therefore the Blessed One said "The world is hindered by ignorance."

"Streams flow everywhere, (thus said the Venerable Ajita)

What is the warding off of streams?

Tell me the restraint of streams, by what are streams closed?"

These four terms were asked. They are two questions. Why? They were asked by these with a designation for many. For a world thus fallen, for a world thus defiled, what is the world's cleansing, what is its emergence - for thus he spoke.

"Streams flow everywhere": They flow for one who is unconcentrated, for one who is full of covetousness, anger, and negligence. Therein, whatever covetousness - this is greed, an unwholesome root; whatever anger - this is hate, an unwholesome root; whatever negligence - this is delusion, an unwholesome root. For one thus unconcentrated, cravings flow in the six sense bases - craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects, as the Blessed One said -

"'It flows', monks, this is a designation for the six internal sense bases. The eye flows towards pleasing forms, and is struck against unpleasing ones." The ear... etc. the nose... The tongue... The body... The mind flows towards pleasing mental objects, and is struck against unpleasing ones. Thus it flows from all, and it flows in every way. Therefore he said "streams flow everywhere".

"What is the warding off of streams?" - he asks about the destruction of prepossession; this is cleansing. "Tell me the restraint of streams, by what are streams closed?" - he asks about the uprooting of underlying tendencies; this is emergence.

Therein the answer -

"Whatever streams there are in the world, (thus said the Blessed One to Ajita)

Mindfulness is the warding off of them;

I speak of the restraint of streams, by wisdom they are closed."

When mindfulness of the body has been developed and cultivated, the eye does not pull towards pleasing forms, and is not struck against unpleasing ones; the ear... etc. the nose... The tongue... The body... The mind does not pull towards pleasing mental objects, and is not struck against unpleasing ones. For what reason? Because the faculties are restrained and guarded. By what are they restrained and guarded? By the safeguarding of mindfulness. Therefore the Blessed One said - "Mindfulness is the warding off of them."

By wisdom underlying tendencies are abandoned, when underlying tendencies are abandoned, prepossessions are abandoned. Of what, because of the abandonment of underlying tendency? Just as when a tree with a trunk has its root completely uprooted, the continuity of flowers, fruits, leaves and shoots is cut off. Thus when underlying tendencies are abandoned, the continuity of prepossessions is cut off, closed, covered. By what? By wisdom. Therefore the Blessed One said: "By wisdom these are closed."

"Wisdom and mindfulness, (thus said the Venerable Ajita)
And mentality-materiality, dear sir;
Tell me when asked this, where does this cease?"

"This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."

This asks the connection in the question. Asking the connection, what does one ask? The Nibbāna element without residue of clinging. And three truths are conditioned, having the nature of cessation: suffering, origin, path; cessation is unconditioned. Therein, origin is abandoned on two planes: on the plane of seeing and on the plane of development. By seeing, three mental fetters are abandoned: identity view, sceptical doubt, adherence to moral rules and austerities; by development, seven mental fetters are abandoned: sensual desire, anger, lust for fine-material existence, lust for immaterial existence, conceit, restlessness, the remainder of ignorance. In the three elements, these ten mental fetters are five lower and five higher.

12. Therein, three mental fetters - identity view, sceptical doubt, adherence to moral rules and austerities - cease having determined the faculty of "I shall know the unknown". Seven mental fetters - sensual desire, anger, lust for fine-material existence, lust for immaterial existence, conceit, restlessness, the remainder of ignorance - cease having determined the faculty of final knowledge. But that by which one knows thus "My birth is eliminated" - this is knowledge of elimination. One understands "There is no more coming back to any state of being" - this is knowledge of non-arising. These two knowledges are the faculty of one who has final knowledge. Therein, both the faculty of "I shall know the unknown" and the faculty of final knowledge - these cease for one attaining the highest fruition, arahantship; therein, both knowledge of elimination and knowledge of non-arising - these two knowledges are one wisdom.

But by the designation of the object, two names are obtained: for one understanding "My birth is eliminated", it obtains the name "knowledge of elimination"; for one understanding "There is no more coming back to any state of being", it obtains the

name "knowledge of non-arising". That is wisdom in the meaning of understanding; mindfulness in the meaning of not floating away from what has been seen.

13. Therein, whatever are the five aggregates of clinging, this is mentality-materiality. Therein, whatever mental states have contact as the fifth, this is mentality. Whatever are the five material faculties, this is materiality. Both of those, mentality-materiality associated with consciousness - asking the Blessed One about its cessation, the Venerable Ajita in the Pārāyana said thus -

"Wisdom and mindfulness, and mentality-materiality, dear sir;
Tell me when asked this, where does this cease?"

Therein, mindfulness and wisdom are four faculties; mindfulness is two faculties - the mindfulness faculty and the concentration faculty; wisdom is two faculties - the wisdom faculty and the energy faculty. Whatever believing and confidence in these four faculties, this is the faith faculty. Therein, whatever unified focus of mind with faith as predominant, this is concentration due to desire. When the mind is concentrated, for the suppression of mental defilements, by the power of reflection or by the power of meditative development, this is abandoning. Therein, whatever in-breath and out-breath, applied and sustained thought, perception and feeling, thoughts with substance, these are activities. Thus the former concentration due to desire, and abandoning for the suppression of mental defilements, and these activities - both of those, he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Therein, whatever unified focus of mind with energy as predominant, this is concentration due to energy, etc. Therein, whatever unified focus of mind with mind as predominant, this is concentration due to developed mind, etc. Therein, whatever unified focus of mind with investigation as predominant, this is concentration due to investigation. When the mind is concentrated, for the suppression of mental defilements, by the power of reflection or by the power of meditative development, this is abandoning. Therein, whatever in-breath and out-breath, applied and sustained thought, perception and feeling, thoughts with substance, these are activities. Thus the former concentration due to investigation, and abandoning for the suppression of mental defilements, and these activities - both of those, he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving, based upon seclusion, based upon dispassion, based upon cessation, maturing in release.

14. All concentration is rooted in knowledge, preceded by knowledge, follows knowledge.

As before so after, as after so before;
As by day so by night, as by night so by day.

Thus with an open mind, unobstructed, he develops a mind of luminosity. The five faculties, wholesome, concomitant with consciousness, arise when consciousness arises, cease when consciousness ceases. And mentality-materiality, rooted in consciousness, arisen with consciousness as condition, its cause is cut off by the path; consciousness without nutriment, not delighted in, incapable of rebirth-linking,

that ceases. Mentality-materiality too, without cause, without condition, does not produce renewed existence. Thus with the cessation of consciousness, wisdom and mindfulness and mentality-materiality cease. Therefore the Blessed One said -

"This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."

"Those who have comprehended the teachings, (thus said the Venerable Ajita)
And the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

15. These three terms were asked, they are three questions. Of what? By the method of abandoning preceded by insight for trainees and non-trainees, for thus he said. "Those who have comprehended the teachings" - he asks about arahantship, "and the many trainees here" - he asks about the trainee, "Tell me, prudent one, when asked, their conduct, dear sir" - he asks about abandoning preceded by insight.

Therein the answer -

"One should not crave for sensual pleasures, (thus said the Blessed One to Ajita)
One should be undisturbed in mind;
Wholesome regarding all phenomena, a mindful monk should wander forth."

All bodily action of the Blessed One is preceded by knowledge, follows knowledge; all verbal action is preceded by knowledge, follows knowledge; all mental action is preceded by knowledge, follows knowledge. Unobstructed knowledge and vision regarding the past, unobstructed knowledge and vision regarding the future, unobstructed knowledge and vision regarding the present.

And what is the obstruction of knowledge and vision? Whatever not knowing, not seeing regarding impermanence, suffering, and non-self - this is the obstruction of knowledge and vision. Just as here a man might see the forms of stars, but would not know them by the convention of counting - this is the obstruction of knowledge and vision.

But the Blessed One has unobstructed knowledge and vision, for Buddhas, Blessed Ones, have unobstructed knowledge and vision. Therein, by the trainee the mind should be guarded in two mental states: from greed regarding enticing mental states, and from hate regarding those that cause prepossession. Therein, whatever desire, infatuation, longing, fondness, sport - warding that off, the Blessed One said thus: "One should not crave for sensual pleasures."

"One should be undisturbed in mind" - he spoke of the destruction of prepossession. For thus a trainee, craving, gives rise to unarisen defilement, and makes arisen defilement prosper. But whoever, with undisturbed thought, not craving, strives - he generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the arising of unarisen

wholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives.

16. What are unarisen evil unwholesome mental states? Sensual thought, thought of anger, thought of violence - these are unarisen evil unwholesome mental states. What are arisen evil unwholesome mental states? Underlying tendencies are unwholesome roots - these are arisen evil unwholesome mental states. What are unarisen wholesome mental states? Whatever faculties of a stream-enterer - these are unarisen wholesome mental states. What are arisen wholesome mental states? Whatever faculties of an eighth-path-attainer - these are arisen wholesome mental states.

That by which one wards off sensual thought - this is the mindfulness faculty. That by which one wards off thought of anger - this is the concentration faculty. That by which one wards off thought of violence - this is the energy faculty.

That by which one abandons, dispels, puts an end to, brings to obliteration, does not accept whatever evil unwholesome mental states have arisen - this is the wisdom faculty. Whatever believing and confidence in these four faculties, this is the faith faculty.

Therein, where should the faith faculty be seen? In the four factors of stream-entry. Where should the energy faculty be seen? In the four right strivings. Where should the mindfulness faculty be seen? In the four establishments of mindfulness. Where should the concentration faculty be seen? In the four meditative absorptions. Where should the wisdom faculty be seen? In the four noble truths. Thus a trainee, diligent in all wholesome mental states, was declared by the Blessed One with an undisturbed mind. Therefore the Blessed One said: "With an undisturbed mind."

17. "Skilled in all phenomena": the world is named threefold - the world of mental defilements, the world of existence, the world of faculties. Therein, through the world of mental defilements, the world of existence arises; that produces the faculties; when the faculties are being developed, there is full understanding of what needs to be guided. That should be examined in two ways: by full understanding through seeing and by full understanding through development. For when a trainee fully understands what is to be known, then through perceptions and attention accompanied by disenchantment, what needs to be guided becomes fully understood. For him, two phenomena go to proficiency - proficiency in seeing and proficiency in development.

That knowledge should be known in five ways: direct knowledge, full understanding, abandoning, development, and realisation. Therein, what is direct knowledge? Whatever knowledge of the own-characteristic of phenomena, and analytical knowledge of phenomena and analytical knowledge of meaning - this is direct knowledge.

Therein, what is full understanding? Having thus directly known, whatever full knowing: "this is wholesome, this is unwholesome, this is blameworthy, this is blameless, this is dark, this is bright, this should be cultivated, this should not be

cultivated, these phenomena thus grasped produce this fruit, of those thus grasped this is the meaning" - this is full understanding.

Having thus fully understood, three phenomena remain: to be abandoned, to be developed, and to be realised. Therein, what phenomena are to be abandoned? Those that are unwholesome. Therein, what phenomena are to be developed? Those that are wholesome. Therein, what phenomena are to be realised? That which is unconditioned. Whoever knows thus, he is called skilled in meaning, skilled in phenomena, skilled in goodness, skilled in fruition, skilled in profit, skilled in loss, skilled in means, endowed with great proficiency; therefore the Blessed One said "skilled in all phenomena."

"A mindful monk should wander forth": by that, for the purpose of pleasant abiding in the present life, when going forward, when returning, when looking ahead, when looking aside, when bending, when stretching, when wearing the double robe, bowl and robes, when eating, when drinking, when chewing, when tasting, when defecating and urinating, when walking, when standing, when sitting, when sleeping, when waking, when speaking, when remaining silent, one should dwell with mindfulness and full awareness. These two conducts were permitted by the Blessed One: one for the pure, one for those becoming pure. Who are the pure? The Worthy Ones. Who are those becoming pure? The trainees. For the faculties of a Worthy One have accomplished their task. What is to be awakened to, that is fourfold: through the full realisation of full understanding of suffering, through the full realisation of abandoning of the origin, through the full realisation of development of the path, through the full realisation of realisation of cessation - whoever knows this fourfold awakening thus, he is called one who goes forward mindfully, returns mindfully, through the elimination of lust, through the elimination of hate, through the elimination of delusion. Therefore the Blessed One said "a mindful monk should wander forth"; therefore he said -

"One should not crave for sensual pleasures, (thus said the Blessed One to Ajita)

One should be undisturbed in mind;

Wholesome regarding all phenomena, a mindful monk should wander forth."

Thus it should be questioned, thus it should be answered. And the recapitulation of the discourse should be brought together both in meaning and in phrasing. For phrasing devoid of meaning becomes idle chatter. For wrongly placed phrasing, the meaning too is wrongly inferred, therefore what is endowed with meaning and phrasing should be recited together. And the discourse should be investigated. Is this discourse a direct statement, a connected statement, of explicit meaning, of meaning to be inferred, conducive to defilement, conducive to penetration, pertaining to one beyond training? Where in this discourse are all the truths to be seen - in the beginning, middle, and end? Thus the discourse should be investigated. Therefore the Venerable Mahākaccāyana said - "What is questioned and what is answered, and what is the recapitulation of the discourse."

The investigation guide is engaged.

3. Analysis of the Mode of Fitness

18. Therein, what is the fitness guide? "Of all the guides," this is the fitness guide. What does it connect? The four great references: the Buddha reference, the Community reference, the several elders reference, the single elder reference. These are the four great references; those terms and phrases should be traced back to the discourses, should be compared with the monastic discipline, should be placed within the nature of phenomena.

In which discourse should they be traced back? In the four noble truths. In which monastic discipline should they be compared? In the removal of lust, the removal of hate, the removal of delusion. In which nature of phenomena should they be placed? In dependent origination. If it descends into the four noble truths, appears in the removal of defilements, and does not contradict the nature of phenomena, thus it does not generate mental corruptions. Whatever is connected by the four great references, by whatever means it is connected, in whatever way it is connected, that should be accepted.

19. When a question is asked, how many terms in the question should be scrutinised and investigated term by term? If all the terms assert one meaning, it is one question. Then if four terms assert one meaning, it is one question. Then if three terms assert one meaning, it is one question. Then if two terms assert one meaning, it is one question. Then if one term asserts one meaning, it is one question. By one who examines that, it should be understood whether these phenomena are different in meaning and different in phrasing, or whether these phenomena are one in meaning and only different in phrasing. How might it be? As that deity asks the Blessed One a question.

"By what is the world afflicted, by what is it surrounded;
By what dart is it overcome, by what is it always fuming?"

These four terms were asked. How are they known as three questions? For the Blessed One answers the deity.

"By death is the world afflicted, by ageing is it surrounded;
By the dart of craving is it overcome, by desire is it always fuming."

20. Therein, ageing and death - these two are characteristics of the conditioned phenomenon. Ageing is the change in its duration, death is passing away. Therein, there is diversity in meaning between ageing and death. For what reason? For even those gone to the womb die, yet they do not become old. And there is death of the gods, yet their bodies do not decay. It is possible to make a remedy for ageing, but it is not possible to make a remedy for death, except for the domain of supernormal power of those possessing supernormal power. But as for what was said "overcome by the dart of craving" - those without lust are seen both ageing and dying. And if craving were just like ageing and death. This being so, all those who have lost their youth would be free from craving. And just as craving is the origin of suffering, so too ageing and death would be the origin of suffering, and craving would not be the origin of suffering; but ageing and death are not the origin of suffering, craving is the origin of suffering. And just as craving is to be destroyed by the path, so too ageing and

death would be to be destroyed by the path. By this reasoning, it should be investigated through mutual reasons. And if the difference in meaning is seen to be established by reasoning, it should also be investigated from the phrasing.

"Dart" or "fuming" - there is unity in meaning of these phenomena. For it is not fitting that there is difference in meaning between desire and craving. When the intention of craving is not fulfilled, wrath and hostility arise regarding the nine grounds of resentment. By this reasoning, there is difference in meaning between ageing, death, and craving.

But that which was spoken by the Blessed One with two names as "desire" and as "craving" - this was spoken by the Blessed One with two names as "desire" and as "craving" by way of external things as objects; for all craving has one characteristic by the characteristic of holding. Just as all fire has one characteristic by the characteristic of heat, yet by way of fuel it obtains different names - as "wood fire", as "grass fire", as "splinter fire", as "cow-dung fire", as "chaff fire", as "refuse fire" - for all fire has just the characteristic of heat. Thus all craving has one characteristic by the characteristic of holding, yet by way of object and fuel it is spoken of by different names - as "desire", as "craving", as "dart", as "fuming", as "remembering", as "attachment", as "affection", as "fatigue", as "creeper", as "imagination", as "bond", as "hope", as "thirst", as "delight" - thus all craving has one characteristic by the characteristic of holding. And as stated in the synonyms:

"Hope and yearning and delight, established as currents in the many elements;

Arising from the root of not knowing, cravings - all have been made to end by me, together with their root."

This is a synonym for craving. As the Blessed One said - "Tissa, for one whose lust regarding matter has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed." Thus regarding feeling, perception, activities, consciousness - for one whose lust has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed - the entire discourse should be expanded. This is a synonym for craving. Thus it is fitting.

21. All access to suffering is rooted in activities of sensual craving, but it is not fitting that all access to disenchantment is rooted in the requisites of sensual craving. By this reasoning, it should be investigated through mutual reasons.

For just as the Blessed One teaches foulness to a person of lustful temperament, the Blessed One teaches friendliness to a person of hateful temperament. The Blessed One teaches dependent origination to a person of deluded temperament. If indeed the Blessed One were to teach liberation of mind through friendliness to a person of lustful temperament. Or were to teach the pleasant practice with sluggish direct knowledge, or the pleasant practice with quick direct knowledge, or abandoning preceded by insight, the teaching is not fitting. Thus whatever is abandoning in conformity with lust, abandoning in conformity with hate, abandoning in conformity with delusion. 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.

That for one dwelling in friendliness, being mindful, anger would remain obsessing the mind - the teaching is not fitting; that anger goes to disappearance through abandoning - the teaching is fitting. That for one dwelling in compassion, being mindful, harming would remain obsessing the mind - the teaching is not fitting; that harming goes to disappearance through abandoning - the teaching is fitting. That for one dwelling in altruistic joy, being mindful, discontent would remain obsessing the mind - the teaching is not fitting; that discontent goes to disappearance through abandoning - the teaching is fitting. That for one dwelling in equanimity, being mindful, lust would remain obsessing the mind - the teaching is not fitting; that lust goes to disappearance through abandoning - the teaching is fitting. That for one dwelling in the signless, being mindful, following signs, consciousness proceeds by that very thing - the teaching is not fitting; that the sign goes to disappearance through abandoning - the teaching is fitting. "I am" has disappeared; I do not perceive "this I am." And yet that for me the sceptical doubt and the dart of bewilderment "in what?" "how?" would remain obsessing the mind - the teaching is not fitting; that sceptical doubt and the dart of bewilderment go to disappearance through abandoning - the teaching is fitting.

Or just as for one who has attained the first meditative absorption, being mindful, that sensual lust and anger lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by applied thought lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. For one who has attained the second meditative absorption, being mindful, that perceptions and attention accompanied by applied and sustained thought lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by equanimity and pleasure lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. For one who has attained the third meditative absorption, being mindful, that perceptions and attention accompanied by rapture and pleasure lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting; or that perceptions and attention accompanied by equanimity and purity of mindfulness lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. For one who has attained the fourth meditative absorption, being mindful, that perceptions and attention accompanied by equanimity lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by the plane of infinite space lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting.

For one who has attained the plane of infinite space, being mindful, that perceptions and attention accompanied by material form lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by the plane of infinite consciousness lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. For one who has attained the plane of infinite consciousness, being mindful, that perceptions and attention accompanied by the plane of infinite space lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by the plane of nothingness lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting.

For one who has attained the plane of nothingness, being mindful, that perceptions and attention accompanied by the plane of infinite consciousness lead to distinction - the teaching is not fitting; that they lead to decline - the teaching is fitting. Or that perceptions and attention accompanied by the plane of neither-perception-nor-non-perception lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. For one who has attained the plane of neither-perception-nor-non-perception, being mindful, that the access of perception leads to distinction - the teaching is not fitting; that it leads to decline - the teaching is fitting. Or that perceptions and attention accompanied by the cessation of perception and feeling lead to decline - the teaching is not fitting; that they lead to distinction - the teaching is fitting. That a mind practised in pliancy does not bear resolution - the teaching is not fitting; that a mind practised in pliancy then bears resolution - the teaching is fitting.

Thus all the new discourses, according to the Teaching, according to the Discipline, according to the Teacher's instruction, having investigated from every side by the guide of investigation, should be connected by the guide of fitness. Therefore the Venerable Mahākaccāyana said: "Of all the guides, what is the plane and what is the resort of them."

The fitness guide is engaged.

4. Analysis of the Mode of Proximate Cause

22. Therein, what is the proximate cause guide? "The Conqueror expounds the Teaching" - this is the proximate cause guide. What does he teach? Ignorance has the characteristic of non-penetration of all phenomena as they really are; its proximate cause is illusions. Craving has the characteristic of holding; its proximate cause is what has a dear nature and a pleasant nature. Greed has the characteristic of longing; its proximate cause is taking what is not given. Perception of beauty has the characteristic of grasping colour, shape and sign; its proximate cause is restraint of the faculties. Perception of pleasure has the characteristic of approaching contact with mental corruptions; its proximate cause is gratification. Perception of permanence has the characteristic of non-observation of phenomena with the characteristic of the conditioned; its proximate cause is consciousness. Perception of self has the characteristic of non-observation of perception of impermanence and perception of suffering; its proximate cause is the mental body. True knowledge has the characteristic of penetration of all phenomena; its proximate cause is all that is to be understood. Serenity has the characteristic of withdrawing mental distraction; its proximate cause is foulness. Non-greed has the characteristic of withdrawing the range of desire; its proximate cause is abstention from taking what is not given. Non-hate has the characteristic of non-anger; its proximate cause is abstention from killing living beings. Non-delusion has the characteristic of non-wrong practice regarding the object; its proximate cause is right practice. Perception of foulness has the characteristic of grasping the discoloured and festering; its proximate cause is disenchantment. Perception of suffering has the characteristic of fully knowing contact with mental corruptions; its proximate cause is feeling. Perception of impermanence has the characteristic of observation of phenomena with the

characteristic of the conditioned; its proximate cause is arising and passing away. Perception of non-self has the characteristic of adherence to all phenomena; its proximate cause is perception of phenomena.

The five types of sensual pleasure are the proximate cause of sensual lust; the five material faculties are the proximate cause of lust for material form; the sixth sense base is the proximate cause of lust for existence; observation of arisen existence is the proximate cause of the five aggregates of clinging, the proximate cause of knowledge and vision of recollection of past lives. Faith has the characteristic of placing confidence and has disposition as manifestation; confidence has the characteristic of being undisturbed and has becoming serene as manifestation. Faith has the characteristic of aspiring; its proximate cause is unwavering confidence. Confidence has the characteristic of being undisturbed; its proximate cause is faith. Energy has the characteristic of initiating; its proximate cause is right striving. Mindfulness has the characteristic of non-floating; its proximate cause is the establishment of mindfulness. Concentration has the characteristic of being fully focused; its proximate cause is the meditative absorptions. Wisdom has the characteristic of understanding; its proximate cause is the truths.

Another method: unwise attention has the characteristic of attention to gratification; its proximate cause is ignorance. Ignorance has the characteristic of confusion about the truths; it is the proximate cause of activities. Activities have the characteristic of sprouting into renewed existence; they are the proximate cause of consciousness. Consciousness has the characteristic of arising through rebirth-conditions; it is the proximate cause of mentality-materiality. Mentality-materiality has the characteristic of the combination of the mental body and the material body; it is the proximate cause of the six sense bases. The six sense bases have the characteristic of defining the faculties; they are the proximate cause of contact. Contact has the characteristic of the coming together of eye, form and consciousness; it is the proximate cause of feeling. Feeling has the characteristic of experiencing the desirable and undesirable; it is the proximate cause of craving. Craving has the characteristic of holding; it is the proximate cause of clinging. Clinging arises through rebirth-conditions; it is the proximate cause of existence. Existence has the characteristic of the origination of the mental body and the material body; it is the proximate cause of birth. Birth has the characteristic of the manifestation of the aggregates; it is the proximate cause of ageing. Ageing has the characteristic of the ripening of clinging; it is the proximate cause of death. Death has the characteristic of the arrest of the life faculty; it is the proximate cause of sorrow. Sorrow is the doer of distress; it is the proximate cause of lamentation. Lamentation is the doer of wailing; it is the proximate cause of suffering. Suffering is the oppression of the body; it is the proximate cause of displeasure. Displeasure is the oppression of the mind; it is the proximate cause of anguish. Anguish is the doer of burning; it is the proximate cause of existence. When these factors of existence are all arisen together, that is existence; it is the proximate cause of the round of rebirths. The path has the characteristic of leading to liberation; it is the proximate cause of cessation.

Knowledge of the ford is the proximate cause of knowledge of what is drunk, knowledge of what is drunk is the proximate cause of knowledge of what is attained, knowledge of what is attained is the proximate cause of knowledge of oneself,

knowledge of oneself is the proximate cause of having made merit in the past, having made merit in the past is the proximate cause of residence in a suitable place, residence in a suitable place is the proximate cause of reliance on good persons, reliance on good persons is the proximate cause of rightly directing oneself, rightly directing oneself is the proximate cause of morality, morality is the proximate cause of freedom from remorse, freedom from remorse is the proximate cause of gladness, gladness is the proximate cause of rapture, rapture is the proximate cause of tranquillity, tranquillity is the proximate cause of happiness, happiness is the proximate cause of concentration, concentration is the proximate cause of knowledge and vision of things as they really are, knowledge and vision of things as they really are is the proximate cause of disenchantment, disenchantment is the proximate cause of dispassion, dispassion is the proximate cause of liberation. Liberation is the proximate cause of knowledge and vision of liberation. Thus whatever decisive support, whatever condition, all that is a proximate cause. Therefore the Venerable Mahākaccāyana said: "The Conqueror expounds the Teaching."

The proximate cause guide is engaged.

5. Analysis of the Mode of Characteristic

23. Therein, what is the Characteristic guide? "When one phenomenon is stated" - this is the Characteristic guide. What does it characterise? Whatever phenomena have the same characteristic, when one of those phenomena is stated, the remaining phenomena become stated. How might it be? As the Blessed One said -

"The eye, monks, is unsteady, brief, limited, perishable, alien, suffering, disaster, agitation, hot ashes, activity, murderous, amidst enemies. When this eye is stated, the remaining internal sense bases become stated. For what reason? For all six internal sense bases have the same characteristic in the sense of being murderous. And as the Blessed One said -

"Rādhā, be without expectation regarding past materiality, do not delight in future materiality, practise for disenchantment, dispassion, cessation, giving up, and relinquishment of present materiality. When this aggregate of matter is stated, the remaining aggregates become stated. For what reason? For all five aggregates are stated in the Yamaka Exhortation Discourse as having the same characteristic in the sense of being murderous. And as the Blessed One said -

"And for those by whom mindfulness of the body is thoroughly undertaken, constantly;
They do not pursue what is not their function, acting continuously in their function."

Thus when mindfulness directed to the body is stated, mindfulness directed to feeling, mindfulness directed to mind, and mindfulness directed to mental phenomena become stated. Likewise, when "whatever is seen or heard or sensed" is stated, "cognised" becomes stated. And as the Blessed One said -

Therefore, monk, dwell here observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. "Ardent" is the energy faculty, "fully aware" is the wisdom faculty, "mindful" is the mindfulness

faculty, "having removed covetousness and displeasure regarding the world" is the concentration faculty - thus for one dwelling observing the body in the body, the four establishments of mindfulness go to fulfilment through development. For what reason? Because of the same characteristic of the four faculties.

24. When the four establishments of mindfulness are being developed, the four right strivings go to fulfilment through development; when the four right strivings are being developed, the four bases for spiritual power are being developed, the five faculties go to fulfilment through development; when the four bases for spiritual power go to fulfilment through development; when the five faculties are being developed, the five powers go to fulfilment through development; when the five powers are being developed, the seven factors of enlightenment go to fulfilment through development; when the seven factors of enlightenment are being developed, the noble eightfold path goes to fulfilment through development; all the phenomena leading to enlightenment, belonging to enlightenment, go to fulfilment through development. For what reason? For all phenomena leading to enlightenment, belonging to enlightenment, have the same characteristic by the characteristic of leading forth; because of having the same characteristic, they go to fulfilment through development.

Thus unwholesome phenomena too, because of having the same characteristic, go to disappearance through abandoning. When the four establishments of mindfulness are being developed, illusions are abandoned, and nutriment goes to full understanding for him, he becomes one without clinging from the clings, and becomes unbound from the mental bonds, and becomes dissociated from the mental knots, and becomes one without mental corruptions from the mental corruptions, and becomes one who has crossed over from the mental floods, and becomes free from the dart from the darts, and stations of consciousness go to full understanding for him, through the ways of going to bias he does not go to bias; thus unwholesome phenomena too, because of having the same characteristic, go to disappearance through abandoning.

Or else wherever the material faculty is taught, there too the material element, the aggregate of matter, and the material sense bases are taught. Or else wherever pleasant feeling is taught, there the faculty of pleasantness, the pleasure faculty, and the noble truth of the origin of suffering are taught. Or else wherever unpleasant feeling is taught, there the faculty of pain, the faculty of displeasure, and the noble truth of suffering are taught. Or else wherever neither-unpleasant-nor-pleasant feeling is taught, there the equanimity faculty and the entire dependent origination are taught. For what reason? For regarding neither-unpleasant-nor-pleasant feeling, ignorance underlies. 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; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be; thus is the origin of this whole mass of suffering. And that is to be abandoned by the side of defilement with lust, with hate, with delusion; it is to be abandoned by the noble teachings without lust, without hate, without delusion.

Thus whatever phenomena have the same characteristic by function and by characteristic and by similarity and by passing away and rebirth, when one of those phenomena is stated, the remaining phenomena become stated. Therefore the Venerable Mahākaccāyana said: "When one phenomenon is stated."

The characteristic guide is engaged.

6. Analysis of the Mode of Fourfold Array

25. Therein, what is the fourfold array mode? This is "etymology and intention". Through the phrasing of the discourse, the etymology and intention and source and connection of what precedes and what follows should be sought. Therein, what is etymology? That which is the connection with the term of language, that which is knowledge of phenomena by name. For when a monk knows the name of the meaning and knows the name of the phenomenon, he implants it accordingly. And this one is called skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, skilled in what precedes and what follows, skilled in teaching, skilled in designation of the past, skilled in designation of the future, skilled in designation of the present, skilled in designation of the feminine, skilled in designation of the masculine, skilled in designation of the neuter, skilled in designation of the singular, skilled in designation of the plural; thus all regional expressions should be made and all regional languages. This is the connection with the term of language.

26. Therein, what is intention?

"The Teaching indeed protects one who practises the Teaching, like a great umbrella in the rainy season;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

Here, what is the Blessed One's intention? Those who will wish to be released from the realms of misery will become practitioners of the Teaching - this here is the Blessed One's intention.

"Just as a thief caught at the opening of a break-in is killed and bound by his own action;
Thus this generation hereafter, after death, is killed and bound by its own action."

Here, what is the Blessed One's intention? One will experience the undesirable, unpleasant result of intentional actions that have been done and accumulated, to be experienced as painful - this here is the Blessed One's intention.

"Whoever hurts with a stick beings longing for happiness;
Seeking happiness for oneself, after death he does not obtain happiness."

Here, what is the Blessed One's intention? Those who will be desirous of happiness will not do evil deeds - this here is the Blessed One's intention.

"When one is torpid and gluttonous, a sleeper who lies tossing about;
Like a great hog fed on fodder, the fool enters the womb again and again."

Here, what is the Blessed One's intention? Those who will wish to be distressed by ageing and death will be knowing moderation in food, with guarded doors in the sense faculties, devoted to the pursuit of wakefulness in the first and last watches of the night, gifted with introspection regarding wholesome mental states, and respectful towards their fellows in the holy life, towards elders, juniors, and those of middle standing - this here is the Blessed One's intention.

"Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead."

Here, what is the Blessed One's intention? Those who will wish to seek the quest for the Deathless will dwell heedful - this here is the Blessed One's intention. This is intention.

27. Therein, what is the source? As that Dhaniya the cowherd said to the Blessed One -

"One with children rejoices in children, one with cattle likewise rejoices in cattle;
Clinging is the rejoicing of a man, for he who is without clinging does not rejoice."

The Blessed One said -

"One with children grieves over children, a cowherd likewise grieves over cattle;
Clinging is the sorrowing of a man, for he who is without clinging does not grieve."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of external possession as clinging." And as Māra the Evil One hurled down a broad stone from the Vulture's Peak mountain, the Blessed One said -

"Even if you should shake the whole entire Vulture's Peak;
There is indeed no perturbation for the Buddhas who are rightly liberated.

Though the sky should split, though the earth should quake, though all living beings should tremble;
Even if they should thrust a dart into his chest, the Buddhas do not seek shelter in clinging."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of the body as clinging." And as he said -

"The wise do not call that a strong bondage, which is made of iron, of wood, or of grass;
The longing for jewelled earrings, for sons and wives, thoroughly infatuated."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of craving for external things." And as he said -

"This the wise call a strong bondage, dragging down, loose, difficult to escape;

Having cut even this, they wander forth, without longing, having abandoned sensual happiness."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of the abandoning of craving based on external things." And as he said -

"Afflicted, impure, putrid, foul-smelling, dependent on the body;
Oozing day and night, delighted in by the foolish."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of the abandoning of craving based on internal things." And as he said -

"Cut off affection for oneself, like an autumnal white water lily with the hand;
Develop only the path of peace, Nibbāna taught by the Fortunate One."

By this subject matter, by this source, it is thus known: "Here the Blessed One spoke of the abandoning of craving based on internal things." This is the source.

Therein, what is the connection of what precedes and what follows? As he said -

"Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the bond of the heedless, like fish in the mouth of a trap;
They follow ageing and death, like a milk-sucking calf its mother."

This sensual craving was spoken of. With which preceding and following does it connect? As he said -

"One who is lustful does not know benefit, one who is lustful does not see the Teaching;
Then there is deep darkness, when lust overcomes a man."

Thus by blindness and by being covered, that very craving was spoken of. And what he said "blinded by sensual pleasures, covered by a net, veiled by the veil of craving." And what he said "one who is lustful does not know benefit, one who is lustful does not see the Teaching" - by these terms of prepossession, that very craving was spoken of. What is darkness, this is the origin of suffering, and the craving that leads to rebirth, and what he said "sensual pleasures" - these are defilement sensual pleasures. And what he said "covered by a net" shows prepossession through the practice of those very sensual pleasures; therefore the bondage of craving was spoken of by way of defilements and by way of prepossession. Those who are of such kind, they follow ageing and death; this "they follow ageing and death" was shown by the Blessed One through the power of the verse as laid down.

"For whom there are no obsessions and presence, who has passed beyond the chain and the cross-bar;
That sage, free from craving, walking about, even the world with its gods does not cognise."

Obsessions are craving, view, and conceit, and the activities conditioned by them. Presence means the underlying tendencies. Chain means the prepossession of craving, which are the wanderings of the thirty-six cravings of the ensnarer. Cross-bar

means delusion. Whatever obsessions as activities, and whatever presence, and whatever chain, and whatever cross-bar - whoever has transcended all this, he is called free from craving.

28. Therein, prepossession and activities are either experienced in present life or experienced in next life or experienced from one life to another; thus craving gives threefold fruit, either in this very life or upon rebirth or in some other subsequent existence. Thus the Blessed One said: "Whatever action done through greed one does by body or by speech or by mind, one experiences the result of that either in this very life or upon rebirth or in some other subsequent existence." This connects with the Blessed One's preceding and following. Therein, prepossession is action experienced in present life or action experienced in next life or action experienced from one life to another; thus action ripens in three ways, either in this very life or upon rebirth or in some other subsequent existence. As he said -

"If a fool here is one who kills living beings, etc. holds wrong view, he experiences the result of that in this very life or upon rebirth or in some other subsequent existence." This connects with the Blessed One's preceding and following. Therein, prepossession is to be abandoned by the power of reflection, activities by the power of seeing, the thirty-six thoughts of craving are to be abandoned by the power of meditative development - thus craving too is abandoned in three ways. Whatever is freedom from craving, this is the element of Nibbāna with residue of clinging. Upon the breakup of the body, this is the element of Nibbāna without residue of clinging.

Obsession is called continuation. And what the Blessed One said: "One obsesses regarding past, future, and present form cognisable by the eye." And what the Blessed One said - "Rādhā, be without expectation regarding past materiality, do not delight in future materiality, practise for disenchantment, dispassion, cessation, and relinquishment of present materiality." This connects with the Blessed One's preceding and following. Whatever obsession and whatever activities and whatever delight in the past, future, and present - this is one in meaning. But with various terms, with various syllables, with various phrases, immeasurable proclamation of the Teaching was spoken by the Blessed One. Thus, having compared discourse with discourse, having connected with the preceding and following, the discourse becomes described.

And this preceding and following connection is fourfold: connection of meaning, connection of phrasing, connection of teaching, and connection of description.

Therein, connection of meaning has six terms: explanation, elucidation, revelation, analysis, making manifest, and description.

Connection of phrasing has six terms: syllable, term, phrase, manner, language, and description.

Connection of teaching: and not in dependence on earth does the meditator meditate, and yet he meditates. And not in dependence on water does he meditate, the meditator meditates; and not in dependence on fire does he meditate, the meditator meditates; and not in dependence on air does he meditate, the meditator meditates. And not in dependence on the plane of infinite space, etc. and not in dependence on the plane of infinite consciousness, etc. and not in dependence on the

plane of nothingness, etc. and not in dependence on the plane of neither-perception-nor-non-perception, etc. and not in dependence on this world, etc. and not in dependence on the world beyond does he meditate, the meditator meditates. Whatever is in between the two - seen, heard, sensed, cognised, attained, sought after, thought about, examined, pondered over by the mind - that too he does not meditate in dependence on, the meditator meditates. This one, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, with an independent mind is not known while meditating.

Just as Māra the Evil One, searching for the consciousness of the son of good family Godhika, does not know, does not see. For he has gone beyond obsession through the abandoning of craving, and there is no support of views for him. And just as with Godhika, so with Vakkali - those with independent minds are not known while meditating by the world with its gods, with its Māras, with its Brahmās, by the generation with its ascetics and brahmins, with its gods and humans. This is the connection of teaching.

Therein, what is the connection of analytic explanation? Those with dependent minds should be explained by the unwholesome side; those with independent minds should be explained by the wholesome side. Those with dependent minds should be explained by mental defilement; those with independent minds should be explained by cleansing. Those with dependent minds should be explained by the continuation of the round of rebirths; those with independent minds should be explained by the cessation of the round of rebirths. Those with dependent minds should be explained by craving and by ignorance; those with independent minds should be explained by serenity and by insight. Those with dependent minds should be explained by shamelessness and by moral fearlessness; those with independent minds should be explained by shame and by moral fear. Those with dependent minds should be explained by lack of mindfulness and by lack of full awareness; those with independent minds should be explained by mindfulness and by full awareness. Those with dependent minds should be explained by unwise origin and by unwise attention; those with independent minds should be explained by wise origin and by wise attention. Those with dependent minds should be explained by idleness and by being difficult to speak to; those with independent minds should be explained by arousal of energy and by being easy to speak to. Those with dependent minds should be explained by faithlessness and by negligence; those with independent minds should be explained by faith and by diligence. Those with dependent minds should be explained by not hearing the Good Teaching and by non-restraint; those with independent minds should be explained by hearing the Good Teaching and by restraint. Those with dependent minds should be explained by covetousness and by anger; those with independent minds should be explained by non-covetousness and by non-anger. Those with dependent minds should be explained by mental hindrances and by things subject to mental fetters; those with independent minds should be explained by liberation of mind through dispassion towards lust and by liberation by wisdom through dispassion towards ignorance. Those with dependent minds should be explained by the annihilationist view and by the eternalist view; those with independent minds should be explained by the Nibbāna element with

residue of clinging and by the Nibbāna element without residue of clinging. This is the connection of analytic explanation. Therefore the Venerable Mahākaccāyana said "etymology and intention".

The fourfold array guide is engaged.

7. Analysis of the Mode of Conversion

29. Therein, what is the Conversion guide? "In one proximate cause" - this is it.

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

"Begin, go forth" is the proximate cause of energy. "Engage in the Buddha's teaching" is the proximate cause of concentration. "Shake off the army of Death, as an elephant a hut made of reeds" is the proximate cause of wisdom. "Begin, go forth" is the proximate cause of the energy faculty. "Engage in the Buddha's teaching" is the proximate cause of the concentration faculty. "Shake off the army of Death, as an elephant a hut made of reeds" is the proximate cause of the wisdom faculty. These proximate causes are the Teaching.

For beings not engaging in exertion, or for those engaging, the beginning.

Therein, those who do not engage, they do not engage because of being rooted in negligence. That negligence is twofold: rooted in craving and rooted in ignorance. Therein, rooted in ignorance means that by which not knowing, being hindered, one does not understand the state to be known - that the five aggregates are subject to arising and passing away - this is rooted in ignorance. That which is rooted in craving is threefold: seeking for the arising of unarisen wealth, one falls into negligence; for the purpose of safeguarding and for the purpose of enjoying arisen wealth, one falls into negligence - this is the fourfold negligence in the world: one kind through ignorance, threefold through craving. Therein, for ignorance, the mental body is the proximate cause. For craving, the material body is the proximate cause. What is the reason for this? Holding in material existences, confusion in immaterial ones? Therein, the material body is the aggregate of matter; the mental body is the four immaterial aggregates. These five aggregates - by which clinging are they with clinging, through craving and through ignorance? Therein, craving is two kinds of clinging: clinging to sensual pleasures and clinging to moral rules and austerities. Ignorance is two kinds of clinging: clinging to views and clinging to the doctrine of self. The aggregates that are with clinging through these four kinds of clinging - this is suffering. The four kinds of clinging - this is the origin. The five aggregates are suffering. 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.

30. Therein, that which is threefold and rooted in craving, negligence, seeks for the arising of unarisen wealth, and performs both safeguarding and the purpose of enjoying arisen wealth - through penetrating understanding of that, the protection and withdrawal is serenity.

How does that come about? When one knows the gratification of sensual pleasures as gratification, the danger as danger, the escape as escape, the lowliness, the defilement, the cleansing, and the benefit in renunciation. Therein, whatever

investigation and examination - this is insight. These two mental states go to fulfilment through development: serenity and insight. When these two mental states are being developed, two mental states are abandoned - craving and ignorance; when these two mental states are abandoned, the four kinds of clinging cease. From the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. Thus the former two truths are suffering and origin, and serenity and insight are the path. The cessation of existence is Nibbāna - these are the four truths. Therefore the Blessed One said: "Begin, go forth."

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

This is the underlying tendency of craving. Of which craving? Of craving for existence. That which is the condition for this mental state - this is ignorance. For with ignorance as condition there is craving for existence. These two are mental defilements: craving and ignorance. Those four kinds of clinging - the aggregates that are with clinging through those four kinds of clinging - this is suffering. The four kinds of clinging - this is the origin. The five aggregates are suffering. 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 uproots the underlying tendency of craving - this is serenity. That by which one wards off ignorance, the condition for the underlying tendency of craving - this is insight. These two mental states go to fulfilment through development: serenity and insight. Therein, the fruit of serenity is liberation of mind through the fading away of lust; the fruit of insight is liberation by wisdom through the fading away of ignorance. Thus the former two truths are suffering and origin, serenity and insight are the path, and the two liberations are cessation. These are the four truths. Therefore the Blessed One said: "Just as when the root."

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

All evil means the three kinds of misconduct: bodily misconduct, verbal misconduct, mental misconduct; those are the ten unwholesome courses of action: killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view; those are two kinds of action: volition and mental. Therein, whatever killing living beings and whatever divisive speech and whatever harsh speech - this has hate as its origin. And whatever taking what is not given and whatever sexual misconduct and whatever lying - this has greed as its origin; whatever idle chatter - this has delusion as its origin. These seven causes are volitional action. Whatever covetousness - this is greed, an unwholesome root. Whatever anger - this is hate, an unwholesome root. Whatever wrong view - this is the wrong path. These three causes are mental action. Therefore it is said: "volitional action and mental action."

The unwholesome root going into action goes to the fourfold bias: through desire, through hate, through fear, through delusion. Therein, whatever goes to bias through desire - this has greed as its origin. Whatever goes to bias through hate - this has hate as its origin. Whatever goes to bias through fear and through delusion - this has delusion as its origin. Therein, greed is abandoned through foulness. Hate through friendliness. Delusion through wisdom. Likewise, greed is abandoned through equanimity. Hate through friendliness and compassion. Delusion through altruistic joy goes to disappearance through abandoning. Therefore the Blessed One said: "the non-performance of all evil."

31. All evil means the eight wrong courses: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration - this is called all evil. Whatever non-doing, non-performance, non-transgression of these eight wrong courses - this is called the non-performance of all evil.

When the eight wrong courses are abandoned, the eight right courses succeed. Whatever doing, performing, accomplishing of the eight right courses - this is called the acquisition of the wholesome. "The purification of one's own mind" shows the function of developing the path of the past; when the mind is purified, the five aggregates become purified, for thus the Blessed One said: "For the purpose of mental purification, monks, the holy life is lived under the Truth-finder." For purification is twofold: the abandoning of the mental hindrances and the uprooting of the underlying tendencies. There are two planes of purification: the plane of seeing and the plane of development; therein, what one purifies by penetration - this is suffering. From which one purifies - this is the origin. By which one purifies - this is the path. What is purified - this is cessation. These are the four truths. Therefore the Blessed One said: "the non-performance of all evil."

"The Teaching indeed protects one who practises the Teaching, like a great umbrella in the rainy season;

This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

The Teaching is twofold: sense restraint and the path. Unfortunate realm is twofold: compared with gods and humans, the realms of misery are an unfortunate realm; compared with Nibbāna, all rebirths are an unfortunate realm. Therein, whatever unbroken practice in the morality of restraint - this Teaching well practised protects from the realms of misery. Thus the Blessed One said - "There are these two destinations, monks, for one who is moral: gods and humans." And thus in the town of Nālandā, Asibandhakaputta the headman said this to the Blessed One -

"The brahmins, venerable sir, of the western lands, carrying water-pots, wearing garlands of moss, descending into water, tending the fire - they raise up the dead, the departed, they inform them, they make them enter heaven. But is the Blessed One, venerable sir, the Worthy One, the Perfectly Enlightened One, able to act in such a way that the whole world, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world?"

"Well then, headman, I will ask you a question about this very matter. As it pleases you, so you should answer it.

"What do you think, headman, suppose here a man were one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view. A great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world.' What do you think, headman, would that man, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world?" "No, Venerable Sir."

"Just as, headman, a man might throw a large broad stone into a deep water pool. A great crowd of people, having come together and assembled, might request it, praise it, circumambulate it with joined palms - 'Rise up, dear broad stone, float up, dear broad stone, float up to dry land, dear broad stone.' What do you think, headman, would that large broad stone, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, rise up, or float up, or float up to dry land?" "No, Venerable Sir." "Just so, headman, whatever man is one who kills living beings, etc. holds wrong view - even though a great crowd of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world.' Yet that man, upon the body's collapse at death, would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"What do you think, headman, suppose here a man were one who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, and holds right view. A great multitude of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' What do you think, headman, would that man, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell?" "No, Venerable Sir."

"Just as, headman, a man might plunge a pot of ghee or a pot of oil into a deep water pool and break it. There, whatever gravel or potsherds there might be, they would go downwards. But whatever ghee or oil there might be, that would go upwards. A great multitude of people, having come together and assembled, might request it, praise it, circumambulate it with joined palms - 'Sink down, dear ghee and oil, settle down, dear ghee and oil, go down, dear ghee and oil.' What do you think, headman, would that ghee and oil, because of the requesting of that great crowd of people, or because of their praising, or because of their circumambulating with joined palms, sink down, or settle down, or go down?" "No, Venerable Sir."

"Just so, headman, whatever man is one who abstains from killing living beings, etc. holds right view - even though a great multitude of people, having come together and assembled, might request him, praise him, circumambulate him with joined palms - 'May this man, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.'" Yet that man, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world. Thus the Teaching well practised protects from the realms of misery. Therein, whatever is the sharpness and intensity of the path, this Teaching well practised protects from all rebirths. Thus the Blessed One said -

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

32. Therein, the cause of unfortunate realms is craving and ignorance, those are the four kinds of clinging, the aggregates that are with clinging through those four kinds of clinging - this is suffering. The four kinds of clinging - this is the origin. The five aggregates are suffering; 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. Therein, the five material faculties are the proximate cause of craving. The mind faculty is the proximate cause of ignorance. Guarding the five material faculties, one develops concentration and restrains craving. Guarding the mind faculty, one develops insight and restrains ignorance. By the restraint of craving, two kinds of clinging are abandoned: clinging to sensual pleasures and clinging to moral rules and austerities. By the restraint of ignorance, two kinds of clinging are abandoned: clinging to views and clinging to the doctrine of self. When the four kinds of clinging are abandoned, two mental states go to fulfilment through development: serenity and insight. This is called the holy life.

Therein, the fruit of the holy life is the four fruits of asceticism: the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, and arahantship as the highest fruition. These are the four fruits of the holy life. Thus the former two truths are suffering and origin. Serenity and insight and the holy life are the path, and the fruits of the holy life and their object, the unconditioned element, are cessation. These are the four truths. Therefore the Blessed One said: "The Teaching indeed protects."

Therein, that from which one protects by penetration - this is suffering. From which one protects - this is the origin. By which one protects - this is the path. What one protects - this is cessation. These are the four truths. Therefore the Venerable Mahākaccāyana said: "In one proximate cause."

The conversion guide is engaged.

8. Analysis of the Mode of Classification

33. Therein, what is the guide of classification? "The phenomenon and the proximate cause and the plane."

Two discourses: conducive to habituation and conducive to penetration. Two practices: conducive to merit and conducive to fruition. Two moralities: the morality of restraint and the morality of abandoning. Therein, the Blessed One teaches the discourse conducive to habituation for the practice conducive to merit; he, established in the morality of restraint, becomes a practitioner of the holy life by that holy life. Therein, the Blessed One teaches the discourse conducive to penetration for the practice conducive to fruition; he, established in the morality of abandoning, becomes a practitioner of the holy life by that holy life.

Therein, what is the discourse conducive to habituation? 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, what is the discourse conducive to penetration? The discourse conducive to penetration is namely: whatever is the elucidation of the four truths. In the discourse conducive to habituation there is no understanding, there is no path, there is no fruit. In the discourse conducive to penetration there is understanding, there is path, there is fruit. These are the four discourses. For the teaching of these four discourses, having investigated by the guide of investigation from every side with fruit, morality, and holy life, the plane of knowledge as far as it extends should be connected by the guide of fitness.

34. Therein, what phenomena are common? Two phenomena are common: common by name and common by basis. Or whatever else is of such kind, the mental defilements to be abandoned through vision are common to beings with fixed course of the wrong path and to undetermined beings, sensual lust and anger are common to a worldling and a stream-enterer, the higher mental fetters are common to a worldling and a non-returner, whatever mundane attainment a noble disciple attains, all that is common to those not free from lust, for common phenomena thus do not surpass each other's own respective domain. Whoever is endowed with these phenomena does not surpass that phenomenon. These phenomena are common.

Therein, what phenomena are not common? As far as the teaching is concerned, trainees and those beyond training, capable and incapable should be investigated, sensual lust and anger are common to an eighth-path-attainer and a stream-enterer but the nature is not common, the higher mental fetters are common to an eighth-path-attainer and a non-returner but the nature is not common. The name is common to all trainees but the nature is not common. The name is common to all practitioners but the nature is not common. The trainee's morality is common to all trainees but the nature is not common. Thus by one observing distinction, it should be investigated with reference to inferior, superior, and middling.

The plane of seeing is the proximate cause of entry into the fixed course, the plane of development is the proximate cause of attaining the higher fruits, the difficult practice with sluggish direct knowledge is the proximate cause of serenity, the easy practice with quick direct knowledge is the proximate cause of insight, the way of making merit consisting of giving is the common proximate cause of another's utterance, the way of making merit consisting of morality is the common proximate cause of wisdom gained through reflection, the way of making merit consisting of meditation is the common proximate cause of wisdom gained through meditative

development. The way of making merit consisting of giving is the common proximate cause of another's utterance and of wisdom gained through learning, the way of making merit consisting of morality is the common proximate cause of wisdom gained through reflection and of wise attention, the way of making merit consisting of meditation is the common proximate cause of wisdom gained through meditative development and of right view. Residence in a suitable place is the common proximate cause of seclusion and of concentration, reliance on good persons is the common proximate cause of the three unwavering confidences and of serenity, rightly directing oneself is the common proximate cause of shame and of insight, abandoning the unwholesome is the common proximate cause of investigation of the wholesome and of the concentration faculty, the well-proclaimedness of the Teaching is the common proximate cause of planting wholesome roots and of fruition attainment, the good practice of the Community is the common proximate cause of the excellence of the Community, the accomplishment of the Teacher is the common proximate cause of the confidence of those without confidence and of the increase of those with confidence, the unobstructed principal monastic code is the common proximate cause of the refutation of obstinate persons and of the comfortable abiding of well-behaved persons. Therefore the Venerable Mahākaccāyana said: "the phenomenon and the proximate cause."

The classification guide is engaged.

9. Analysis of the Mode of Conversion

35. Therein, what is the reversal mode? "Wholesome and unwholesome mental states." For a person of right view, wrong view has been worn away. And whatever many evil unwholesome mental states would arise with wrong view as condition, those too have been worn away for him. And with right view as condition, many wholesome mental states come to be for him, and they go to fulfilment through development for him. For a person of right thought, wrong thought has been worn away. And whatever many evil unwholesome mental states would arise with wrong thought as condition, those too have been worn away for him. And with right thought as condition, many wholesome mental states come to be for him. And they go to fulfilment through development for him. Thus for a person of right speech, of right action, of right livelihood, of right effort, of right mindfulness, of right concentration, of right liberation, of right knowledge and vision of liberation, wrong knowledge and vision of liberation has been worn away. And whatever many evil unwholesome mental states would arise with wrong knowledge and vision of liberation as condition, those too have been worn away for him. And with right knowledge and vision of liberation as condition, many wholesome mental states come to be for him, and they go to fulfilment through development for him.

36. For one who abstains from killing living beings, killing living beings has been abandoned. For one who abstains from taking what is not given, taking what is not given has been abandoned. For one practising the holy life, unchaste conduct has been abandoned. For one who speaks truth, lying has been abandoned. For one of non-divisive speech, divisive speech has been abandoned. For one of smooth speech, harsh speech has been abandoned. For one who speaks at the proper time, idle

chatter has been abandoned. For one who is non-covetous, covetousness has been abandoned. For one with an unangry mind, anger has been abandoned. For one of right view, wrong view has been abandoned.

But whoever censures the noble eightfold path, for them visible here and now, reasonable, blameworthy counter-arguments come. Those sirs censure right view as the Teaching. Well then, those who hold wrong view are honourable and praiseworthy to those sirs. Thus those sirs censure right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right knowledge and vision of liberation as the Teaching. Well then, those who have wrong knowledge and vision of liberation are honourable and praiseworthy to those sirs.

But whoever says thus: "Sensual pleasures should be enjoyed, sensual pleasures should be consumed, sensual pleasures should be practised, sensual pleasures should be indulged in, sensual pleasures should be developed, sensual pleasures should be cultivated." Abstention from sensual pleasures is not the Teaching for them.

Or whoever says thus: "The pursuit of self-mortification is the Teaching." The Teaching leading to liberation is not the Teaching for them. But whoever says thus: "The Teaching is painful." The Teaching of happiness is not the Teaching for them. Or just as for a monk dwelling observing foulness in all activities, perceptions of beauty are abandoned. For one dwelling observing suffering, perceptions of pleasure are abandoned. For one dwelling observing impermanence, perceptions of permanence are abandoned. For one dwelling observing non-self, perceptions of self are abandoned. Or whatever Teaching one delights in or approaches, whatever is the opposite of that Teaching, that becomes transgressed as undesirable for him. Therefore the Venerable Mahākaccāyana said: "wholesome and unwholesome mental states."

The reversal guide is engaged.

10. Analysis of the Mode of Synonyms

37. Therein, what is the synonym guide? "The synonyms are many." Just as the Blessed One points out one phenomenon with mutual synonyms. As the Blessed One said -

"Hope and yearning and delight, established as currents in the many elements;
Arising from the root of not knowing, cravings - all have been made to end by me, together with their root."

Hope is said to be the wishing for a future benefit; hope arises thus: "It will certainly come." Yearning is the longing for a present benefit; or having seen something better, yearning arises thus: "May I become like this." The guarding of the accomplishment of benefit is called delight; one delights in a dear relative, or one delights in a dear phenomenon, or one delights in what is not repulsive.

"Many elements" means eye-element, material element, eye-consciousness element; ear-element, sound element, ear-consciousness element; nose element, odour

element, nose-consciousness element; tongue-element, flavour element, tongue-consciousness element; body element, touch element, body-consciousness element; mind-element, element of phenomena, mind-consciousness element.

"Currents" means some are inclined to visible forms, some are inclined to sounds, some are inclined to odours, some are inclined to flavours, some are inclined to tangible objects, some are inclined to mental objects. Therein, whatever six displeasures connected with the household life, and whatever six pleasures connected with the household life, and whatever six displeasures connected with renunciation, and whatever six pleasures connected with renunciation - these twenty-four terms are the craving side; this is a synonym for craving. Whatever six equanimities connected with the household life - this is the wrong view side.

38. That very delight in phenomena, love of phenomena, holding to phenomena in the manner of longing - this is a synonym for craving. Consciousness, mind, cognition - this is a synonym for consciousness. Mind faculty, mind-element, mind sense base, cognition - this is a synonym for mind. Wisdom faculty, power of wisdom, higher wisdom, training, wisdom, aggregate of wisdom, enlightenment factor of investigation of phenomena, knowledge, right view, decision, insight, knowledge of phenomena, knowledge of meaning, inferential knowledge, knowledge of elimination, knowledge of non-arising, faculty of "I shall know the unknown", faculty of final knowledge, faculty of one who has final knowledge, vision, true knowledge, higher intelligence, understanding, intelligence, light, or whatever else is of such kind - this is a synonym for wisdom. The five faculties are supramundane, all wisdom. But faith in the meaning of authority, energy in the meaning of effort, mindfulness in the meaning of not floating away, concentration in the meaning of non-distraction, wisdom in the meaning of understanding.

And as stated in the recollection of the Buddha: "Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One." One who has attained the accomplishment of powers, one who has attained the grounds of self-confidence, one who has attained the analytical knowledges, one who has abandoned the four mental bonds, one who has passed beyond the course of bias, one whose dart has been extracted, one whose wound has healed, one who has crushed the thorn, one whose prepossession has been extinguished, one who has gone beyond bondage, one who has disentangled the mental knots, one who has passed beyond disposition, one who has broken through darkness, one with vision, one who has transcended worldly adversities, one dissociated from compliance and opposition, one who has gone beyond amassing in desirable and undesirable phenomena, one who has passed beyond bondage, one whose battle has been laid down, one more brilliant, torch-bearer, light-maker, lamp-maker, dispeller of darkness, one who abandons conflict, one of immeasurable praise, one of immeasurable praise, one of incalculable praise, radiance-maker, light-bringer, one who makes the lamp of the radiance of the Teaching - and Buddhas, Blessed Ones - this is a synonym for recollection of the Buddha.

And as stated in the recollection of the Teaching: "Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to

come and see, leading onward, to be individually experienced by the wise." That is to say, the crushing of vanity, the removal of thirst, the uprooting of attachment, the cutting off of the round of existence, empty, very difficult to obtain, the elimination of craving, dispassion, cessation, Nibbāna.

"The unconditioned, the unbent, that without mental corruptions, the truth and the far shore, the subtle, the very difficult to see;
The unageing, the stable, the non-disintegrating, the non-manifest, without obsession, the peaceful.

"The Deathless, the sublime and the safe, the secure, the elimination of craving, the wonderful and the marvellous;
Freedom from harm, that which has the nature of freedom from harm, this Nibbāna was taught by the Fortunate One.

"The unborn, the not become, free from danger, the unmade, without sorrow and also free from grief;
Without affliction, that which has the nature of freedom from affliction, this Nibbāna was taught by the Fortunate One.

"Deep and difficult to see, higher and unsurpassed;
Matchless, without equal, it is called the foremost, the excellent.

"Rock cell and shelter, without conflict, without blemish, flawless, it is called spotless;
Island, happiness, limitless, support, one who owns nothing, without obsession" - thus it was said.

This is a synonym for recollection of the Teaching.

And as stated in the recollection of the Community: "Practicing well, practicing uprightly, practicing by the true method, practicing properly, that is to say, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world, accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in knowledge and vision of liberation, the substance of beings, the cream of beings, the extraction of beings, the pillar of beings, the fragrant flower of beings, honourable to gods and humans" - this is a synonym for recollection of the Community.

And as stated in the recollection of morality: "Whatever moral practices that are unbroken, without holes, unspotted, unblemished, noble, pleasing to the noble ones, liberating, praised by the wise, not adhered to, and conducive to concentration; and morality is an ornament in the meaning of adorning the highest limb, and morality is a treasure in the meaning of transcending all misfortune, and morality is a craft in the meaning of hitting the target in an instant, and morality is a boundary in the meaning of not transgressing, and morality is grain in the meaning of cutting off poverty, and

morality is a mirror in the meaning of viewing the Teaching, and morality is a mansion in the meaning of viewing, and morality follows all planes with the Deathless as its final goal" - this is a synonym for recollection of morality.

And as stated in the recollection of generosity: "At the time when a noble disciple dwells at home, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing" - this is a synonym for recollection of generosity. Therefore the Venerable Mahākaccāyana said: "The synonyms are many."

The synonym guide is engaged.

11. Analysis of the Mode of Description

39. Therein, what is the description guide? "The Blessed One teaches one Teaching with various descriptions."

That which is the Teaching in natural discourse. This is the summary description. And what is the Teaching in natural discourse? The four truths. As the Blessed One said "this is suffering" - this description is the summary description of the five aggregates, of the six elements, of the eighteen elements, of the twelve sense bases, of the ten faculties.

If, monks, regarding edible food there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation.

If regarding contact, etc. if, monks, regarding mental volition as nutriment. If, monks, regarding consciousness as nutriment there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with anguish, with tribulation. This is the description of the production of suffering and of the origin.

If, monks, regarding edible food there is no lust, there is no delight, there is no craving, consciousness there is unestablished, not grown. Where consciousness is unestablished, not grown, there is no descent of mentality-materiality. Where there is no descent of mentality-materiality, there is no growth of activities. Where there is no growth of activities, there is no production of rebirth in the future. Where there is no production of rebirth in the future, there is no birth, ageing, and death in the future. Where there is no birth, ageing, and death in the future, that, monks, I say is without sorrow, without anguish, without despair.

If regarding contact, etc. if, monks, regarding mental volition as nutriment. If, monks, regarding consciousness as nutriment there is no lust, there is no delight, there is no craving, consciousness there is unestablished, not grown. Where consciousness is unestablished, not grown, there is no descent of mentality-materiality. Where there is no descent of mentality-materiality, there is no growth of activities. Where there is no growth of activities, there is no production of rebirth in the future. Where there is no production of rebirth in the future, there is no birth, ageing, and death in the future. Where there is no birth, ageing, and death in the future, that, monks, I say is without sorrow, without anguish, without despair.

This is the description of full understanding of suffering, the description of abandoning of the origin, the description of development of the path, the description of realisation of cessation.

40. Monks, develop concentration. A diligent, prudent, mindful, concentrated monk, monks, understands as it really is. And what does he understand as it really is? He understands as it really is: "The eye is impermanent." He understands as it really is: "Forms are impermanent"; he understands as it really is: "Eye-consciousness is impermanent." He understands as it really is: "Eye-contact is impermanent." Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he understands as it really is is impermanent.

The ear... etc. The nose... etc. The tongue... etc. The body... etc. He understands as it really is: "The mind is impermanent." He understands as it really is: "Mental phenomena are impermanent." He understands as it really is: "Mind-consciousness is impermanent." He understands as it really is: "Mind-contact is impermanent." Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he understands as it really is is impermanent.

This is the description of development of the path, the description of full understanding of suffering, the description of abandoning of the origin, the description of realisation of cessation.

Rādhā, scatter matter, destroy it, demolish it, make it unplayable, proceed with wisdom to the elimination of craving. Through the elimination of craving comes the elimination of suffering, through the elimination of suffering comes Nibbāna. Feeling... etc. Perception... etc. Scatter activities, scatter consciousness, destroy them, demolish them, make them unplayable, proceed with wisdom to the elimination of craving. Through the elimination of craving comes the elimination of suffering, through the elimination of suffering comes Nibbāna.

This is the description of cessation of craving, the description of disenchantment with gratification, the description of full understanding of suffering, the description of abandoning of the origin, the description of development of the path, the description of realisation of cessation.

He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation

of suffering."

This is the description of penetration of the truths, the description of summary of the plane of seeing, the description of development of the path, the description of realisation of the fruition of stream-entry. He understands as it really is: "These are the mental corruptions"; he understands as it really is: "This is the origin of mental corruptions"; he understands as it really is: "This is the cessation of mental corruptions." He understands as it really is: "This is the practice leading to the cessation of mental corruptions." He understands as it really is: "These mental corruptions entirely cease."

This is the description of arising of knowledge of elimination, the description of permission of knowledge of non-arising, the description of development of the path, the description of full understanding of suffering, the description of abandoning of the origin, the description of beginning of the energy faculty, the description of laying eggs of flies, the description of summary of the plane of development, the description of striking down of evil unwholesome mental states.

41. "This is suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "This is the origin of suffering" - thus, monks, etc. "This is the cessation of suffering" - thus, monks, etc. "This is the practice leading to the cessation of suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

This is the description of the Teaching of the truths, the description of summary of wisdom gained through learning, the description of realisation of the faculty of "I shall know the unknown", the description of setting in motion of the wheel of the Teaching.

"But this suffering is to be fully understood" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this origin of suffering is to be abandoned" - thus, monks, etc. "But this cessation of suffering is to be realised" - thus, monks, etc. "But this practice leading to the cessation of suffering is to be developed" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

This is the description of development of the path, the description of summary of wisdom gained through reflection, the description of realisation of the faculty of final knowledge.

"But this suffering has been fully understood" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this origin of suffering has been abandoned" - thus, monks, etc. "But this cessation of suffering has been realised" - thus, monks, etc. "But this practice leading to the cessation of suffering has been developed" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. This is the description of development of the path, the description of summary of wisdom gained through meditative development, the description of realisation of the faculty of one who has final knowledge, the description of setting in motion of the wheel of the Teaching.

"The measurable and the immeasurable origination, the activity of becoming, the sage relinquished;
Delighting internally, concentrated, he broke through self-existence like armour."

"Measurable" means the element of activities. "Immeasurable" means the element of Nibbāna; "the measurable and the immeasurable origination" is the description of direct knowledge of all phenomena. The description of summary of analytical knowledge of phenomena. "The activity of becoming the sage relinquished" is the description of relinquishment of the origin. The description of full understanding of suffering. "Delighting internally, concentrated" is the description of development of mindfulness of the body. The description of presence of unified focus of mind. "He broke through self-existence like armour" is the description of disenchantment of consciousness, the description of grasping of omniscience, the description of splitting of the egg-shells of ignorance. Therefore the Blessed One said "the measurable and the immeasurable origination."

He who has seen suffering and its source, how could that being incline towards sensual pleasures;
Having known that sensual pleasures are attachment in the world, one who is mindful should train for their removal.

"He who suffering" is the description of synonym and the description of full understanding of suffering. "From what source" is the description of production and the description of abandoning of the origin. "He saw" is the description of synonym and the description of penetration of the eye of knowledge. "How could that being incline towards sensual pleasures" is the description of synonym and the description of adherence to sensual craving. "Having known that sensual pleasures are attachment in the world" is the description of seeing sensual pleasures as adversaries. For sensual pleasures are like a pit of burning charcoal, like a slice of flesh, like a blazing fire, like a precipice and like a snake. "One who is mindful regarding them" is the description of diminution for abandoning, the description of summary of mindfulness of the body, the description of development of the path. "Should train for removal" is the description of penetration of the removal of lust, the removal of hate, the removal of delusion. "Being" is the description of synonym of the meditator. For when the meditator understands that sensual pleasures are attachment. He produces wholesome mental states for the non-arising of sensual pleasures; he strives for the arising of unarisen wholesome mental states. This is the description of effort for the attainment of the unattained. The description of summary of discontent with what is inferior. Therein, "he strives for the presence of arisen wholesome mental states" - this is the description of diligence for development, the description of summary of the energy faculty, the description of safeguarding of wholesome mental states, the description of presence of training in higher consciousness. Therefore the Blessed One said "he who has seen suffering and its source."

"The world is bound by delusion, it appears as if capable;
The fool is bound by clinging, surrounded by darkness;
It appears as if without fortune, for one who sees there is nothing."

"The world is bound by delusion" is the description of the teaching of illusions. "It appears as if capable" is the description of the distorted of the world. "The fool is bound by clinging" is the description of the production of evil spheres of desire, the description of the function of prepossessions. The description of the power of mental defilements. The description of the growth of activities. "Surrounded by darkness" is the description of the teaching of the darkness of ignorance and the description of the synonym. "It appears as if without fortune" is the description of the seeing of the divine eye, the description of the summary of the eye of wisdom. "For one who sees there is nothing" is the description of the penetration of beings; lust is a possession, hate is a possession, delusion is a possession. Therefore the Blessed One said "The world is bound by delusion."

"There is, monks, the unborn, the not become, the unmade, the unconditioned. If, monks, there were not this unborn, not become, unmade, unconditioned, no escape from what is born, become, made, conditioned would be evident here. But because, monks, there is the unborn, the not become, the unmade, the unconditioned, therefore escape from what is born, become, made, conditioned is evident."

"If, monks, there were not this unborn, not become, unmade, unconditioned" is the description of the teaching of Nibbāna and the description of the synonym. "No escape from what is born, become, made, conditioned would be evident here" is the description of the synonym of the conditioned and the description of the application. "But because, monks, there is the unborn, the not become, the unmade, the unconditioned" is the description of the synonym of Nibbāna and the description of the illumination. "Therefore escape from what is born, become, made, conditioned is evident" - this is the description of the synonym of Nibbāna, the description of leading to liberation of the path, the description of escape from the round of rebirths. Therefore the Blessed One said "If, monks, there were not this." Therefore the Venerable Mahākaccāyana said "The Blessed One teaches one Teaching with various descriptions."

The description guide is engaged.

12. Analysis of the Mode of Descent

42. Therein, what is the descent mode? "And whatever is dependent arising."

"Above, below, everywhere free, not observing 'this I am';
Thus liberated, he crossed over the flood, never crossed before, for non-rebirth."

"Above" means the fine-material sphere element and the immaterial sphere element. "Below" means the sensual element. "Everywhere free" means in the three elements this is the liberation of one beyond training. Those very five faculties of one beyond training - this is the descent by the faculties.

Those very five faculties of one beyond training are true knowledge; from the arising of true knowledge comes the cessation of ignorance; from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation

of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This is the descent by dependent origination.

Those very five faculties of one beyond training are included in the three aggregates - by the aggregate of morality, by the aggregate of concentration, by the aggregate of wisdom; this is the descent by the aggregates.

Those very five faculties of one beyond training are included in activities; whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base, whatever sense base is without mental corruptions, but not life-continuum. This is the descent by the sense bases.

"Not observing 'this I am'" - this is the uprooting of identity view; that is the liberation of a learner; those very five faculties of a learner. This is the descent by the faculties.

Those very five faculties of a learner are true knowledge; from the arising of true knowledge comes the cessation of ignorance; from the cessation of ignorance comes the cessation of activities; thus the entire dependent origination. This is the descent by dependent origination.

That very true knowledge is the aggregate of wisdom. This is the descent by the aggregates.

That very true knowledge is included in activities; whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena; this is the descent by the elements.

That element of phenomena is included in the mind-object sense base, whatever sense base is without mental corruptions, but not life-continuum; this is the descent by the sense bases.

Liberated by the liberation of a learner and by the liberation of one beyond training, he crossed over the flood, never crossed before, for non-rebirth. Therefore the Blessed One said "above, below."

43. "For one who is dependent there is wavering, for one who is independent there is no wavering. When there is no wavering there is tranquillity, when there is tranquillity there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth there is neither here nor beyond nor in between the two. This itself is the end of suffering."

"For one who is dependent there is wavering": support is twofold - support of craving and support of views. Therein, whatever is the volition of one who is lustful, this is support of craving; whatever is the volition of one who is deluded, this is support of views. But volition is activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; thus the entire dependent origination. This is the descent by dependent origination.

Therein, whatever is the feeling of one who is lustful, this is pleasant feeling. Whatever is the feeling of one who is deluded, this is neither-unpleasant-nor-pleasant feeling; these two feelings are the aggregate of feeling. This is the descent by the aggregates.

Therein, pleasant feeling is two faculties - the faculty of pleasantness and the pleasure faculty; neither-unpleasant-nor-pleasant feeling is the equanimity faculty. This is the descent by the faculties.

Those very faculties are included in activities; whatever activities are with mental corruptions and are life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base; whatever sense base is with mental corruptions and is life-continuum, this is the descent by the sense bases.

"For one who is independent there is no wavering": by means of serenity one is independent of craving, or by means of insight one is independent of views. Whatever is insight, this is true knowledge; from the arising of true knowledge comes the cessation of ignorance; from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; thus the entire dependent origination. This is the descent by dependent origination.

That very insight is the aggregate of wisdom. This is the descent by the aggregates.

That very insight is two faculties - the energy faculty and the wisdom faculty. This is the descent by the faculties.

That very insight is included in activities; whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base, whatever sense base is without mental corruptions, but not life-continuum. This is the descent by the sense bases.

"When there is tranquillity": tranquillity is twofold - bodily and mental. Whatever is bodily happiness, this is tranquillity of body. Whatever is mental happiness, this is mental tranquillity. One whose body is tranquil feels happiness; the mind of one who is happy becomes concentrated; one who is concentrated understands as it really is; understanding as it really is, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated; when liberated, there is the knowledge: "Liberated." One understands: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming

back to any state of being." He does not incline towards forms, nor towards sounds, nor towards odours, nor towards flavours, nor towards tangible objects, nor towards mental objects, through the elimination of lust, through the elimination of hate, through the elimination of delusion. That matter by which one describing the Truth-finder standing or walking might describe him - through the elimination, dispassion, cessation, giving up, and relinquishment of that matter, liberated through the extinction of matter, it is not befitting to say "the Truth-finder exists", it is not befitting to say "the Truth-finder does not exist", it is not befitting to say "the Truth-finder both exists and does not exist", it is not befitting to say "the Truth-finder neither exists nor does not exist". Rather, he is deep, immeasurable, incalculable, and is reckoned simply as "one with passion quenched", through the elimination of lust, through the elimination of hate, through the elimination of delusion.

By whatever feeling, etc. by whatever perception. By whatever activities. That consciousness by which one describing the Truth-finder standing or walking might describe him - through the elimination, through dispassion, through cessation, through giving up, through relinquishment of that consciousness, liberated through the extinction of consciousness, the Truth-finder does not come to "exists", does not come to "does not exist", does not come to "both exists and does not exist", does not come to "neither exists nor does not exist". Rather, he is deep, immeasurable, incalculable, and is reckoned simply as "one with passion quenched", through the elimination of lust, through the elimination of hate, through the elimination of delusion. "Coming" means coming here. "Going" means existence after death. There is neither coming nor going, "not here" means in the six internal sense bases. "Not elsewhere" means in the six external sense bases. "Not in between both" means one does not see a self in mental states arisen through contact. "This itself is the end of suffering" means dependent origination. That is twofold: mundane and supramundane. Therein, the mundane is: with ignorance as condition, activities, up to ageing and death. The supramundane is: for one who is moral, freedom from remorse arises, up to one understands "there is no more coming back to any state of being". Therefore the Blessed One said: "For one who is dependent there is wavering, for one who is independent there is no wavering, etc. this itself is the end of suffering."

44. "Whatever sorrows or lamentations, and sufferings of many kinds in the world; These arise dependent on what is dear, when what is dear is absent, these do not exist.

Therefore those are happy, free from sorrow, for whom there is nothing dear anywhere in the world;

Therefore one desiring the sorrowless, the stainless, should not make anything dear anywhere in the world."

"Whatever sorrows or lamentations, and sufferings of many kinds in the world, these arise dependent on what is dear" - this is unpleasant feeling. "When what is dear is absent, these do not exist" - this is pleasant feeling. Feeling is the aggregate of feeling. This is the descent by the aggregates.

With feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death; thus all. This is the descent by dependent origination.

Therein, pleasant feeling is two faculties - the faculty of pleasantness and the pleasure faculty. Unpleasant feeling is two faculties - the faculty of pain and the faculty of displeasure. This is the descent by the faculties.

Those very faculties are included in activities; whatever activities are with mental corruptions and are life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base; whatever sense base is with mental corruptions and is life-continuum. This is the descent by the sense bases.

Therefore those are happy, free from sorrow, for whom there is nothing dear anywhere in the world;
Therefore one desiring the sorrowless, the stainless, should not make anything dear anywhere in the world.

This is the abandoning of craving. From the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; thus all. This is the descent by dependent origination.

That very abandoning of craving is serenity. That serenity is two faculties - the mindfulness faculty and the concentration faculty. This is the descent by the faculties.

That very serenity is the aggregate of concentration. This is the descent by the aggregates.

That very serenity is included in activities; whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base, whatever sense base is without mental corruptions, but not life-continuum. This is the descent by the sense bases. Therefore the Blessed One said: "Whatever sorrows."

For one desiring sensual pleasure, if that succeeds for him;
Surely he is joyful in mind, a mortal having obtained what he wishes.

For one desiring sensual pleasures, for that being in whom desire has arisen;
If those sensual pleasures decline, he is transformed like one pierced by a dart.

Whoever avoids sensual pleasures, like a head from a snake's foot;
"He, mindful, overcomes this clinging in the world":

Therein, whatever is joyfulness of mind, this is attraction. What is said "he is transformed like one pierced by a dart," this is aversion. But attraction and aversion are the craving side, and for craving the ten material sense bases are the proximate cause. This is the descent by the sense bases.

Those very ten material ones are the material body associated with mentality, both of those are mentality-materiality, with mentality-materiality as condition, the six sense bases, with the six sense bases as condition, contact, with contact as condition, feeling, with feeling as condition, craving, thus all. This is the descent by dependent origination.

That very mentality-materiality is the five aggregates; This is the descent by the aggregates;

That very mentality-materiality is the eighteen elements; This is the descent by the elements;

Therein, whatever is the material body, these are the five material faculties; whatever is the mental body, these are the five immaterial faculties; these are the ten faculties. This is the descent by the faculties.

Therein, what is said -

"Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world."

This is the element of Nibbāna with residue of clinging; this is the descent by the elements.

That very element of Nibbāna with residue of clinging is true knowledge; from the arising of true knowledge comes the cessation of ignorance; from the cessation of ignorance comes the cessation of activities; thus all. This is the descent by dependent origination.

That very true knowledge is the aggregate of wisdom. This is the descent by the aggregates.

That very true knowledge is two faculties - the energy faculty and the wisdom faculty. This is the descent by the faculties.

That very true knowledge is included in activities; whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena. This is the descent by the elements.

That element of phenomena is included in the mind-object sense base, whatever sense base is without mental corruptions, but not life-continuum. This is the descent by the sense bases. Therefore the Blessed One said: "For one desiring sensual pleasure."

To this extent, dependent on this, the faculties, aggregates, elements and sense bases become convergences and descents. Thus dependent on this, the faculties, aggregates, elements and sense bases should be traced back. Therefore the Venerable Mahākaccāyana said: "And whatever is dependent arising."

The descent guide is engaged.

13. Analysis of the Mode of Cleansing

45. Therein, what is the correction guide? The verse "When a question is answered". As the Venerable Ajita in the Pārāyana asks the Blessed One a question -

"By what is the world hindered, by what does it not shine forth;
What do you call its smearing, what is its great fear?"

"The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."

To the question "By what is the world hindered" - the Blessed One cleans the term with "The world is hindered by ignorance", but not the beginning. To the question "By what does it not shine forth" - the Blessed One cleans the term with "Due to avarice and negligence it does not shine forth", but not the beginning. To the question "What do you call its smearing" - the Blessed One cleans the term with "Greed is its smearing, I say", but not the beginning. To the question "What is its great fear" - "Suffering is its great fear" is a pure beginning. Therefore the Blessed One said "The world is hindered by ignorance."

"Streams flow everywhere, (thus said the Venerable Ajita)
What is the warding off of streams?
Tell me the restraint of streams, by what are streams closed?"

"Whatever streams there are in the world, (thus said the Blessed One to Ajita)
Mindfulness is the warding off of them;
I speak of the restraint of streams, by wisdom they are closed."

To the question "Streams flow everywhere, what is the warding off of streams" - the Blessed One cleans the term with "Whatever streams there are in the world, mindfulness is the warding off of them", but not the beginning. To the question "Tell me the restraint of streams, by what are streams closed" - "I speak of the restraint of streams, by wisdom they are closed" is a pure beginning. Therefore the Blessed One said "Whatever streams there are in the world."

"Wisdom and mindfulness, (thus said the Venerable Ajita)
And mentality-materiality, dear sir;
Tell me when asked this, where does this cease?"

To the question -

"This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."

Pure is the beginning. Therefore the Blessed One said: "This question that you asked." Where thus the beginning is pure, that question is answered. But where the beginning is impure, that question is not yet answered. Therefore the Venerable Mahākaccāyana said: "When a question is answered."

The correction guide is engaged.

14. Analysis of the Mode of Standpoint

46. Therein, what is the determination guide? "Phenomena by unity, and also those pointed out by difference."

Whatever are pointed out therein, they should be kept thus.

"Suffering" is unity. Therein, what is pain? Birth is suffering, ageing is suffering, illness is suffering, death is suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering, in brief the five aggregates of clinging are suffering, materiality is suffering, feeling is suffering, perception is suffering, activities are suffering, consciousness is suffering. This is difference.

"Origin of suffering" is unity. Therein, what is the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there. As follows: sensual craving, craving for existence, craving for non-existence. This is difference.

"Cessation of suffering" is unity. Therein, what is the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment. This is difference.

"Practice leading to the cessation of suffering" is unity. Therein, what is the practice leading to the cessation of suffering? It is just this noble eightfold path. As follows: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is difference.

"Path" is unity. Therein, what is path? The path leading to hell, the path leading to the animal realm, the path leading to the sphere of ghosts, the path to the titan realm, the path leading to heaven, the path leading to the human realm, the path leading to Nibbāna. This is difference.

"Cessation" is unity. Therein, what is cessation? Cessation through reflection, cessation without reflection, cessation of attachment, cessation of aversion, cessation of conceit, cessation of contempt, cessation of insolence, cessation of envy, cessation of stinginess, cessation of all defilements. This is difference.

"Materiality" is unity. Therein, what is materiality? Materiality consisting of the four primary elements is the description of materiality derived from the four primary elements. Therein, what are the four primary elements? The solid element, the liquid element, the heat element, the air element.

47. One comprehends the elements in two ways: in brief and in detail. How does one comprehend the elements in detail? One comprehends the solid element in detail in twenty ways, one comprehends the liquid element in detail in twelve ways, one comprehends the heat element in detail in four ways, one comprehends the air element in detail in six ways.

In which twenty ways does one comprehend the solid element in detail? There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food,

excrement, brain in the head - in these twenty ways one comprehends the solid element in detail.

In which twelve ways does one comprehend the liquid element in detail? There are in this body bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine - in these twelve ways one comprehends the liquid element in detail.

In which four ways does one comprehend the heat element in detail? That by which one is warmed, that by which one ages, that by which one is consumed, that by which what is eaten, drunk, chewed, and tasted is properly digested - in these four ways one comprehends the heat element in detail.

In which six ways does one comprehend the air element in detail? Upward-moving winds, downward-moving winds, winds in the belly, winds in the abdomen, winds that course through the limbs, in-breath and out-breath - in these six ways one comprehends the air element in detail.

Thus in these forty-two ways, comprehending the elements in detail according to their intrinsic nature, discerning, weighing, investigating, penetrating, reviewing, one sees nothing fit to be grasped as body or part of body, just as one examining a cesspool would see nothing fit to be grasped, just as one examining a rubbish heap would see nothing fit to be grasped, just as one examining a toilet would see nothing fit to be grasped, just as one examining a charnel ground would see nothing fit to be grasped. Just so in these forty-two ways, thus comprehending the elements in detail according to their intrinsic nature, discerning, weighing, investigating, penetrating, reviewing, one sees nothing fit to be grasped as body or part of body. Therefore the Blessed One said: Now both the internal solid element and the external solid element are just the solid element. That should be seen as it really is with right wisdom thus: "This is not mine, this I am not, this is not my self." Having seen this as it really is with right wisdom, one becomes disenchanted with the solid element, one makes the mind dispassionate towards the solid element. Now both the internal liquid element and the external liquid element, etc. Now both the internal heat element and the external heat element, etc. Now both the internal air element and the external air element are just the air element. That should be seen as it really is with right wisdom thus: "This is not mine, this I am not, this is not my self." Having seen this as it really is with right wisdom, one becomes disenchanted with the air element, one makes the mind dispassionate towards the air element. This is difference.

48. "Ignorance" is unity. Therein, what is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. Whatever such not knowing, non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-discernment, non-discrimination, non-counter-discrimination, non-equal observation, non-realisation, dullness, folly, lack of full awareness, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root. This is difference.

"True knowledge" is unity. Therein, what is true knowledge? Knowledge of suffering,

knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering, knowledge of the past, knowledge of the future, knowledge of both the past and the future, knowledge of phenomena that are dependently arisen through specific conditionality. Whatever such 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, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path. This is difference.

"Attainment" is unity. Therein, what is attainment? Attainment with perception, attainment without perception, attainment of neither-perception-nor-non-perception. Attainment with clear perception, attainment of cessation. This is difference.

"Meditator" is unity. Therein, what is a meditator? There is a trainee meditator, there is a meditator beyond training, a meditator who is neither trainee nor one beyond training, a thoroughbred meditator, an inferior horse meditator, a meditator who has overcome views, a meditator who has overcome craving, a meditator who has overcome through wisdom. This is difference.

"Concentration" is unity. Therein, what is concentration? Concentration with conflict, concentration without conflict, concentration with enmity, concentration without enmity, concentration with affliction, concentration without affliction, concentration with rapture, concentration without rapture, concentration that is carnal, concentration that is spiritual, concentration with activities, concentration without activities, concentration developed one-sidedly, concentration developed both-sidedly, concentration developed through development on both sides, concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought, concentration conducive to relinquishment, concentration conducive to stability, concentration conducive to distinction, concentration conducive to penetration, mundane concentration, supramundane concentration, wrong concentration, right concentration. This is difference.

"Practice" is unity. Therein, what is practice? The rough practice, the scorching practice, the middle practice, the practice of non-endurance, the practice of endurance, the practice of calming, the practice of taming, the difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. This is difference.

"Body" is unity. Therein, what is body? The mental body and the material body. Therein, what is the material body? Head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears,

grease, spittle, snot, synovial fluid, urine, brain - this is the material body. The mental body means feeling, perception, volition, consciousness, contact, attention - this is the mental body. This is difference.

Thus whatever phenomenon has the same nature as another phenomenon, that phenomenon becomes one with that phenomenon by unity. Or else, by whatever characteristic it is different, by that it goes to distinction. Thus when asked in a discourse or in an explanation or in a verse, it should be investigated whether one asks by unity or by distinction. If asked by unity, it should be answered by unity. If asked by distinction, it should be answered by distinction. If asked by the standpoint of beings, it should be answered by the standpoint of beings. If asked by the standpoint of phenomena, it should be answered by the standpoint of phenomena. Or else, in whatever way it is asked, in that way it should be answered. Therefore the Venerable Mahākaccāyana said: "Phenomena by unity."

The determination guide is engaged.

15. Analysis of the Mode of Requisites

49. Therein, what is the requisite guide? "Whatever phenomena produce whatever phenomenon."

Whatever phenomenon produces whatever phenomenon, that is its requisite. What is the characteristic of a requisite? The characteristic of a requisite is being productive. Two phenomena produce: cause and condition. Therein, what is the characteristic of a cause, what is the characteristic of a condition? The characteristic of a cause is not common, the characteristic of a condition is common. How might it be? Just as for the arising of a sprout, the seed is not common, while earth and water are common. For a sprout, earth and water are the condition, the intrinsic nature is the cause. Or just as milk placed in a pot becomes curds, there is no simultaneous presence of milk and curds. Just so, there is no simultaneous presence of cause and condition.

For this wandering in the round of rebirths has arisen with cause and with condition. For it was said: with ignorance as condition, activities; with activities as condition, consciousness; thus the entire dependent origination. Thus ignorance is the cause of ignorance, unwise attention is the condition. The earlier ignorance is the cause of the later ignorance. Therein, the earlier ignorance is the underlying tendency to ignorance, the later ignorance is prepossession by ignorance; the earlier underlying tendency to ignorance becomes the cause of the later prepossession by ignorance for development, like a seed and sprout by way of immediate cause. But wherever fruit arises, this becomes its cause by way of successive cause. For the cause is twofold: immediate cause and successive cause; thus for ignorance too the cause is twofold: immediate cause and successive cause.

Or just as a dish and a wick and oil are conditions for a lamp but not the intrinsic cause, for it is not possible to illuminate a dish and a wick and oil without fire as a condition for a lamp. Like a lamp, the intrinsic nature is the cause. Thus the intrinsic nature is the cause, the external nature is the condition. The internal is the cause, the external is the condition. The productive is the cause, the supporting is the condition. The not common is the cause, the common is the condition.

The meaning of non-interruption is the meaning of continuity, the meaning of arising is the meaning of fruit, the meaning of conception is the meaning of rebirth, the meaning of impediment is the meaning of prepossession, the meaning of non-uprooting is the meaning of underlying tendency, the meaning of non-penetration is the meaning of ignorance, the meaning of not fully understood is the meaning of seed for consciousness. Where there is non-interruption, there is continuity; where there is continuity, there is arising; where there is arising, there is fruit; where there is fruit, there is conception; where there is conception, there is rebirth; where there is rebirth, there is impediment; where there is impediment, there is prepossession; where there is prepossession, there is non-uprooting. Where there is non-uprooting, there is underlying tendency; where there is underlying tendency, there is non-penetration; where there is non-penetration, there is ignorance; where there is ignorance, there is consciousness with mental corruptions not fully understood; where there is consciousness with mental corruptions not fully understood, there is the meaning of seed.

The aggregate of morality is a condition for the aggregate of concentration, the aggregate of concentration is a condition for the aggregate of wisdom, the aggregate of wisdom is a condition for the aggregate of liberation, the aggregate of liberation is a condition for the aggregate of knowledge and vision of liberation. Knowledge of the ford is a condition for knowledge of what is drunk, knowledge of what is drunk is a condition for knowledge of what is attained, knowledge of what is attained is a condition for knowledge of oneself.

Or just as dependent on the eye and forms, eye-consciousness arises. Therein, the eye is a condition by way of predominance conditionality, forms are a condition by way of object conditionality. Light is a condition by way of decisive support, attention is the intrinsic nature as cause. Activities are a condition for consciousness, the intrinsic nature is the cause. Consciousness is a condition for mentality-materiality, the intrinsic nature is the cause. Mentality-materiality is a condition for the six sense bases, the intrinsic nature is the cause. The six sense bases are a condition for contact, the intrinsic nature is the cause. Contact is a condition for feeling, the intrinsic nature is the cause. Feeling is a condition for craving, the intrinsic nature is the cause. Craving is a condition for clinging, the intrinsic nature is the cause. Clinging is a condition for existence, the intrinsic nature is the cause. Existence is a condition for birth, the intrinsic nature is the cause. Birth is a condition for ageing and death, the intrinsic nature is the cause. Ageing and death is a condition for sorrow, the intrinsic nature is the cause. Sorrow is a condition for lamentation, the intrinsic nature is the cause. Lamentation is a condition for suffering, the intrinsic nature is the cause. Suffering is a condition for displeasure, the intrinsic nature is the cause. Displeasure is a condition for anguish, the intrinsic nature is the cause. Thus whatever decisive support, all that is a requisite. Therefore the Venerable Mahākaccāyana said: "Whatever phenomena produce whatever phenomenon."

The requisite guide is engaged.

16. Analysis of the Mode of Raising Up

50. Therein, what is the guide called attribution? "Whatever phenomena are the root of what, and whatever are of one meaning proclaimed by the sage."

In one proximate cause, however many proximate causes descend, all those should be attributed. Just as in the guide called conversion, many proximate causes descend. Therein, attribution is fourfold: proximate cause, synonym, meditation, and abandoning.

Therein, what is attribution by proximate cause?

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

What is its proximate cause? The three kinds of good conduct - bodily good conduct, good verbal conduct, good mental conduct - this is the proximate cause; therein, whatever bodily and verbal good conduct, this is the aggregate of morality. In good mental conduct, whatever non-covetousness and non-anger, this is the aggregate of concentration. Whatever right view, this is the aggregate of wisdom. This is the proximate cause; therein, the aggregate of morality and the aggregate of concentration are serenity, the aggregate of wisdom is insight. This is the proximate cause; therein, the fruit of serenity is liberation of mind through the fading away of lust, the fruit of insight is liberation by wisdom through the fading away of ignorance. This is the proximate cause.

The forest is the proximate cause of the undergrowth. And what is the forest? And what is the undergrowth? The forest means the five types of sensual pleasure; craving is the undergrowth. This is the proximate cause. The forest means grasping the sign as "woman" or "man". The undergrowth means grasping the features of those various limbs and minor limbs: "Ah, the eye! Ah, the ear! Ah, the nose! Ah, the tongue! Ah, the body!" thus. This is the proximate cause. The forest means the six internal and external sense bases not fully understood. Whatever mental fetter arises dependent on both of those, this is the undergrowth. This is the proximate cause. The forest means the underlying tendency. The undergrowth means prepossession. This is the proximate cause. Therefore the Blessed One said: "Having cut down both the forest and the undergrowth." This is attribution by proximate cause.

51. Therein, what is attribution by synonym? Through the fading away of lust, liberation of mind is the fruition of one in training; through the fading away of ignorance, liberation by wisdom is the fruition of one beyond training. This is a synonym. Through the fading away of lust, liberation of mind is the fruition of non-returning; through the fading away of ignorance, liberation by wisdom is the highest fruition, arahantship. This is a synonym. Through the fading away of lust, liberation of mind is the transcendence of the sensual element; through the fading away of ignorance, liberation by wisdom is the transcendence of the three elements. This is a synonym. Wisdom faculty, power of wisdom, training in higher wisdom, aggregate of wisdom, enlightenment factor of investigation of phenomena, enlightenment factor of equanimity, knowledge, right view, decision, investigating, shame, insight, knowledge of phenomena, all - this is a synonym. This is attribution by synonym.

Therein, what is attribution by development? As the Blessed One said: "Therefore, monk, dwell here observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world." "Ardent" is the energy faculty. "Fully aware" is the wisdom faculty. "Mindful" is the mindfulness faculty.

"Having removed covetousness and displeasure regarding the world" is the concentration faculty. Thus for one dwelling observing the body in the body, the four establishments of mindfulness go to fulfilment through development. For what reason? Because of the same characteristic of the four faculties. When the four establishments of mindfulness are being developed, the four right strivings go to fulfilment through development. When the four right strivings are being developed, the four bases for spiritual power go to fulfilment through development. When the four bases for spiritual power are being developed, the five faculties go to fulfilment through development. Thus all. For what reason? For all phenomena leading to enlightenment, belonging to enlightenment, have the same characteristic by the characteristic of leading to liberation; because of having the same characteristic, they go to fulfilment through development. This is attribution by development.

Therein, what is attribution by abandoning? Dwelling observing the body in the body, one abandons the illusion "beautiful in the unattractive", and edible food goes to full understanding for him, and he becomes one without clinging from clinging to sensual pleasures, and becomes unbound from the mental bond of sensuality, and becomes dissociated from the bodily knot of covetousness, and becomes one without mental corruptions from the mental corruption of sensuality, and becomes one who has crossed over the mental flood of sensuality, and becomes free from the dart of lust, and the station of consciousness dependent on matter goes to full understanding for him, and lust in the material element is abandoned for him, and he does not go to bias through desire.

Dwelling observing feelings in feelings, one abandons the illusion "pleasure in what is suffering"; and contact as nutriment goes to full understanding for him; and he becomes one without clinging from clinging to existence; and he becomes unbound from the mental bond of existence; and he becomes dissociated from the bodily knot of anger; and he becomes one without mental corruptions from the mental corruption of existence; and he becomes one who has crossed over the mental flood of existence; and he becomes free from the dart from the dart of hate; and the station of consciousness based on feeling goes to full understanding for him; and lust in the element of feeling is abandoned for him; and he does not go to bias through hatred.

Dwelling observing mind in mind, one abandons the illusion "permanent in what is impermanent"; and consciousness as nutriment goes to full understanding for him; and he becomes one without clinging from clinging to views; and he becomes unbound from the mental bond of views; and he becomes dissociated from the bodily knot of adherence to moral rules and austerities; and he becomes one without mental corruptions from the mental corruption of views; and he becomes one who has crossed over the mental flood of views; and he becomes free from the dart from the dart of conceit; and the station of consciousness based on perception goes to full understanding for him; and lust in the element of perception is abandoned for him; and he does not go to bias through fear.

Dwelling observing mental phenomena in mental phenomena, one abandons the illusion "self in what is non-self"; and mental volition as nutriment goes to full understanding for him; and he becomes one without clinging from clinging to the doctrine of self; and he becomes unbound from the mental bond of ignorance; and he becomes dissociated from the bodily knot of dogmatic belief that "This alone is the

truth"; and he becomes one without mental corruptions from the mental corruption of ignorance; and he becomes one who has crossed over the mental flood of ignorance; and he becomes free from the dart from the dart of delusion; and the station of consciousness based on activities goes to full understanding for him; and lust in the element of activities is abandoned for him; and he does not go to bias through delusion. This is attribution by abandoning.

Therefore the Venerable Mahākaccāyana said -

"Whatever phenomena are the root of what, and whatever are of one meaning proclaimed by the sage;
They should be attributed, this is the mode called attribution."

The attribution guide is engaged.

And the analysis of guides is concluded.

1. Concurrence of the Mode of Teaching

- 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."

This has been stated. Where should the explanation of that be seen? In the Guide-Concurrence. Therein, what is the Teaching-Guide-Concurrence?

"With an unguarded mind, and destroyed by wrong view;
Overcome by sloth and torpor, one comes under Māra's control."

"With an unguarded mind" - what does it teach? Negligence, that is the state of Death. "And destroyed by wrong view" - destroyed by wrong view is said to be when one sees "permanent in what is impermanent" - that is illusion. But what is the characteristic of that illusion? Illusion has the characteristic of reversed grasping. What does it distort? Three phenomena: perception, mind, and view. Where does it distort? In the four bases of individual existence: one regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. Thus feeling... etc. Perception... etc. Activities... etc. he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

Therein, matter is the first basis of illusion - "beautiful in the unattractive". Feeling is the second basis of illusion - "pleasure in what is suffering". Perception and activities are the third basis of illusion - "self in what is non-self". Consciousness is the fourth basis of illusion - "permanent in what is impermanent". Two phenomena are defilements of the mind - Craving and ignorance. A mind hindered by craving is distorted by two illusions - "beautiful in the unattractive" and "pleasure in what is suffering". A mind hindered by view is distorted by two illusions - "permanent in what is impermanent" and "self in what is non-self".

Therein, whoever has the illusion of view, he regards past matter as self, past feeling... etc. Past perception, past activities... etc. He regards past consciousness as self. Therein, whoever has the illusion of craving, he delights in future matter, future

feeling... etc. Future perception, future activities, he delights in future consciousness. Two phenomena are impurities of the mind -Craving and ignorance. The mind being purified from these becomes pure. For those hindered by ignorance and fettered by craving, a first point is not discerned as they transmigrate and wander in the round of rebirths - once to hell, once to the animal realm, once to the sphere of ghosts, once to the class of titans, once among gods, once among humans.

"Overcome by sloth and torpor": Sloth is that which is the lack of pliancy and lack of workability of consciousness; torpor is that which is the sluggishness of the body.

"One comes under Māra's control": one comes under the control of the Māra of mental defilements and the Māra of beings, for he is hindered and faces towards the round of rebirths. These two truths have been taught by the Blessed One: suffering and 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 and that by which one abandons - this is the path. That which is the abandoning of craving and ignorance - this is cessation. These are the four truths. Therefore the Blessed One said: "With unguarded consciousness." Therefore the Venerable Mahākaccāyana said: "Gratification and danger."

The Teaching guide concurrence is engaged.

2. Concurrence of the Mode of Investigation

53. Therein, what is the investigation guide concurrence? Therein, craving is twofold: wholesome and unwholesome. The unwholesome leads to wandering in the round of rebirths, the wholesome leads to non-accumulation - the craving for abandoning. Conceit too is twofold: wholesome and unwholesome. Whatever conceit, in dependence on which one abandons conceit - this conceit is wholesome. But whatever conceit produces suffering - this conceit is unwholesome. Therein, whatever displeasure connected with renunciation: "When indeed shall I realise and attain that plane which the noble ones, having realised the peaceful plane, attain and dwell in?" - for him yearning arises; with yearning as condition, displeasure. This craving is wholesome; through the fading away of lust there is liberation of mind; having that as object, wholesome; through the fading away of ignorance there is liberation by wisdom.

What is the investigation of that? The eight path factors: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Where should that be seen? In the fourth meditative absorption at its perfection. For in the fourth meditative absorption one develops consciousness endowed with eight factors: pure, bright, without blemish, free from impurity, soft, wieldy, stable, having attained imperturbability. He there attains eight kinds: the six direct knowledges and two distinctions. That consciousness, because it is pure, therefore it is bright; because it is bright, therefore it is without blemish; because it is without blemish, therefore it is free from impurity; because it is free from impurity, therefore it is soft; because it is soft, therefore it is wieldy; because it is wieldy, therefore it is stable; because it is stable, therefore it has attained imperturbability.

Therein, both blemishes and impurities - both of those are the craving side. Whatever is the agitation and whatever is the instability of consciousness - this is the wrong view side.

Four faculties - the faculty of pain, the faculty of displeasure, the faculty of pleasantness, and the pleasure faculty - cease in the fourth meditative absorption; for him the equanimity faculty remains. He attends to the higher attainment as peaceful; for him attending to the higher attainment as peaceful, in the fourth meditative absorption gross perception remains established and discontent and perception of aversion. He, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," having realised the attainment of the plane of infinite space, attains and dwells in it. The resolution for direct knowledge, perception of material form, the disturbance of perception of diversity - he transcends; and perception of sensory impingement passes away for him. Thus for one concentrated in concentration, the light disappears and the vision of forms. That concentration endowed with six factors should be reviewed. My mental state is accompanied by non-covetousness towards the whole world, my mind is uncorrupted towards all beings, my energy is aroused and exerted, my body is calm and not excited, my mind is concentrated and undistracted, my mindfulness is established and unconfused. Therein, whatever mental state accompanied by non-covetousness towards the whole world, whatever uncorrupted mind towards all beings, whatever aroused and exerted energy, whatever concentrated and undistracted mind - this is serenity. Whatever calm body that is not excited - this is the requisite of concentration. Whatever established mindfulness that is unconfused - this is insight.

54. That concentration should be known in five ways. "This concentration is pleasant in the present" - thus for him knowledge and vision arises individually; "this concentration has pleasant results in the future" - thus for him knowledge and vision arises individually; "this concentration is noble and spiritual" - thus for him knowledge and vision arises individually; "this concentration is not practised by inferior persons" - thus for him knowledge and vision arises individually; "this concentration is peaceful and sublime, obtained through tranquillity, attained to unification, and not reached by forceful suppression and restraint" - thus for him knowledge and vision arises individually. "I enter this concentration mindfully and emerge from it mindfully" - thus for him knowledge and vision arises individually regarding this concentration. Therein, whatever concentration is pleasant in the present and whatever concentration has pleasant results in the future - this is serenity. Whatever concentration is noble and spiritual, whatever concentration is not practised by inferior persons, whatever concentration is peaceful and sublime, obtained through tranquillity, attained to unification, and not reached by forceful suppression and restraint, and that "I enter this concentration mindfully and emerge from it mindfully" - this is insight.

That concentration should be known in five ways: pervading with rapture, pervading with happiness, pervading with mind, pervading with light, and the sign of reviewing. Therein, whatever pervades with rapture, whatever pervades with happiness, whatever pervades with mind - this is serenity. Whatever pervades with light and whatever is the sign of reviewing - This is insight.

55. Ten kasina bases: the earth kasina, the water kasina, the fire kasina, the air

kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, the consciousness kasina. Therein, whatever is the earth kasina and whatever is the water kasina, thus all, and whatever is the white kasina. These eight kasinas are serenity. And whatever is the space kasina and whatever is the consciousness kasina, this is insight. Thus the entire noble path, in whatever way it has been stated, should be connected with that serenity and insight. They are included by three phenomena: impermanence, suffering, and non-self. He, developing serenity and insight, develops the three doors to deliverance. Developing the three doors to deliverance, he develops the three aggregates. Developing the three aggregates, he develops the noble eightfold path.

A person of lustful temperament goes forth by the signless door to deliverance, training in the training of higher consciousness, abandoning greed, the unwholesome root, not approaching contact experienced as pleasant, fully understanding pleasant feeling, washing away the stain of lust, shaking off the dust of lust, vomiting out the poison of lust, extinguishing the fire of lust, pulling out the dart of lust, disentangling the tangle of lust. A person of hateful temperament goes forth by the desireless door to deliverance, training in the training of higher morality, abandoning hate, the unwholesome root, not approaching contact experienced as unpleasant, fully understanding unpleasant feeling, washing away the stain of hate, shaking off the dust of hate, vomiting out the poison of hate, extinguishing the fire of hate, pulling out the dart of hate, disentangling the tangle of hate. A person of deluded temperament goes forth by the emptiness door to deliverance, training in the training of higher wisdom, abandoning delusion, the unwholesome root, not approaching contact experienced as neither-unpleasant-nor-pleasant, fully understanding neither-unpleasant-nor-pleasant feeling, washing away the stain of delusion, shaking off the dust of delusion, vomiting out the poison of delusion, extinguishing the fire of delusion, pulling out the dart of delusion, disentangling the tangle of delusion.

Therein, the emptiness door to deliverance is the aggregate of wisdom, the signless door to deliverance is the aggregate of concentration, the desireless door to deliverance is the aggregate of morality. He, developing the three doors to deliverance, develops the three aggregates; developing the three aggregates, he develops the noble eightfold path. Therein, whatever is right speech and whatever is right action and whatever is right livelihood, this is the aggregate of morality; whatever is right effort and whatever is right mindfulness and whatever is right concentration, this is the aggregate of concentration; whatever is right view and whatever is right thought, this is the aggregate of wisdom.

Therein, the aggregate of morality and the aggregate of concentration are serenity; the aggregate of wisdom is insight. Whoever develops serenity and insight, for him two factors of existence go to development: body and mind; the practice leading to the cessation of existence has two steps: morality and concentration. He becomes a monk with developed body, developed morality, developed mind, developed wisdom. When the body is being developed, two phenomena go to development: right action and right effort; when morality is being developed, two phenomena go to development: right speech and right livelihood; when the mind is being developed,

two phenomena go to development: right mindfulness and right concentration; when wisdom is being developed, two phenomena go to development: right view and right thought.

Therein, whatever is right action and whatever is right effort may be bodily or mental; therein, whatever is the bodily classification, that goes to development when the body is developed; whatever is the mental classification, that goes to development when the mind is developed. He, developing serenity and insight, goes to fivefold achievement: there is quick achievement, there is liberated achievement, there is great achievement, there is extensive achievement, there is complete achievement. Therein, through serenity there is quick achievement, great achievement, and extensive achievement; through insight there is liberated achievement and complete achievement.

56. Therein, he who teaches, the Teacher endowed with the ten powers, does not deceive disciples by his exhortation. He says threefold: "Do this, do it by this means, this will be for your welfare and happiness when you do it" - that he, thus exhorted, thus advised, thus doing, thus practising, will not attain that plane - this is impossible. That he, thus exhorted, thus advised, not fulfilling the aggregate of morality, will attain that plane - this is impossible. That he, thus exhorted, thus advised, fulfilling the aggregate of morality, will attain that plane - this is possible.

That for you who are a Perfectly Enlightened One, these phenomena have not been fully awakened to - this is impossible. That for you who have eliminated all mental corruptions, these mental corruptions have not been eliminated - this is impossible. That the Teaching taught for whatever purpose, it does not lead one who practises it to the complete elimination of suffering - this is impossible. That your disciple who is practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, will not realise progressively a lofty specific attainment - this is impossible.

That those phenomena which are obstructions, for one indulging in them they are not sufficient for obstruction - this is impossible. That those phenomena which are not leading to liberation, they lead one who practises them to the complete elimination of suffering - this is impossible. That those phenomena which are leading to liberation, they lead one who practises them to the complete elimination of suffering - this is possible. That your disciple with residue of clinging will not attain the Nibbāna element without residue of clinging - this is impossible.

That one accomplished in right view should deprive his mother of life, or should injure her thoroughly with hands or feet - this is impossible; that a worldling should deprive his mother of life, or should injure her thoroughly with hands or feet - this is possible. So too with father, a Worthy One, a monk. That a person accomplished in right view should break the monastic community or should create dissension in the Community - this is impossible; that a worldling should break the monastic community or should create dissension in the Community - this is possible; that one accomplished in right view with a malicious mind should shed the Truth-finder's blood, or with a malicious mind should break the monument of the Truth-finder who has attained final Nibbāna - this is impossible. That a worldling with a malicious mind should shed the Truth-finder's blood, or with a malicious mind should break the monument of the Truth-

finder who has attained final Nibbāna - this is possible. That one accomplished in right view should point to another teacher even for the sake of life - this is impossible; that a worldling should point to another teacher - this is possible. That one accomplished in right view should seek another worthy of offerings outside of here - this is impossible; that a worldling should seek another worthy of offerings outside of here - this is possible; that one accomplished in right view should believe in purity through superstitious omens - this is impossible. That a worldling should believe in purity through superstitious omens - this is possible.

57. That a woman should be a king, a universal monarch - this is impossible; that a man should be a king, a universal monarch - this is possible; that a woman should be Sakka, the lord of the gods - this is impossible; that a man should be Sakka, the lord of the gods - this is possible; that a woman should be Māra the Evil One - this is impossible; that a man should be Māra the Evil One - this is possible; that a woman should be the Great Brahmā - this is impossible; that a man should be the Great Brahmā - this is possible; that a woman should be a Truth-finder, a Worthy One, a Perfectly Enlightened One - this is impossible; that a man should be a Truth-finder, a Worthy One, a Perfectly Enlightened One - this is possible.

That two Truth-finders, Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system or should expound the Teaching - this is impossible; that only one Truth-finder, a Worthy One, a Perfectly Enlightened One, will arise in one world system or will expound the Teaching - this is possible.

That the result of the three kinds of misconduct will be desirable, pleasant, dear, and agreeable - this is impossible; that the result of the three kinds of misconduct will be undesirable, unpleasant, disagreeable, and not agreeable - this is possible. That the result of the three kinds of good conduct will be undesirable, unpleasant, disagreeable, and not agreeable - this is impossible; that the result of the three kinds of good conduct will be desirable, pleasant, dear, and agreeable - this is possible.

That a certain ascetic or brahmin who is fraudulent, deceitful, a fortune-teller, having made scheming, talking, and fortune-telling his forerunner, without abandoning the five mental hindrances, impurities of the mind that weaken wisdom, dwelling without having established mindfulness in the four establishments of mindfulness, without having developed the seven factors of enlightenment, will fully awaken to the unsurpassed perfect enlightenment - this is impossible; that a certain ascetic or brahmin who has departed from all faults, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, dwelling with mindfulness established in the four establishments of mindfulness, having developed the seven factors of enlightenment, will fully awaken to the unsurpassed perfect enlightenment - this is possible. Whatever knowledge here, according to cause, according to reason, without limitation - this is called the knowledge of the possible and impossible, the first power of the Truth-finder.

Thus those gone to the possible and impossible, all subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - some going to heaven, some going to realms of misery, some going to Nibbāna - thus the Blessed One said -

58. All beings will die, for life has death as its end;

According to their actions they will go, experiencing the fruits of merit and evil;
Those of evil actions to hell, those of meritorious actions to a good destination;
And others, having developed the path, attain final nibbāna without mental
corruptions.

"All beings" means both noble ones and ignoble ones, both those included in identity and those who have transcended identity. "Will die" means by two kinds of death: slow death and quick death; for those included in identity there is quick death, for those who have transcended identity there is slow death. "For life has death as its end" means through the exhaustion of life span, through the cessation of the faculties, the end of life is the end of death. "According to their actions they will go" means the ownership of action. "Experiencing the fruits of merit and evil" means the seeing of the fruit of actions and non-separation from them.

"Those of evil actions to hell" means demeritorious activities. "Those of meritorious actions to a good destination" means meritorious activities will go to a good destination. "And others, having developed the path, attain final nibbāna without mental corruptions" means the transcendence of all activities. Therefore the Blessed One said - "All, etc. without mental corruptions."

"All beings will die, for life has death as its end. According to their actions they will go, experiencing the fruits of merit and evil. Those of evil actions to hell" - this is the rough practice and the scorched practice. "And others, having developed the path, attain final nibbāna without mental corruptions" - this is the middle practice. "All beings will die, for life has death as its end, according to their actions they will go, experiencing the fruits of merit and evil, those of evil actions to hell" - this is defilement. Thus it produces the round of rebirths. "All beings will die, etc. those of evil actions to hell" - these are the three rounds: the round of suffering, the round of action, the round of mental defilements. "And others, having developed the path, attain final nibbāna without mental corruptions" - this is the turning away from the three rounds. "All beings will die, etc. those of evil actions to hell" - this is the danger; "those of meritorious actions to a good destination" - this is the gratification; "and others, having developed the path, attain final nibbāna without mental corruptions" - this is the escape. "All beings will die, etc. those of evil actions to hell" - this is cause and fruit; the five aggregates are the fruit, craving is the cause; "and others, having developed the path, attain final nibbāna without mental corruptions" - this is the path and fruit. "All beings will die, for life has death as its end. According to their actions they will go, experiencing the fruits of merit and evil, those of evil actions to hell" - this is defilement; that defilement is threefold: defilement of craving, defilement of wrong view, defilement of misconduct.

59. Therein, defilement of craving should be explained by the three cravings - sensual craving, craving for existence, craving for non-existence. Or else, by whatever subject matter one is attached, by that very thing it should be explained; its detail is the thirty-six wanderings of craving, the ensnarer. Therein, defilement of wrong view should be explained by annihilation and eternalism; or else, by whatever subject matter one adheres through the influence of views, "only this is the truth, anything else is vain" - by that very thing it should be explained; its detail is the sixty-two wrong views. Therein, defilement of misconduct should be explained by volition

and mental action, by the three kinds of misconduct - bodily misconduct, verbal misconduct, mental misconduct; its detail is the ten unwholesome courses of action. "And others, having developed the path, attain final nibbāna without mental corruptions" - this is cleansing.

That cleansing is threefold; defilement of craving is purified by serenity, that serenity is the aggregate of concentration; defilement of wrong view is purified by insight, that insight is the aggregate of wisdom; defilement of misconduct is purified by good conduct, that good conduct is the aggregate of morality.

"All beings will die, for life has death as its end, according to their actions they will go, experiencing the fruits of merit and evil, those of evil actions to hell" - this is the demeritorious practice; "those of meritorious actions to a good destination" - this is the meritorious practice; "and others, having developed the path, attain final nibbāna without mental corruptions" - this is the practice transcending merit and demerit; therein, whatever is the meritorious practice and whatever is the demeritorious practice, this is one practice leading to all destinations - one to the realms of misery, one to the gods; and whatever is the practice transcending merit and demerit, this is the practice leading to that very destination.

Three categories - the category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category; therein, whatever is the category with fixed course of the wrong path and whatever is the category with fixed course of the right path, one practice leads to that very destination; therein, whatever is the undetermined category, this is the practice leading to all destinations. For what reason? Obtaining the condition, one might be reborn in hell; obtaining the condition, one might be reborn in the animal realm; obtaining the condition, one might be reborn in the sphere of ghosts; obtaining the condition, one might be reborn among the titans; obtaining the condition, one might be reborn among the gods; obtaining the condition, one might be reborn among human beings; obtaining the condition, one might attain final nibbāna; therefore this is the practice leading to all destinations; whatever knowledge here, according to cause, according to reason, without limitation - this is called the knowledge of the practice leading to all destinations, the second power of the Truth-finder.

Thus the practice leading to all destinations is the world of many elements; the practice leading to that very destination is the world of various elements. Therein, what is the world of many elements? Eye-element, material element, eye-consciousness element; ear-element, sound element, ear-consciousness element; nose element, odour element, nose-consciousness element; tongue-element, flavour element, tongue-consciousness element; body element, touch element, body-consciousness element; mind-element, element of phenomena, mind-consciousness element; solid element, liquid element, heat element, air element, space element, consciousness element, sensual element, the element of anger, violence element, renunciation element, non-anger element, non-violence element, pain element, displeasure element, ignorance element, pleasure element, pleasure element, equanimity element, fine-material sphere element, immaterial sphere element, cessation element, element of activities, the element of Nibbāna - this is the world of many elements.

Therein, what is the world of various elements? Different is the eye-element, different is the material element, different is the eye-consciousness element. Thus all. Different is the element of Nibbāna. Whatever knowledge here, according to cause, according to reason, without limitation - this is called the knowledge of many elements and various elements, the third power of the Truth-finder.

60. Thus, in the world of many elements and various elements, whatever element beings resolve upon, that very thing they determine and cling to. Some are inclined to material form, some are inclined to sound, some are inclined to odour, some are inclined to flavour, some are inclined to tangible objects, some are inclined to mental objects, some are inclined to women, some are inclined to men, some are inclined to generosity, some are inclined to the inferior, some are inclined to the superior, some are inclined to gods, some are inclined to human beings, some are inclined to Nibbāna. Whatever knowledge here, according to cause, according to reason, without limitation - "this one is tractable, this one is not tractable, this one is going to heaven, this one is going to an unfortunate realm" - this is called the knowledge of the different dispositions of beings, the fourth power of the Truth-finder.

Thus, according to their dispositions, they undertake this or that undertaking of action. They undertake sixfold action - some through the influence of greed, some through the influence of hate, some through the influence of delusion, some through the influence of faith, some through the influence of energy, some through the influence of wisdom. That, when analysed, is twofold - leading to the round of rebirths and leading to Nibbāna.

Therein, whatever action one does through the influence of greed, through the influence of hate, and through the influence of delusion, this action is dark with dark result. Therein, whatever action one does through the influence of faith, this action is bright with bright result. Therein, 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 action is dark and bright with dark and bright result. Therein, 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, the highest action, the best action, which leads to the elimination of action.

Four undertakings of action. There is an undertaking of action that is pleasant in the present but has painful results in the future; there is an undertaking of action that is painful in the present but has pleasant results in the future; there is an undertaking of action that is painful in the present and has painful results in the future; there is an undertaking of action that is pleasant in the present and has pleasant results in the future. Whatever undertaking of action is of such kind, by this person unwholesome undertaking of action has been accumulated, unripened, ready for result, and he is not capable of going to penetration - the Blessed One does not exhort him. Just as Devadatta, Kokālika, Sunakkhatta the Licchavi's son, or whatever other beings with fixed course of the wrong path - and for these persons the accumulated unwholesome has not yet gone to fulfilment, before it goes to fulfilment. Before it produces fruit, before it obstructs the path, before it passes beyond tractability - the Blessed One exhorts those who are incomplete. Just as Puṇṇa who practised the ox-duty and the naked ascetic who practised the dog-duty.

61. And for this person, the undertaking of unwholesome action, while reaching fulfilment, will obstruct the path - before it goes to fulfilment, before it produces fruit, before it obstructs the path, before it passes beyond tractability - the Blessed One exhorts him who is incomplete. Just as the Venerable Aṅgulimāla.

The soft, middle, and exceeding nature of all. Therein, soft are the imperturbable volitional activities, middle are the remaining wholesome activities, exceeding are the unwholesome activities; whatever knowledge here, according to cause, according to reason, without limitation - this is to be experienced in present life, this is to be experienced in next life, this is to be experienced from one life to another, this is to be experienced in hell, this is to be experienced in the animal realm, this is to be experienced in the sphere of ghosts, this is to be experienced among titans, this is to be experienced among gods, this is to be experienced among human beings - this is called the knowledge of the diversity of results of undertakings of action past, future, and present, according to cause, according to reason, without limitation, the fifth power of the Truth-finder.

62. Thus, regarding actions that are so undertaken, regarding meditative absorptions, deliverances, concentrations, and attainments that are undertaken, this is defilement, this is cleansing, this is emergence, thus it becomes defiled, thus it becomes cleansed, thus it emerges - the knowledge is unobstructed.

Therein, how many meditative absorptions? Four meditative absorptions. How many deliverances? Eleven and eight and seven and three and two. How many concentrations? Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought. How many attainments? Five attainments - attainment with perception, attainment without perception, attainment of neither-perception-nor-non-perception, attainment with clear perception, attainment of cessation.

Therein, what is defilement? For the first meditative absorption, sensual lust and anger are defilement. And those who are meditators like a cock, the first two, or whatever concentration is conducive to relinquishment - this is defilement. Therein, what is cleansing? Purity from mental hindrances, for the first meditative absorption, and those who are meditators like a cock, the last two, or whatever concentration is conducive to distinction - this is cleansing. Therein, what is emergence? Whatever is proficiency in emergence from attainment - this is emergence. Whatever knowledge here, according to cause, according to reason, without limitation - this is called the knowledge of defilement, cleansing, and emergence regarding all meditative absorptions, deliverances, concentrations, and attainments, the sixth power of the Truth-finder.

63. Thus, of that very concentration, three phenomena are the retinue: faculties, powers, and energy; those very faculties become powers through the influence of energy; faculties in the meaning of authority, powers in the meaning of being unshakeable; thus their soft, middle, and exceeding degree - "this one has soft faculties, this one has middle faculties, this one has sharp faculties." Therein, the Blessed One exhorts one with sharp faculties with a brief exhortation, the Blessed One exhorts one with middle faculties with brief and detailed explanation, the Blessed

One exhorts one with soft faculties in detail. Therein, the Blessed One points out soft proclamation of the Teaching to one with sharp faculties, the Blessed One points out soft and sharp proclamation of the Teaching to one with middle faculties, the Blessed One points out sharp proclamation of the Teaching to one with soft faculties. Therein, the Blessed One points out serenity to one with sharp faculties, the Blessed One points out serenity and insight to one with middle faculties, the Blessed One points out insight to one with soft faculties. Therein, the Blessed One points out escape to one with sharp faculties, the Blessed One points out both danger and escape to one with middle faculties, the Blessed One points out gratification and danger and escape to one with soft faculties. Therein, the Blessed One makes known the training in higher wisdom to one with sharp faculties, the Blessed One makes known the training in higher consciousness to one with middle faculties, the Blessed One makes known the training in higher morality to one with soft faculties.

Whatever knowledge here, according to cause, according to reason, without limitation - "this one has gone to this plane and to development, at this time, with this instruction, of such element is this one, and this is his dwelling place, and this is his underlying tendency" - this is called the knowledge of the diversity in the superiority and inferiority of the faculties of other beings, of other persons, the seventh power of the Truth-finder.

Thus therein, he recollects manifold past lives. As follows: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion. "There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with aspects and with terms he recollects manifold past lives.

64. Therein, among beings reborn in heaven and beings reborn as humans and beings reborn in realms of misery, for this person greed and so on are abundant while non-greed and so on are weak, for this person non-greed and so on are abundant while greed and so on are weak, or whatever are abundant or whatever are weak, for this person these faculties are accumulated, for this person these faculties are not accumulated, in such and such ten million cosmic cycles or in a hundred thousand cosmic cycles or in a thousand cosmic cycles or in a hundred cosmic cycles or in a cosmic cycle or in an intermediate cosmic cycle or in half a cosmic cycle or in a year or in half a year or in a month or in a fortnight or in a day or in a moment, through this negligence or through this confidence. Recollecting each and every existence, the Blessed One knows entirely; therein, with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions: "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the

noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world"; therein, among beings reborn in heaven and beings reborn as humans and beings reborn in realms of misery, by this person such action was accumulated in such and such ten million cosmic cycles or in a hundred thousand cosmic cycles or in a thousand cosmic cycles or in a hundred cosmic cycles or in a cosmic cycle or in an intermediate cosmic cycle or in half a cosmic cycle or in a year or in half a year or in a month or in a fortnight or in a day or in a moment, through this negligence or through this confidence. These are the two knowledges of the Blessed One - the knowledge of recollecting past lives and the divine eye are the eighth and ninth powers of the Truth-finder.

Thus therein, omniscience was attained, all phenomena were known, the stainless, spotless knowledge of omniscience arose, Māra was defeated at the foot of the Bodhi tree - this is the Blessed One's tenth power, the knowledge of the utter elimination of all mental corruptions. For Buddhas, Blessed Ones, are endowed with the ten powers.

The investigation guide concurrence is engaged.

3. Concurrence of the Mode of Reasoning

- 65.** Therein, what is the concurrence of the mode of reasoning?
"Therefore, with mind guarded, with right thought as one's domain;
With right view as one's guide, having known the rise and fall;
A monk who overcomes sloth and torpor, should give up all unfortunate realms."

"Therefore, with mind guarded, with right thought as one's domain" - it is fitting that for one with guarded mind, right thought will be one's domain; it is fitting that one with right thought as one's domain will have right view; it is fitting that one dwelling with right view as one's guide will penetrate the rise and fall; it is fitting that one penetrating the rise and fall will give up all unfortunate realms. It is fitting that one giving up all unfortunate realms will transcend all fears of unfortunate realms and nether worlds.

The fitness guide concurrence is engaged.

4. Concurrence of the Mode of Proximate Cause

- 66.** Therein, what is the proximate cause guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain."
"Therefore, with mind guarded" is the proximate cause of the three kinds of good conduct. "With right thought as one's domain" is the proximate cause of serenity. "With right view as one's guide" is the proximate cause of insight. "Having known the

rise and fall" is the proximate cause of the plane of seeing. "A monk who overcomes sloth and torpor" is the proximate cause of energy. "Should give up all unfortunate realms" is the proximate cause of meditation.

The proximate cause guide concurrence is engaged.

5. Concurrence of the Mode of Characteristic

67. Therein, what is the Characteristic guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded, with right thought as one's domain" - this is the mindfulness faculty; when the mindfulness faculty is grasped, the five faculties are grasped. "With right view as one's guide" - when right view is grasped, the noble eightfold path is grasped. What is the reason for this? For from right view, right thought originates; from right thought, right speech originates; from right speech, right action originates; from right action, right livelihood originates; from right livelihood, right effort originates; from right effort, right mindfulness originates; from right mindfulness, right concentration originates; from right concentration, right liberation originates; from right liberation, the knowledge and vision of right liberation originates.

The characteristic guide concurrence is engaged.

6. Concurrence of the Mode of Fourfold Array

68. Therein, what is the fourfold array guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded" - "guarded" means "protected" - this is the language. Here, what is the Blessed One's intention? Those who will wish to be released from the unfortunate realms will become practitioners of the Teaching - this here is the Blessed One's intention. For Kokālika, having corrupted his mind towards the elders Sāriputta and Moggallāna, was reborn in the Great Paduma hell. And the Blessed One is endowed with a mind protected by mindfulness; in the discourse it is said "the mind should be guarded by mindfulness."

The fourfold array guide concurrence is engaged.

7. Concurrence of the Mode of Twisting

69. Therein, what is the Conversion guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded, with right thought as one's domain" is serenity. "With right view as one's guide" is insight. "Having known the rise and fall" is full understanding of suffering. "A monk who overcomes sloth and torpor" is abandoning of the origin. "Should give up all unfortunate realms" is cessation. These are the four truths.

The conversion guide concurrence is engaged.

8. The Concurrence of the Classification Conveying

70. Therein, what is the concurrence of the classification conveying?

The verse "Therefore, with mind guarded, with right thought as one's domain." The wholesome side should be explained by the wholesome side. The unwholesome side should be explained by the unwholesome side.

The classification guide concurrence is engaged.

9. The Concurrence of the Conversion Conveying

71. Therein, what is the reversal guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." When serenity and insight meditation have been developed, cessation is the fruit, suffering has been fully understood, the origin has been abandoned, the path has been developed by the opposite.

The reversal guide concurrence is complete.

10. The Concurrence of the Synonym Conveying

72. Therein, what is the synonym guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded" - consciousness, mind, cognition, mind faculty, mind sense base, cognition, the state of cognising - this is a synonym. "With right thought as one's domain" - thought of renunciation, thought of non-anger, thought of non-violence - this is a synonym. "With right view as one's guide" - right view is called the knife of wisdom, the sword of wisdom, the jewel of wisdom, the lamp of wisdom, the goad of wisdom, the mansion of wisdom - this is a synonym.

The synonym guide concurrence is complete.

11. The Concurrence of the Description Conveying

73. Therein, what is the concurrence of the mode of description?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded" is the description of the proximate cause of mindfulness. "With right thought as one's domain" is the description of development of serenity. "With right view as one's guide, having known the rise and fall" is the summary description of the plane of seeing. "A monk who overcomes sloth and torpor" is the description of complete abandoning of the origin, "should give up all unfortunate realms" is the description of development of the path.

The description guide concurrence is complete.

12. The Concurrence of the Descent Conveying

74. Therein, what is the descent guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." "Therefore, with mind guarded, with right thought as one's domain." "With right view as one's guide" - when right view is grasped, the five faculties are grasped; this is the descent by the faculties.

Those very faculties are true knowledge; from the arising of true knowledge comes the cessation of ignorance; from the cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; thus all; this is the descent by dependent origination.

Those very five faculties are included in the three aggregates -by the aggregate of morality, by the aggregate of concentration, by the aggregate of wisdom. This is the descent by the aggregates.

Those very five faculties are included in activities. Whatever activities are without mental corruptions, but not life-continuum, those activities are included in the element of phenomena; this is the descent by the elements.

That element of phenomena is included in the mind-object sense base; whatever sense base is without mental corruptions, but not life-continuum; this is the descent by the sense bases.

The descent guide concurrence is complete.

13. The Concurrence of the Cleansing Conveying

75. Therein, what is the correction guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." Where the beginning is pure, that question is answered. But where the beginning is not pure, that question is not yet answered.

The correction guide concurrence is complete.

14. The Concurrence of the Determination Conveying

76. Therein, what is the determination guide concurrence?

"Therefore, with mind guarded, with right thought as one's domain" - this is the verse. "Therefore, with mind guarded" is unity. Consciousness, mind, cognition - this is distinction. "With right thought as one's domain" is unity. Thought of renunciation, thought of non-anger, thought of non-violence - this is distinction. "With right view as one's guide" is unity. Right view is that which is knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering, knowledge of the path, knowledge of the cause, knowledge of phenomena arisen from causes, knowledge of conditions, knowledge of phenomena arisen from conditions; whatever therein is knowledge and vision as it really is, full realisation, penetration, arrival at truth - this is distinction. "Having known the rise and fall" is unity; by rise: with ignorance as condition, activities; with activities as condition, consciousness; thus all becomes origin. By fall: from the cessation of ignorance comes the cessation of activities; thus all becomes cessation - this is distinction. "A monk who overcomes sloth and torpor" is unity; sloth is that which is the lack of pliancy and lack of workability of consciousness; torpor is that which is the sluggishness of the body - this is distinction. "Gives up all unfortunate realms" is unity; compared with gods and humans, the realms of misery are an unfortunate realm; compared with Nibbāna, all rebirths are an unfortunate realm - this is distinction.

The determination guide concurrence is complete.

15. The Concurrence of the Requisite Conveying

77. Therein, what is the requisite guide concurrence?

The verse "Therefore, with mind guarded, with right thought as one's domain." This is the requisite for serenity and insight meditation.

The requisite guide concurrence is complete.

16. The Concurrence of the Raising Up Conveying

78. Therein, what is the attribution guide concurrence?

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

"Therefore, with mind guarded" is the proximate cause of the three kinds of good conduct; when the mind is guarded, bodily action is guarded, verbal action is guarded, mental action is guarded. "With right view as one's guide" - when right view has been developed, the noble eightfold path is developed. For what reason? For from right view, right thought originates; from right thought, right speech originates; from right speech, right action originates; from right action, right livelihood originates; from right livelihood, right effort originates; from right effort, right mindfulness originates; from right mindfulness, right concentration originates; from right concentration, right liberation originates; from right liberation, the knowledge and vision of right liberation originates. This is the person without residue of clinging and the element of Nibbāna without residue of clinging.

The attribution guide concurrence is complete.

Therefore the Venerable Mahākaccāyana said -

"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 guide concurrence is complete.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 19. The Guide. 4. 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